बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

VOLUME - III

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

The Baudhāyana Śrautasūtra together with an English translation is being presented here in four volumes. There will be other volumes also presenting Bhavasvāmin's bhāṣya and the word-index of the sūtra-text. The Baudhāyana Śrautasūtra belongs to the Kṛṣṇa Yajurveda Taittirīya recension. It represents the oral lectures delivered by the teacher Baudhāyana, hence is the oldest śrauta-text. The text is revised here in the light of the variant readings recorded by W. Caland in his first edition (Calcutta 1906), and is presented in a readable form. The *mantras* forming part of the *sūtras* have been fully rendered into English. The translation is supplied with notes giving reference to the *mantras* and explanations of the ritual. The work is expected to serve as an advancement of Taittirīya ritualistic studies.

बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

कलामूलशास्त्र-ग्रन्थमाला

KALĀMŪLAŚĀSTRA SERIES

इ.गा.रा.क.के.क.मू.शा - ३७

I.G.N.C.A. *K.M.S.* - 37

बौधायनश्रौतसूत्रम्

THE BAUDHĀYANA ŚRAUTASŪTRA

CRITICALLY EDITED AND TRANSLATED
BY
C.G. KASHIKAR

VOLUME THREE

INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS
NEW DELHI
AND
MOTILAL BANARSIDASS PUBLISHERS PVT. LTD.
DELHI

CONTENTS

ABBREVIATIONS

App	Apparently
ĀpŚS	Āpastamba Śrautasūtra
ĀśvŚS	Āśvalāyana Śrautasūtra
AV	Atharvaveda Saṁhitā
BaudhŚS	Baudhāyana Śrautasūtra
BhārŚS	Bhāradvāja Śrautasūtra
DhS	Dharma Sūtra
GS	Gṛhya Sūtra
JAOS	Journal of American Oriental Society
JBr	Jaiminīya Brāhmaṇa
JBRAS	Journal of Bombay Royal Asiatic Society
KauṣBr	Kauṣītaki Brāhmaṇa
KāṭhŚS	Kāṭhaka Śrautasūtra
KātyŚS	Kātyāyana Śrautasūtra
KS	Kāṭhaka Saṁhitā
MānŚS	Mānava Śrautasūtra
MS	Maitrāyaṇī Saṁhitā
MSS	Manuscripts
RV	Ṛgveda Saṁhitā
ṢaḍBr	Ṣaḍviṁśa Brāhmaṇa
ŚāṅkhGS	Śāṅkhāyana Gṛhya Sūtra
ŚBr	Śatapatha Brāhmaṇa
ŚS	Śāṅkhāyana Sūtra
ŚuS	Śulba Sūtra
TĀ	Taittirīya Āraṇyaka
TāṇḍBr	Tāṇḍya Brāhmaṇa
TBr	Taittirīya Brāhmaṇa
TS	Taittirīya Saṁhitā
VādhŚS	Vādhūla Śrautasūtra
VS	Vājasaneyi Saṁhitā
VSK	Vājasaneyi Saṁhitā Kāṇva

TEXT
AND
TRANSLATION

अथात इष्टीर्व्याख्यास्यामः। तासाꣳ सकृत्प्रदिष्टमेव दार्शपौर्णमासिकं तन्त्रम्। दार्शपौर्णमासिकः सꣳस्कारः। सर्वाः प्रथमाः सर्वा मध्यमाः सर्वा अन्तमाः। यथाकालं पर्वतिथ्या निर्वपेद्या आदिष्टस्थानाः। अथ या अनादिष्टस्थाना यानि पूर्वपक्षस्य पुण्याहान्येतत्तीर्थानि भवन्ति या अनार्तेष्टयः। अथ या आर्तेष्टय उपाधिगमकालास्ता भवन्ति। यथैतदभ्युद्धृताभ्युदिताभिनिमुक्ताः। विजातेति। व्युदितमग्न्यन्वाधानम्। नित्यं व्रतोपायनम्। यावत्सिद्धि याजमानमनुसꣳहरेदन्यत्रावापदेवताभ्यः। तासां याः सोपनामास्ता उपाꣳशु। अथेतरा उच्चैरादेशादेव। सप्तदश सामिधेन्यो जानीयाद्यथैतन्मानवी ऋचौ धाय्ये कुर्यादुष्णिहककुभौ धाय्ये त्रिष्टुभौ संयाज्ये। वार्त्रघ्नावाज्यभागौ पूर्वपक्षे। वृधन्वन्तावपरपक्ष इत्यौपमन्यवः। यानि हवीꣳषि कामेन वा दक्षिणया वा व्यपेतानि स्युर्नानाबर्हीꣳष्येव तानि जानीयात्। आदेशादेव दक्षिणाव्यपेतꣳ समानबर्हिर्भवति यथा दिशामवेष्टिः। नेष्टीरुपाꣳशुयाजोऽनुसमेति। यद्देवत्यꣳ हविस्तद्देवत्ये याज्यापुरोऽनुवाक्ये। पुरस्तात्स्विष्टकृत उपहोमा यासामुक्ता उपहोमाः। वासोदक्षिणाः काम्या इष्टयो या

CHAPTER - XIII

IṢṬIKALPA

XIII.1

Now we shall explain the Iṣṭis. Their procedure following that of the Full-moon and New-moon sacrifices is once laid down. The accomplishments are those that belong to the Full-moon and New-moon sacrifices. All (Iṣṭis) are the initial ones; all are the middle ones; all are the final ones.[1] Those whose period is prescribed, one should perform at the proper time—the Parvan day or other days. Those for which specific period is not mentioned, are to be performed on the auspicious days of the first month-half. Those Iṣṭis which are prescribed for one who is not in a distress are to be performed on these days (i.e. the auspicious days of the first month-half). Those which are prescribed for one in distress are to be performed at the advent of distress. Thus the Iṣṭi to be performed in the contingency that one carries fọrth the (Āhavanīya) fire again when he has already carried it forth (for the Agnihotra); one carries forth the fire after sunrise; one carries forth the fire after sunset; when a son is born. The adding of fuel to the fires is prescribed differently. The observation of vow is obligatory. One should compress the sacrificer's functioning so far as it is expedient except that for the deities to be admitted. The recitings for the deities whose names are with qualifications are to be in a low tone. Those for others are to be in a loud tone because it is so prescribed.

One should understand seventeen Sāmidhenī verses; (the Hotṛ) should add (for that purpose) two verses revealed to Manu;[2] (or) the verses in the Triṣṭubh and the Kakubh metre, and the puronuvākyā - yājyā verses for the Sviṣṭakṛt offering in the Triṣṭubh metre. In the Iṣṭi to be performed in the bright month-half the puronuvākyās of the Ājyabhāga offerings should be *vārtraghna*[3]; in the dark month-half the *vṛdhanvant.*[4] So says Aupamanyava. One should understand that for such offerings as are distinguished by the intention or Dakṣiṇās, there should be separate sacrificial grass. It is only by special mention that there should be a common sacrificial grass for more Iṣṭis even though their Dakṣiṇās may vary; for example, the Diśam Aveṣṭi sacrifices. The rule of Upāṁśu offerings does not apply to such Iṣṭis. The puronuvākyā-yājyās should be addressed to that divinity to which the oblation is to be offered. The subordinate offerings, when prescribed, are to be

1. In the contingency of many Iṣṭis to be performed whether separately or combinedly on the Parvan day, their order may be optional.
2. Out of the four verses beginning with *makṣū devavato rathaḥ.* (TS.I.8.22.3-4).
3. Namely the verses, *agnir vṛtrāṇi jaṅghanad ...* (ṚV VI.16.35) and *tvam sōmā'si vṛtrahā ...* (ṚV I.91.5).
4. Namely the verses, *agniḥ pratnena manmanā ...* (ṚV VIII.44.12) and *soma gīrbhiṣ ṭvā vayam ...* (ṚV I.91.17).

अनादिष्टदक्षिणाः । गोदक्षिणः पशुबन्धः । नित्यो ऽन्वाहार्यः । इति न्वा इमा इष्टयो व्याख्याताः ॥ १ ॥ प्रथमः ॥

अथ वै भवत्यैन्द्राग्नमेकादशकपालं निर्वपेत्प्रजाकाम इति । तस्या एते भवत उभा वामिन्द्राग्नी अश्रवः हीति । ऐन्द्राग्नमेकादशकपालं निर्वपेत्स्पर्धमानः क्षेत्रे वा सजातेषु वेति । तस्या एते भवत इन्द्राग्नी रोचना दिवः श्नथद्वृत्रमिति । ऐन्द्राग्नमेकादशकपालं निर्वपेत्संग्राममुपप्रयास्यन्निति । तस्या एते भवत इन्द्राग्नी नवतिं पुरः शुचिं नु स्तोममिति । ऐन्द्राग्नमेकादशकपालं निर्वपेत्संग्रामं जित्वेति । तस्या एते भवत उभा वामिन्द्राग्नी अश्रवः हीति । ऐन्द्राग्नमेकादशकपालं निर्वपेज्जनतामेष्यन्निति । तस्या एते भवत इन्द्राग्नी रोचना दिवः श्नथद्वृत्रमिति । पौष्णं चरुमनुनिर्वपेदिति । तस्या एते भवतो वयमु त्वा पथस्पते पथस्पथ इति । क्षैत्रपत्यं चरुं निर्वपेज्जनतामागत्येति । तस्या एते भवतः क्षेत्रस्य पतिना वयं क्षेत्रस्य पत इति । ऐन्द्राग्नमेकादशकपालमुपरिष्टान्निर्वपेदिति । तस्या एते भवतो ये संग्रामं जिग्युषः ॥ २ ॥

made prior to the Sviṣṭakṛt offering. In such Iṣṭis in whose case the Dakṣiṇās are not prescribed, pieces of cloth are to be given as Daksiṇās. In an animal-sacrifice a cow is to be given as Dakṣiṇā. The giving away of Anvāhārya cooked rice is obligatory. Thus are explained the Iṣṭis (in general).

XIII.2

It is indeed said, "One desiring offspring should offer a cake on eleven potsherds to Indra."[1] These are the puronuvākyā-yājyā for this ((Iṣṭi) : *ubhā vām indrāgnī* ...[2] and *aśravaṁ hi*....[2] One who is struggling for land or kinsmen should offer a cake on eleven potsherds to Indra-Agni.[3] These are thepuronuvākyā-yājyā for this (Iṣṭi) : *Indrāgnī rocanā divah*... and *śnathad vṛtram*...."[4] One who is proceeding towards the battle-field should offer a cake on eleven potsherds to Indra-Agni.[5] These are the puronuvākyā-yājyā for this (Iṣṭi) : *indrāgni navatim puraḥ* ... and *śucim nu stomam*...."[6] One (desiring to regain strength) after having won the battle should offer a cake on eleven potsherds to Indra-Agni.[7] These are the puronuvākyā-yājyā for this (Iṣṭi) : *ubhā vām indrāgnī*... and *aśravaṁ hi*...[8] One who is going to meet people should offer a cake on eleven potsherds to Indra-Agni.[9] These are the puronuvākyā-yājyā for this (Iṣṭi) : *indrāgnī rocanā divaḥ*... and *śnathad vṛtram* ...[10] Subsequently he should offer cooked rice to Pūṣan.[11] These are the puronuvākyā-yājyā for this (Iṣṭi) : *vayam u tvā pathaspate*....[12] and *pathaspathaḥ*....[12] After having met the people, one should offer cooked rice to Kṣetrapati.[13] These are the puronuvākyā-yājyā for this (Iṣṭi) : *kṣetrasya patinā vayam*...[14] and *kṣetrasya pate*....[14] Subsequently he should offer a cake on eleven potsherds to Indra-Agni. Those are the puronuvākyā-yājyā for this (Iṣṭi) which are for one who has won the battle.[15]

1. TS II.2.1.1
2. TS I.1.14.1
3. TS II.2.1.2
4. TS IV.2.11.1
5. TS II.2.1.2-3
6. TS I.1.14.1
7. TS II.2.1.3
8. TS I.1.14.1
9. TS II.2.1.4
10. TS IV.2.11.1
11. TS II.2.1.4.
12. TS I.1.14.2
13. TS II.2.1.5
14. TS II.2.1.5
15. cf. TS II.2.1.3

अग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपेद्यो दर्शपूर्णमासयाजी सन्नमावास्यां वा पौर्णमासीं वातिपादयेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते पथो ऽन्तिकाद्बर्हिरनड्वाहम् । तस्या एते भवतो ऽग्ने नया देवानामिति । अन्वाहार्यमासाद्यानड्वाहं ददाति । अग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निः सन्नव्रत्यमिव चरेदिति । तस्या एते भवतस्त्वमग्ने व्रतपा असि यद्वो वयं प्रमिनाम व्रतानीति । अग्नये रक्षोघ्ने पुरोडाशमष्टाकपालं निर्वपेद्यꣳ रक्षाꣳसि सचेरन्निति । अथ वै भवति निशितायां निर्वपेत्परिश्रिते याजयेदिति । स निशायां महारात्र उत्थायाग्नये रक्षोघ्ने पुरोडाशमष्टाकपालं निर्वपति । परिश्रिते याजयति । कृणुष्व पाजः प्रसितिं न पृथ्वीमित्येतस्यानुवाकस्य पञ्चदश सामिधेनीः पराचीरन्वाह। तस्या एते भवतो रक्षोहणं वि ज्योतिषेति । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतिमुपजुहोत्युत स्वानासो दिवि षन्त्वग्नेरिति ॥ ३ ॥

अग्नये रुद्रवते पुरोडाशमष्टाकपालं निर्वपेदभिचरन्निति । तस्या एते भवतस्त्वमग्ने रुद्र आ वो राजानमिति । अग्नये सुरभिमते पुरोडाशमष्टाकपालं निर्वपेद्यस्य गावो वा पुरुषा वा प्रमीयेरन्यो वा बिभीयादिति । तस्या एते भवतो ऽग्निर्होता साध्वीमकरिति । अग्नये क्षामवते पुरोडाशमष्टाकपालं निर्वपेत्संग्रामे संयत्त इति । तस्या एते भवतो ऽक्रन्ददग्निस्त्वे वसूनीति ।

XIII.3

One who, being an offerer of Full-moon and New-moon sacrifices, transgresses a new-moon day or a full-moon day (without performing a sacrifice) should offer a cake on eight potsherds to Pathikṛt Agni.[1] One who is going to perform this Iṣṭi procures sacrificial grass grown near a path and an ox. These are the puronuvākyā-yājyā for this (Iṣṭi) : *agne naya...*[2] and *ā devānām...*[2] Having deposited the Anvāhārya cooked rice (within the altar) the sacrificer gives away an ox. One who after having set up the sacred fires breaks the vows, should offer a cake on eight potsherds to Vratapati Agni.[3] These are the puronuvākyā-yājyā for this (Iṣṭi) : *tvam agne vrtapā asi...*[4] and *yad vo vayam premināma vratāni....*[4] One whom evil spirits trouble should offer a cake on eight potsherds to Rakṣohan Agni.[5] It is indeed said, "One should pour out paddy at midnight and cause the sacrificer to offer within an enclosure."[5] Having got up at early dawn, the Adhvaryu pours out paddy for a cake on eight potsherds to Rakṣohan Agni. He makes the sacrificer offer within an enclosure. The Hotṛ recites fifteen Sāmidhenī verses in a serial order from the Anuvāka beginning with the verse *kṛṇuṣva pājaḥ prasitiṁ na pṛthvīm ...*[6] These are the puronuvākyā-yājyā for this (Iṣṭi). *rakṣohaṇam...*[7] *vi jyotiṣā...*[7] Prior to the Sviṣṭakṛt offering he offers a spoonful with the verse *uta svānāso divi santv agneḥ...*[7]

XIII.4

One who desires to practise exorcism should offer a cake on eight potsherds to Rudravat Agni.[1] These are the puronuvākyā-yājyā for this (Iṣṭi) : *tvam agne rudro...*[2] and *ā vo rājānam...*[2] One whose cattle or men die, should offer a cake on eight potsherds to Surabhimat Agni, or one who is frightful.[3] These are the puronuvākyā-yājyā for this (Iṣṭi) : *agnir hotā...*[4] and *sādhvīm akar...*[4] When the battle has started, one should offer a cake on eight potsherds to Kṣāmavat Agni.[5] Its

1. TS II.2.2.1
2. TS I.1.14.3
3. TS II.2.2.1
4. TS I.1.14.4-5
5. TS II.2.2.2
6. TS I.2.14
7. TS I.2.14.6

1. TS II.2.2.3
2. TS I.3.14.1
3. TS II.2.2.4
4. TS I.3.14.1-2
5. TS II.2.2.4

अथ वै भवत्यभि वा एष एतानुच्यति येषां पूर्वापरा अन्वञ्चः प्रमीयन्ते । पुरुषाहुतिर्ह्यस्य प्रियतमाग्रये क्षामवते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवतः । अथ वै भवत्यभि वा एष एतस्य गृहानुच्यति यस्य गृहान्दहति । अग्नये क्षामवते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवतः ॥ ४ ॥ द्वितीयः ॥

अथ वै भवत्यग्नये कामाय पुरोडाशमष्टाकपालं निर्वपेद्यं कामो नोपनमेदिति । तस्या एते भवतस्तुभ्यं ता अङ्गिरस्तमाश्याम तं काममग्न इति । अग्नये यविष्ठाय पुरोडाशमष्टाकपालं निर्वपेत्स्पर्धमानः क्षेत्रे वा सजातेषु वेति । तस्या एते भवतः श्रेष्ठं यविष्ठ भारत स श्वितान इति । अग्नये यविष्ठाय पुरोडाशमष्टाकपालं निर्वपेदभिचर्यमाण इति । तस्या एते भवतः । अग्नय आयुष्मते पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेत सर्वमायुरियामिति । तस्या एते भवत आयुष्ट आयुर्दा अग्न इति । अग्नये जातवेदसे पुरोडाशमष्टाकपालं निर्वपेद्भूतिकाम इति । तस्या एते भवतस्तस्मै ते दिवस्परीति । अग्नये रुक्मते पुरोडाशमष्टाकपालं निर्वपेद्रुक्काम इति । तस्या एते भवतः शुचिः पावक दृशानो रुक्म इति । अग्नये तेजस्वते पुरोडाशमष्टाकपालं निर्वपेत्तेजस्काम इति । तस्या एते भवत आ यदिषे नृपतिँ स तेजीयसेति । अग्नये साहन्त्याय पुरोडाशमष्टाकपालं निर्वपेत्सीक्षमाण इति । तस्या एते भवतोऽग्ने सहन्तमाभर तमग्ने पृतनासहँ रयिमिति ॥ ५ ॥

puronuvākyā-yājyā are these, namely, *akrandead agniḥ* ... and *tve vasūni* ...[6] It is indeed said, "This (Agni) likes those whose old and young die successively, (because) a human offering is dearest to him. (Therefore) one should offer a cake on eight potsherds to Kṣāmavat Agni."[7] Its puronuvākyā-yājyā are these.[6] It is indeed said, "He (Agni) likes his house whose house he burns. (Therefore) one should offer a cake on eight potsherds to Kṣāmavat Agni."[7] Its puronuvākyā-yājyā are these.[6]

XIII.5

It is indeed said, "One who does not get his desire fulfilled should offer a cake on eight potsherds to Agni the desire."[1] Its puronuvākyā-yājyā are these, namely *tubhyaṁ tā aṅgirastama* ... and *aśyāma taṁ kāmam agne*...[2] One who is struggling for land or kinsmen should offer a cake on eight potsherds to Agni the separator.[1] Its puronuvākyā-yājyā are these, namely *śreṣṭham yaviṣṭha bhārata*...[3] and *sa śvitānaḥ*...[3] One upon whom exorcism is being practised should offer a cake on eight potsherds to Agni the most separator.[4] Its puronuvākyā-yājyā are these.[3] One who desires; I may enjoy the full span of life "should offer a cake on eight potsherds to Āyuṣmat Agni.[4] Its puronuvākyā-yājyā are these, namely, *āyuṣ ṭe*...[5] and *āyur dā hy agne*...[5] One desiring prosperity should offer a cake on eight potsherds to Jātavedas Agni.[4] Its puronuvākyā-yājyā are these, namely, *tasmai te*...[6] and *divas pari*....[6] One desiring radiance should offer a cake on eight potsherds to Rukmat Agni.[7] Its puronuvākyā-yājyā are these, namely, *śuciḥ pāvaka*...[6] and *dṛśāno rukma*....[6] One desiring brilliance should offer a cake on eight potsherds to Tejasvat Agni.[8] Its puronuvākyā-yājyā are these, namely, *ā yad iṣe nṛpatim*...[9] and *sa tejīyasā*....[9] One desiring to attack should offer a cake on eight potsherds to Sāhantya Agni.[9] Its puronuvākyā-yājyā are *agne sahantam ābhara*...[9] and *tam agne pṛtanāśahaṁ rayim*....[9]

6. TS I.3.14.2
7. TS II.2.2.5

1. TS II.2.3.1
2. TS I.3.14.2
3. TS I.3.14.2-3
4. TS II.2.3.2
5. TS I.3.14.4
6. TS I.3.14.5
7. TS II.2.3.3
8. TS II.2.3.4
9. TS I.3.14.6

अग्नये ऽन्नवते पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेतान्नवान्त्स्या-मिति । तस्या एते भवत उक्षान्नाय वशान्नाय वद्मा हि सूनो इति । अग्नये ऽन्नादाय पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेतान्नादः स्यामिति । तस्या एते भवतः । अग्नये ऽन्नपतये पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेतान्नपतिः स्यामिति । तस्या एते भवतः । अग्नये पवमानाय पुरोडाशमष्टाकपालं निर्वपेदग्नये पावकायाग्नये शुचये ज्योगामयावीति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्या एता भवन्त्यग्न आयूꣳषि पवसे ऽग्ने पवस्वाग्ने पावक स नः पावकाग्निः शुचिव्रततम उदग्ने शुचयस्तवेति । अन्वाहार्यमासाद्य हिरण्यं ददाति । एतामेव निर्वपेच्चक्षुष्काम इति । तस्या एता भवन्ति ॥ ६ ॥

अग्नये पुत्रवते पुरोडाशमष्टाकपालं निर्वपेदिन्द्राय पुत्रिणे पुरोडाश-मेकादशकपालं प्रजाकाम इति । तस्या एता भवन्ति यस्त्वा हृदा कीरिणा मन्यमानो यस्मै त्वꣳ सुकृते जातवेदस्त्वे सुपुत्र शवस उक्थउक्थे सोम इन्द्रं ममादेति । अग्नये रसवते ऽजक्षीरे चरुं निर्वपेद्यः कामयेत रसवान्त्स्यामिति । तस्या एते भवतो ऽग्ने रसेनापो अन्वचारिषमिति । अग्नये वसुमते पुरोडाशमष्टाकपालं निर्वपेद्यः कामयेत वसुमान्त्स्यामिति । तस्या एते भवतो वसुर्वसुपतिस्त्वामग्ने वसुपतिं वसूनामिति । अग्नये वाजसृते पुरोडाशमष्टाकपालं निर्वपेत्संग्रामे संयत्त इति । तस्या एते भवतस्त्वामग्ने वाजसातममयं नो अग्निरिति । अग्नये ऽग्निवते पुरोडाशमष्टाकपालं

XIII.6

One who desires "I may possess food" should offer a cake on eight potshers to *Anavat Agni.*[10] Its puronuvākyā-yājyā are these, namely, *ukṣānnāya vaśānnāya...*[11] and *vadmā hi sūno...*[11] One who desires "I may be a food-eater," should offer a cake on eight potsherds to Annāda Agni.[10] Its puronuvākyā-yājyā are these,[11]. One who desires "I may be lord of food" should offer a cake on eight potsherds to Annapati Agni.[12] Its puronuvākyā-yājyā are these.[11] One who is suffering from a chronic illness should offer a cake to Pavamāna Agni, another to Pāvaka Agni and still another to Śuci Agni.[12] One who is going to perform this Iṣṭi procures gold. Its puronuvākyā-yājyā are respectively these, namely, *agna āyūṁṣi pavase...*[13] and *agne pavasva...*; *agne pāvaka...* and *sa naḥ pāvaka...*, *agniḥ śucivratatamaḥ...* and *ud agne śucayas tava....*[13] Having deposited the Anvāhārya cooked ice (within the altar), the sacrificer gives away gold. One desiring eyesight should perform this very Iṣṭi.[14] Its puronuvākyā-yājyā are these.[13]

XIII.7

One desiring offspring should offer a cake on eight potsherds to Putravat Agni and another on eleven potsherds to Putrin Indra.[1] Its puronuvākyā-yājyā are these, namely, *yas tvā hṛdā kīriṇā manyamāno...*[2], and *yasmai tvam sukṛte jātavedaḥ...*; *tve suputra śavaso...* and *ukthaukthe soma indram mamāda...*[2] One who desires "I may be provided with essence" should offer rice cooked in goat's milk to Rasavat Agni.[1] Its puronuvākyā-yājyā are these, namely, *agne rasena...*[3] and *apo anvacāriṣam...*[3] One who desires "I may possess wealth" should offer a cake on eight potsherds to Vasumat Agni.[4] Its puronuvākyā-yājyā are these, namely, *vasurvasupatir...*[5] and *tvām agne vasupatiṁ vasūnām...*[5] When a battle has been started, one should offer a cake on eight potsherds to Agni entering into a race.[4] Its puronuvākyā-yājyā are these, namely, *tvām agne vājasātamam...* and *ayam no agnir...*[6] One should offer a cake on

10. TS II.2.4.1
11. TS I.3.14.7
12. TS II.2.4.2
13. TS I.3.14.8
14. TS II.2.4.3

1. TS II.2.4.4
2. TS I.4.46.1
3. TS I.4.46.2
4. TS II.2.4.5
5. TS I.4.46.2-3
6. TSI.4.46.3

निर्वपेद्यस्याग्रावग्निमभ्युद्धरेयुरिति । तस्या एते भवतोऽग्निनाग्निः समिध्यते त्वꣳ ह्यग्ने अग्निनेति । अग्नये ज्योतिष्मते पुरोडाशमष्टाकपालं निर्वपेद्यस्याग्निरुद्धृतो ऽहुते ऽग्निहोत्र उद्वायेत् । अपर आदीप्यानूद्धृत्य इत्याहुः । तत्तथा न कार्यम् । यद्भागधेयमभि पूर्व उद्ध्रियते किमपरो ऽभ्युद्ध्रियेतेति । तान्येवावक्षाणानि संनिधाय मन्थेदिति । स तान्येवावक्षाणानि संनिधाय मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु प्रजानन्निति। छन्दोभिरेवैनꣳ स्वाद्योनेः प्रजनयतीति ब्राह्मणम् । अग्नये ज्योतिष्मते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवत उदग्ने शुचयस्तव वि ज्योतिषेति ॥ ७ ॥ तृतीयः ॥

अथ वै भवति वैश्वानरं द्वादशकपालं निर्वपेद्वारुणं चरुं दधिक्राव्णे चरुमभिशस्यमान इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्या एता भवन्ति वैश्वानरो न ऊत्या त्वमग्ने शोचिषा शोशुचानो ऽव ते हेड उदुत्तमं दधिक्राव्णो अकारिषमा दधिक्रा इति । अन्वाहार्यमासाद्य हिरण्यं ददाति । एतामेव निर्वपेत्प्रजाकाम इति । तस्या एता भवन्ति । वैश्वानरं द्वादशकपालं निर्वपेत्पुत्रे जात इति । तस्या एते भवतो वैश्वानरस्य दꣳसनाभ्यो बृहज्जातो यदग्र इति । वैश्वानरं द्वादशकपालं निर्वपेदमावास्यां वा पौर्णमासीं वातिपाद्येति । तस्या एते भवतो वैश्वानरो न ऊत्या पृष्टो

eight potsherds to Agni possessing Agni for one in whose fire, fire has been again carried forth.[7] Its puronuvākyā-yājyā are these, namely, *agninā'gniḥ samidhya-te...*[8] ... and *tvaṁ hy agne agninā...*[8] "One should offer a cake on eight potsherds if the (Āhavanīya) fire carried forth becomes extinguished while the Agnihotra is not yet offered. They say that another faggot should be lighted (on the Gārhapatya), and should be carried forth for the second time. One should (however) not do so. When the earlier fire was carried forth for a specific purpose, is it appropriate to carry forth another fire for the same purpose ? Having collected together the extinguished coals, he churns out fire with the verse, "The Jātavedas Agni was first born from these—his womb. Knowing, may he carry oblation to gods with the Gāyatrī, Triṣṭubh and Jagatī verses, "He creates him from his womb by means of the metres." So says the Brāhmaṇa.[9] "He should offer a cake on eight potsherds to Jyotiṣmat Agni."[9] Its puronuvākyā-yājyā are these, namely, *ud agne śucayas taval...* and *vi jyotiṣā...*[8]

XIII.8

It is indeed said, "One who is being accused should offer a cake on twelve potsherds to Vaiśvānara Agni, cooked rice to Varuṇa and cooked rice to Dadhikrāvan.[1]" One who is going to perform this Iṣṭi procures gold. Its puronuvākyā-yājyā respectively are these, namely, *vaiśvānaro na ūtyā...*[2] and *tvam agne śociṣā śośucānaḥ...*,[3] *ava te heḍo...*[4] and *ud uttamam...*,[4] *dadhikrāvṇo akāriṣam...*[5] and *ā dadhikrāḥ...*[5] Having deposited the Anvāhārya rice (within the altar), the sacrificer gives away gold. One desiring progeny should perform this very Iṣṭi. Its puronuvākyā-yājyā are these. One should offer a cake on twelve potsherds to Vaiśvānara Agni when a son is born.[6] Its puronuvākyā-yājyā are these, namely, *vaiśvānarasya daṁsanābhyo bṛhat...*[7] and *jāto yad agne...*[7] One should offer a cake on twelve potsherds to Vaiśvānara Agni after having transgressed a new-moon day or a full-

7. TS II.2.4.6
8. TS I.4.46.3
9. TS II.2.4.7-8

1. TS II.2.5.1
2. TS I.5.11.1
3. TS I.5.11.2
4. TS I.5.11.3
5. TS I.5.11.4
6. TS II.2.5.3
7. TS I.5.11.1

दिवीति । आग्नेयमष्टाकपालं निर्वपेद्वैश्वानरं द्वादशकपालमग्निमुद्वा-सयिष्यन्निति । तस्या एता भवन्त्यग्निर्मूर्धा भुवो वैश्वानरो न ऊत्या त्वमग्ने शोचिषा शोशुचान इति । वैश्वानरं द्वादशकपालं निर्वपेन्मारुतꣳ सप्तकपालं ग्रामकाम इति । अथ वै भवत्याहवनीये वैश्वानरमधिश्रयति गार्हपत्ये मारुतमनूच्यमान आसादयतीति । काले प्रत्यञ्चं वैश्वानरमासादयत्यनूच्य-मानासु सामिधेनीषु मारुतम् । तस्या एता भवन्ति वैश्वानरो न ऊत्या पृष्टो दिवि मरुतो यद्ध वो दिवो या वः शर्मेति ॥ ८ ॥

आदित्यं चरुं निर्वपेत्संग्राममुपप्रयास्यन्निति । तस्या एते भवतो ऽदितिर्न उरुष्यतु महीमू षु मातरमिति । वैश्वानरं द्वादशकपालं निर्वपेदायतनं गत्वेति । तस्या एते भवतो वैश्वानरो न ऊत्यास्माकमग्ने मघवत्सु धारयेति। वैश्वानरं द्वादशकपालं निर्वपेद्विद्विषाणयोरन्नं जग्ध्वेति । तस्या एते भवतो वैश्वानरो न ऊत्यर्तावानमिति । वैश्वानरं द्वादशकपालं निर्वपेत्सममानयोः पूर्वो ऽभिद्रुह्येति । तस्या एते एव भवतः । वैश्वानरं द्वादशकपालं निर्वपेदविं

moon day (without performing a sacrifice).[8] Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā...*[7] and *pṛṣto divi...*[7] One who is going to discard the sacred fires should offer a cake on eight potsherds to Agni and a cake on twelve potsherds to Vaiśvānara Agni.[9] Its puronuvākyā-yājyā are these, namely, *agnir mūrdhā...*[10] and *bhuvaḥ...*;[10] *vaiśvānaro na ūtyā...*[11] and *tvam agne śociṣā śośucānaḥ...*[11] One who desires a village should offer a cake on twelve potsherds to Vaiśvānara Agni and a cake on seven potsherds to Maruts. It is indeed said, "One cooks the cake for Vaiśvānara Agni on the Āhavanīya and that for Maruts on the Gārhapatya. He deposits (the oblations) while (the verses) are being recited."[12] At the proper time he deposits the cake for Vaiśvānara Agni to the rear; that for the Maruts while the Sāmidhenīs are being recited. Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā...*[13] and *pṛṣto divi...*; *maruto yad dha vo divaḥ...* and *yā vaḥ śarma...*[13]

XIII.9

One who is going to proceed to the battle should offer cooked rice to Aditi.[1] Its puronuvākyā-yājyā are these, namely, *aditir na uruṣyatu...*[2] and *mahīm ū ṣu mātaram....*"[2] After having reached the battle-field one should offer a cake on twelve potsherds to Vaiśvānara Agni.[1] Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā...*[3] and *asmākam agne maghavatsu dhāraya...*[3] One should offer a cake on twelve potsherds to Vaiśvānara Agni after having eaten food at (any of) those who hate each other.[4] Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā...*[5] and *ṛtāvānam...*[5] Out of the two who are of equal status (have entered into a contract) one who first acts treacherously should offer a cake on twelve potsherds to Vaiśvānara Agni. Its puronuvākyā-yājyā are these.[5] One who has received a sheep (as Dakṣiṇā) should offer a cake on twelve potsherds to Vaiśvānara Agni.[6] Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā...*[7] and *tvam agne śociṣā*

8. TS II.2.5.4
9. TS II.2.5.5
10. TS I.5.5.4
11. TS I.5.5.1
12. TS II.2.5.6
13. TS I.5.11.1,5

1. TS II.2.6.1
2. TS I.5.11.5
3. TS I.5.11.2
4. TS II.2.6.2
5. TS I.5.11.1
6. TS II.2.6.3
7. TS I.5.11.1,3

प्रतिगृह्येति । तस्या एते भवतो वैश्वानरो न ऊत्या त्वमग्ने शोचिषा शोशुचान इति । वैश्वानरं द्वादशकपालं निर्वपेदुभयादत्प्रतिगृह्याश्वं वा पुरुषं वेति । तस्या एते एव भवतः । वैश्वानरं द्वादशकपालं निर्वपेत्सनिमेष्यन्निति । तस्या एते भवतो वैश्वानरो न ऊत्या वैश्वानरस्य सुमतौ स्यामेति ॥ ९ ॥

अथ वै भवति यो वै संवत्सरं प्रयुज्य न विमुञ्चत्यप्रतिष्ठानो वै स भवति । एतमेव वैश्वानरं पुनरागत्य निर्वपेदिति । स एतमेव वैश्वानरं पुनरागत्य निर्वपति । यमेव प्रयुङ्क्ते तं भागधेयेन विमुञ्चति प्रतिष्ठित्या इति ब्राह्मणम् । अथ वै भवति यया रज्ज्वोत्तमां गामाजेत्तां भ्रातृव्याय प्रहिणुयादिति । स यया रज्ज्वोत्तमां गामाजति तां भ्रातृव्याय प्रहित्य भ्रातृव्यस्य गोष्ठे न्यस्यति । निर्ऋतिमेवास्मै प्रहिणोतीति ब्राह्मणम् । तस्या एते भवतः ॥ १० ॥ चतुर्थः ॥

अथ वै भवत्यैन्द्रं चरुं निर्वपेत्पशुकाम इति । तस्या एते भवत इन्द्रं वो विश्वतस्परीन्द्रं नर इति । इन्द्रायेन्द्रियावते पुरोडाशमेकादशकपालं निर्वपेत्पशुकाम इति । तस्या एते भवत इन्द्रियाणि शतक्रतो ऽनु ते दायीति। इन्द्राय घर्मवते पुरोडाशमेकादशकपालं निर्वपेद्ब्रह्मवर्चसकाम इति । तस्या एते भवत आ यस्मिन्त्सप्त वासवा आमासु पक्वमैरय इति । इन्द्रायार्कवते पुरोडाशमेकादशकपालं निर्वपेदन्नकाम इति । तस्या एते भवत इन्द्रमिद्गाथिनो बृहद्गायन्ति त्वा गायत्रिण इति । इन्द्राय घर्मवते पुरोडाशमेकादशकपालं निर्वपेदिन्द्रायेन्द्रियावत इन्द्रायार्कवते भूतिकाम इति । तस्य एता भवन्त्या यस्मिन्त्सप्त वासवा आमासु पक्वमैरय इन्द्रियाणि शतक्रतो ऽनु ते दायीन्द्रमिद्गाथिनो बृहद्गायन्ति त्वा गायत्रिण इति ॥ ११ ॥

śośucāhanḥ...[7] One who receives (as Dakṣiṇā) a being having teeth in both the jaws- a horse or a man - should offer a cake on twelve potsherds to Vaiśvānara Agni.[6] Its puronuvākyā-yājyā are these.[7] One who is proceeding to obtain wealth should offer a cake on twelve potsherds to Vaiśvānara Agni.[8] Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā...* and *vaiśvānarasya sumatau syāma...*[9]

XIII.10

It is indeed said, "One who after having observed (the vow for obtaining wealth) does not release it, loses stability. He should, after having returned, offer to Vaiśvānara Agni."[1] He offers the Iṣṭi after having returned, "He releases that year by giving it its share for the shake of stability." So the Brāhmaṇa says.[1] It is indeed said, "He should direct that cord towards his enemy with which he would drive the last cow (obtained)."[1] He should direct that cord towards the enemy and throw it in the cowpen of the enemy with which he might have driven the last cow."He thereby sends forth evil towards him." So says the Brāhmaṇa.[1] Its puronuvākyā-yājyā are these.[7]

XIII.11

It is indeed said, "One desiring cattle should offer cooked rice to Indra."[1] Its puronuvākyā-yājyā are these, namely, *indraṁ vo viśvataspari...*[2] and *indraṁ naro...*[2] "One desirous of cattle should offer a cake on eleven potsherds to Indriyāvat Indra."[1] Its puronuvākyā-yājyā are these, namely, *indriyāṇi śatakrato...*[2] and *anu te dāyi...*[2] One desirous of brahman - splendour should offer a cake on eleven potsherds to Gharmavat Indra.[3] Its puronuvākyā-yājyā are these, namely, *ā yasmin tsapta vāsavāḥ...*[4] and *āmāsu pakvam airayaḥ....*"[4] One desirous of food should offer a cake on eleven potsherds to Arkavat Indra."[3] Its puronuvākyā-yājyā are these, namely, *indram id gāthino bṛhad...*[4] and *gāyanti tvā gāyatriṇo...*[4] "One desirous of prosperity should offer a cake on eleven potsherds to Gharmavat Indra, another to Indriyāvat Indra and still another to Arkavat Indra."[5] Its puronuvākyā-yājyā are these, namely, *ā yasmin tsapta vāsavāḥ...*,[4] and *āmāsu pakvam airayaḥ....*; *indriyāṇi śatakrato...* and *anu te dāyi...*; *indram id gāthiṇo bṛhat...* and *gāyanti tvā gāyatriṇaḥ...*[4]

8. TS II.2.6.4
9. TS I.5.11.3

1. TS II.2.6.5

1. TS II.2.7.1
2. TS I.6.12.1
3. TS II.2.7.2
4. TS I.6.12.2
5. TS II.2.7.3

इन्द्रायाꣳहोमुचे पुरोडाशमेकादशकपालं निर्वपेद्यः पाप्मना गृहीतः स्यादिति । तस्या एते भवतो ऽꣳहोमुचे विवेष यन्मेति । इन्द्राय वैमृधाय पुरोडाशमेकादशकपालं निर्वपेद्यं मृधो ऽभि प्रवेपेरन् राष्ट्राणि वाभि समियुरिति । तस्या एते भवतो वि न इन्द्र मृधो जहि मृगो न भीम इति। इन्द्राय त्रात्रे पुरोडाशमेकादशकपालं निर्वपेद्बद्धो वा परियत्तो वेति । तस्या एते भवतस्त्रातारमिन्द्रं मा ते अस्याꣳ सहसावन्निति । इन्द्रायार्काश्वमेधवते पुरोडाशमेकादशकपालं निर्वपेद्यं महायज्ञो नोपनमेदिति । तस्या एते भवतो ऽनवस्ते रथं वृष्णे यत्त इति ॥ १२ ॥

इन्द्रायान्वृजवे पुरोडाशमेकादशकपालं निर्वपेद्ग्रामकाम इति । तस्या एते भवतो ऽन्वह मासा अनु ते दायीति । इन्द्राण्यै चरुं निर्वपेद्यस्य सेनासꣳशितेव स्यादिति । अथ वै भवति बल्बजानपीध्मे संनह्येत्तान्स-हेध्मेनाभ्यादध्यादिति । तान्सहैवेध्मेनाभ्यादधाति । तस्या एते भवत इन्द्राणीमासु नारिषु नाहमिन्द्राणि रारणेति । इन्द्राय मन्युमते मनस्वते पुरोडाशमेकादशकपालं निर्वपेत्संग्रामे संयत्त इति । तस्या एते भवतो यो जात एवा ते मह इन्द्रोऽत्युग्र इति । एतामेव निर्वपेद्यो हतमना इव स्यादिति । तस्या एते भवतः । एतामेव निर्वपेद्यः स्वयंपाप इव स्यादिति। तस्या एते एव भवतः ॥ १३ ॥

XIII.12

"Oṇe who is pervaded by evil should offer a cake on eleven potsherds to Indra the deliverer from evil."[6] Its puronuvākyā-yājyā are these, namely, *aṁhomuce*[7] and *viveṣa yan mā...*[7] One whom foes may shake or evil spirits may attack should offer a cake on eleven potsherds to Vaimṛdha Indra.[6] Its puronuvākyā-yājyā are these, namely, *vi na indra mṛdho jahi...*[8] and *mṛgo na bhīmaḥ...*[8] One who is fastened or caught around should offer a cake on eleven potsherds to Indra the protector.[9] Its puronuvākyā-yājyā are these, namely, *trātāram indram...*[10] and *mā te asyāṁ sahasāvan...*[10] One who is unable to perform a great sacrifice should offer a cake on eleven potsherds to Arkāśvamedhavat Indra.[9] Its puronuvākyā-yājyā are these, namely, *anavas te ratham...*[11] and *vṛṣṇe yat te ...*[12]

XIII.13

One desirous of a village should offer a cake on eleven potsherds to Indra moving straight-forwards.[11] Its puronuvākyā-yājyā are these, namely, *anv aha māsā...*[1] and *anu te dāyi ...*[1] "One whose army has gone out of control should offer cooked rice to Indrāṇī." It is indeed said, "One should tie up *Eleusine Indica* in the faggot. He should put on fire that grass together with the faggot."[11] He puts that grass on the fire together with the faggot. Its puronuvākyā-yājyā are these, namely, *indrāṇīm āsu nāriṣu...*[2] and *nā 'ham indrāṇi rāraṇa....*[2] One who is engaged in a battle should offer a cake on eleven potsherds to Indra who is passionate and with controlle mind.[3] Its puronuvākyā-yājyā are these, namely, *yo jāta eva....*,[4] and *ā te maha indro 'tyugra...*[4] One who is depressed should offer this very Iṣṭi.[3] Its puronuvākyā-yājyā are these.[4] One who has become wicked by himself should perform this very sacrifice.[3] Its puronuvākyā-yājyā are these.[4]

6. TS II.2.7.4
7. TS I.6.12.3
8. TS I.6.12.4
9. TS II.2.7.5
10. TS I.6.12.5
11. TS II.2.8.1
12. TS I.6.12.6

1. TS I.7.13.1
2. TS I.7.13.1-2
3. TS II.2.8.2
4. TS I.7.13.2

इन्द्राय दात्रे पुरोडाशमेकादशकपालं निर्वपेद्यः कामयेत दानकामा मे प्रजाः स्युरिति । तस्या एते भवतो मा नो मर्धीरा तू भरेति । इन्द्राय प्रदात्रे पुरोडाशमेकादशकपालं निर्वपेद्यस्मै प्रत्तमिव सन्न प्रदीयेतेति । तस्या एते भवतः प्रदातारꣳ हवामहे प्रदाता वज्रीति । इन्द्राय सुत्राम्णे पुरोडाश-मेकादशकपालं निर्वपेदपरुद्धो वापरुध्यमानो वेति । तस्या एते भवत इन्द्रः सुत्रामा तस्य वयꣳ सुमतौ यज्ञियस्येति । यो ऽलꣳ श्रियै सन्सदृङ् समानैः स्यात्तस्मा एतमैन्द्रमेकादशकपालं निर्वपेदिति । अथ वै भवति रेवती पुरोऽनुवाक्या भवति शान्त्या अप्रदाहाय शक्वरी याज्येति । तस्या एते भवतो रेवतीर्नः प्रो ष्वस्मै पुरोरथमिति ॥ १४ ॥ पञ्चमः ॥

अथ वै भवत्याग्नावैष्णवमेकादशकपालं निर्वपेदभिचरन्त्सर-स्वत्याज्यभागा स्याद्बार्हस्पत्यश्चरुरिति । अथ वै भवति प्रति वै परस्तादभिचरन्तमभिचरन्ति । द्वेद्वे पुरोऽनुवाक्ये कुर्यादतिप्रयुक्त्या इति । स द्विर्द्विः पुरोऽनुवाक्यामन्वाह । त्रिस्त्रिर्हविषामवद्यति । तस्या एता भवन्त्यग्नाविष्णू अग्नाविष्णू प्र णो देव्या नो दिवो बृहस्पत एवा पित्र इति। एतयैव यजेताभिचर्यमाण इति । तस्या एता एव भवन्ति । आग्नावैष्णवमेकादशकपालं निर्वपेद्यं यज्ञो नोपनमेदिति । तस्या एते भवतो ऽग्नाविष्णू अग्नाविष्णू इति । आग्नावैष्णवं घृते चरुं निर्वपेच्चक्षुष्काम इति । तस्या एते एव भवतः ॥ १५ ॥

XIII.14

One who desires, "The subjects should be inclined to pay me" should offer a cake on eleven potsherds to Indra the giver.[5] Its puronuvākyā-yājyā are these, namely, *mā no mardhīr...* and *ā tū bhara...*[6] One whom (wealth) destined to be given is actually not given should offer a cake on eleven potsherds to Indra the best giver.[5] Its puronuvākyā-yājyā are these, namely, *pradātāraṁ havāmahe...*[7] and *pradātā vajrī...*[7] One who is driven away or is being driven away should offer a cake on eleven potsherds to Indra the well protector.[8] Its puronuvākyā-yājyā are these, namely, *indraḥ sutrāmā ....* and *tasya vayam sumatau yajñiyasya....*[9] For one who even though capable of earning more wealth remains equal to others, one should offer a cake on eleven potsherds to Indra. It is indeed said, "The puronuvākyā contains the word *revatī* for tranquility and non-burning, and the yājyā is in the Śakvarī metre."[10] Its puronuvākyā-yājyā are these, namely, *revatīr naḥ ...*[11] and *pro ṣv asmai puroratham ...*[11]

XIII.15

It is indeed said, "One who wants to practise exorcism should offer a cake on eleven potsherds to Agni-Viṣṇu. Sarasvatī should have clarified butter as the share; (there should be) cooked rice for Bṛhaspati.[1] It is indeed said, "They repel one who is practising exorcism from a distance, one should employ two puronuvākyās each for repelling."[1] He recites the puronuvākyā twice. He takes portions of oblations three times each. Its puronuvākyā-yājyā are these, namely, *agnāviṣṇū* (*mahi tad vām*) ...[2] and *agnāviṣṇū* (*mahi dhāṁa*) ... and *pra ṇo devī...*; *ā no divo...*; *bṛhaspate...* and *evā pitre ...*[2] "One against whom exorcism is being practised should perform this very sacrifice." Its puronuvākyā-yājyā are these only.[2] One who is deprived of a sacrifice should offer a cake on eleven potsherds to Agni-Viṣṇu.[3] Its puronuvākyā-yājyā are these namely, *agnāviṣṇū* (*mahi tad vām*) ...[2] and *agnāviṣṇū* (*mahi dhāma*) ...[2] One desirous of eyesight should offer rice cooked in ghee to Agni-Viṣṇu.[3] Its puronuvākyā-yājyā are these.[2]

5. TS II.2.8.4
6. TS I.7.13.3
7. TS I.7.13.4
8. TS II.2.8.4-5
9. TS I.7.13.4-5
10. TS II.2.8.6
11. TS I.7.13.5

1. TS II.2.9.1
2. TS I.8.22.1
3. TS II.2.9.3

अथ वै भवतीन्द्रियं वै वीर्यं वृङ्क्ते भ्रातृव्यो यजमानो ऽयजमानस्या-ध्वरकल्पां प्रतिनिर्वपेद्भ्रातृव्ये यजमाने। नास्येन्द्रियं वीर्यं वृङ्क्ते । पुरा वाचः प्रवदितोर्निर्वपेदिति । स पुरा वाचः प्रवदितोर्महारात्र उत्थायाग्नावैष्णव-मष्टाकपालं निर्वपेत्प्रातःसवनस्याकाले । सरस्वत्याज्यभागा स्याद्बार्हस्पत्य-श्चरुरिति । तस्या एता भवन्त्यग्नाविष्णू अग्नाविष्णू प्र णो देव्या नो दिवो बृहस्पत एवा पित्र इति । आग्नावैष्णवमेकादशकपालं निर्वपेन्माध्यंदिनस्य सवनस्याकाले । सरस्वत्याज्यभागा स्याद्बार्हस्पत्यश्चरुरिति । तस्या एता एव भवन्ति । आग्नावैष्णवं द्वादशकपालं निर्वपेत्तृतीयसवनस्याकाले । सरस्वत्याज्यभागा स्याद्बार्हस्पत्यश्चरुरिति । तस्या एता एव भवन्ति । मैत्रावरुणमेककपालं निर्वपेद्वशायै काल इति । तस्या एते भवत आ नो मित्रावरुणा प्र बाहवेति ॥ १६ ॥

यो ब्रह्मवर्चसकामः स्यात्तस्मा एतꣳ सोमारौद्रं चरुं तिष्यापूर्णमासे निर्वपेदिति । स यो ब्रह्मवर्चसकामः स्यात्स तैष्यां पौर्णमास्याꣳ सोमारौद्रं चरुं निर्वपति । परिश्रिते याजयति । अथ वै भवति श्वेतायै श्वेतवत्सायै दुग्धं मथितमाज्यं भवत्याज्यं प्रोक्षणमाज्येन मार्जयन्ते । यावदेव ब्रह्मवर्चसं तत्सर्वं करोति । अति ब्रह्मवर्चसं क्रियत इत्याहुरीश्वरो दुश्चर्मा भवितोरिति। मानवी ऋचौ धाय्ये कुर्यादिति । मक्षू देववतो रथ इत्येतासां द्वे धाय्यालोके दधाति । तस्या एते भवतः सोमारुद्रा विवृहतं विषूचीꣳ सोमारुद्रा युवमेतानीति ॥ १७ ॥

XIII.16

It is indeed said, "An enemy who has performed a Soma-sacrifice snataches away the power and strength of one who has not performed. When an enemy is performing a Soma-sacrifice, one should simultaneously perform the Adhvarakalpā Iṣṭi. Thereby the enemy does not snatch away his power and strength. He should pour out paddy prior to the utterance of sound."[1] He, having got up at early dawn prior to the utterance of sound, should pour out paddy for a cake on eleven potsherds to Agni-Viṣṇu in the place of the morning pressing. "Clarified butter should be the share of Sarasvatī. There should be cooked rice for Bṛhaspati."[1] Its puronuvākyā-yājyas are these, namely, *agnāviṣṇū* (*mahi tad vām*)...[2] and *agnāviṣṇū* (*mahi dhāma*)....,[2] *pra ṇo devī*...[2] and *ā no divo*...; *bṛhaspate*...[2] and *evā pitre*...[2] "He should offer a cake on eleven potsherds to Agni-Viṣṇu in the place of the Midday pressing. Sarasvatī should have clarified butter as the share. There should also be cooked ice for Bṛhaspati."[1] Its puronuvākyā-yājyā are these.[2] "He should offer a cake on twelve potsherds to Agni-Viṣṇu in the place of the third pressing. Sarasvatī should have clarified butter as the share. There should also be cooked rice for Bṛhaspati."[1] Its puronuvākyā-yājyā are these only.[2] "He should offer a cake on one potsherd to Mitra-Varuṇa in the place of the barren cow."[1] Its puronuvākyā-yājyā are these, namely, *ā no mitrāvaruṇā*... and *pra bāhavā*...[3]

XIII.17

"One should offer cooked rice to Soma-Rudra on the full-moon day of Puṣya for one desirous of brahman-splendour."[1] One who is desirous of brahman-splendour offers cooked rice to Soma-Rudra on the full-moon day of Puṣya. The Adhvaryu makes him offer within an enclosure. It is indeed said, "Clarified buter is obtained from the churned out milk of a white cow having a white calf. That clarified butter (serves as) the sprinkling substance. They sprinkle themselves with that clarified butter. Whatever leads to the obtainment of brahman-splendour, he does all that. They (however) say that all brahman-splendour is thereby transferred to him. (Consequently) he is liable to get bad skin. (Therefore the Hotṛ) should add two Mānavā verses to the Sāmidhenī verses."[1] Out of the (four) verses beginning with *makṣū devavrato rathaḥ*... he adds (any) two as the Dhāyyās (i.e. additional verses). Its puronuvākya-yājyā are these, namely, *somārudrā vi vṛhatam viṣūcīm*...[2] *somārudrā yuvam etāny*...[2]

1. TS II.2.9.4-5
2. TS I.8.22.1-2
3. TS I.8.22.3

1. TS II.2.10.1-2 for *mānavī ṛcau* cf. BaudhŚS XIII.1 f.n. 2 above.
2. TS I.8.22.5

यदि बिभीयाद्दुश्चर्मा भविष्यामीति सोमापौष्णं चरुं निर्वपेदिति। तस्या एते भवतः सोमापूषणेमौ देवाविति। सोमारौद्रं चरुं निर्वपेत्प्रजाकाम इति। तस्या एते भवतः सोमारुद्रा वि वृहतं विषूचीः सोमारुद्रा युवमेतानीति। सोमारौद्रं चरुं निर्वपेदभिचरन्निति। तस्या एते एव भव-तः। सोमारौद्रं चरुं निर्वपेज्ज्योगामयावीति। एतयेष्ट्या यक्ष्यमाण उपकल्पयते होतानड्वाहं। तस्या एते एव भवतः। अन्वाहार्यमासाद्य होतानड्वाहं ददाति। सोमारौद्रं चरुं निर्वपेद्यः कामयेत स्वे ऽस्मा आयतने भ्रातृव्यं जनयेयमिति। सो ऽपरक्षेत्रमर्यादायामध्यवसाय मथित्वाग्नीन्विहृत्य सोमारौद्रं चरुं निर्वपति। अथ वै भवति वेदिं परिगृह्यार्धमुद्धन्यादर्धं नार्धं बर्हिष स्तृणीयादर्ध नार्धमिध्मस्याभ्यादध्यादर्धं न स्व एवास्मा आयतने भ्रातृव्यं जनयतीति ब्राह्मणम्। तस्या एते भवतः॥ १८ ॥ षष्ठः॥

अथ वै भवत्यैन्द्रमेकादशकपालं निर्वपेन्मारुतꣳ सप्तकपालं ग्रामकाम इति। अथ वै भवत्याहवनीय ऐन्द्रमधिश्रयति गार्हपत्ये मारुतमनूच्यमान आसादयतीति। काले प्रत्यञ्चमैन्द्रमासादयत्यनूच्यमानासु सामिधेनीषु मारुतम्। तस्या एता भवन्तीन्द्रं वो विश्वतस्परीन्द्रं नरो मरुतो यद्ध वो दिवो या वः शर्मेति। एतामेव निर्वपेद्यः कामयेत क्षत्राय च विशे च समदं दध्यामिति। ऐन्द्रस्यावद्यन्ब्रूयादिन्द्रायानुब्रूहीति। इन्द्रं वो विश्वतस्परी-

XIII.18

If one is frightened, "I shall be suffering from a skin-disease," he should offer cooked rice to Soma-Pūṣan.[1] Its puronuvākyā-yājyā are these, namely, *somāpūṣaṇā...*[2] and *imau devau...*[2] One desirous of offspring should offer cooked rice to Soma-Rudra.[2] Its puronuvākyā-yājyā are these, namely, *somārudrā vi vṛhatam viṣūcīm*[2] ... and *somārudrā yuvam etāny...*[1] One who is going to practise exorcism should offer cooked rice to Soma-Rudra.[3] Its puronuvākyā-yājyā are these.[2] One who is suffering from a chronic disease should offer cooked rice to Soma-Rudra.[3] One who is going to perform this Iṣṭī procures an ox to be given away by the Hotṛ. Its puronuvākyā-yājyā are these.[2] After the Anvāhārya rice has been deposited (within the altar), the Hotṛ gives away the ox. One who desires, "Let me effect hostility in his (enemy's) establishment," should offer cooked rice to Soma-Rudra. Having resorted to the area of the stranger, having churned out fire and having spread out fires, he pours out paddy for cooked rice to Soma-Rudra. It is indeed said, "Having done the first tracing of the altar, one should dig out half the portion; should not dig out the other half. he should spread sacrificial grass in one half; not in the other half. He should put half the faggot on the fire; not the other half. He creates hostility in the establishment of the stranger." So the Brāhmaṇa[4] says. Its puronuvākyā-yājyā are these.[2]

XIII.19

It is indeed said, "One desirous of a village should offer a cake on eleven potsherds to Indra and a cake on seven potsherds to the Maruts.[1] It is indeed said, "He cooks the cake for Indra on the Āhavanīya and that for the Maruts on the Gārhapatya. He places (within the altar) while the Sāmidhenī verses are being recited."[1] He places the cake for Indra to the west at the normal time; that for the Maruts while the Sāmidhenis are being recited. Its puronuvākyā-yājyā are these, namely, *indraṁ vo viśvatas pari...*[2] and *indram naro...*,[2] *maruto yad dha vo divo...*[2] and *yā vaḥ śarma...*[2] "One who desires, let me instigate struggle between the ruler and the ruled, should perform the same Iṣṭi." While taking portion of the cake for Indra (the Adhvaryu) should say (to the Hotṛ) "Do you recite the puronuvākyā for Indra." The Hotṛ recites the verse *indraṁ vo viśvatas pari....* Having crossed the altar and

1. TS II.2.10.2
2. TS II.2.10.3
3. TS II.2.10.4
4. TS II.2.10.5

1. TS II.2.11.1
2. TS II.1.11.1

त्यन्वाह । अत्याक्रम्याश्राव्याह मरुतो यजेति । या वः शर्मेति यजति । मारुतस्यावद्यन्ब्रूयान्मरुद्भ्यो ऽनुब्रूहीति । मरुतो यद्ध वो दिव इत्यन्वाह। अत्याक्रम्याश्राव्याहेन्द्रं यजेति । इन्द्रं नर इति यजति । स्व एवैभ्यो भागधेये समदं दधाति वितृंहाणास्तिष्ठन्तीति ब्राह्मणम् । एतामेव निर्वपेद्यः कामयेत कल्पेरन्निति । यथादेवतमवदाय यथादेवतं यजेद्भागधेये-नैवैनान्यथायथं कल्पयति । कल्पन्त एवेति ब्राह्मणम् । तस्या एता भवन्ति याः पूर्वस्याः ॥ १९ ॥

ऐन्द्रमेकादशकपालं निर्वपेद्वैश्वदेवं द्वादशकपालं ग्रामकाम इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयत उपाधाय्यपूर्वयं वासः । अथ वै भवत्यैन्द्रस्यावदाय वैश्वदेवस्यावद्येदथैन्द्रस्योपरिष्टादिति । स ऐन्द्रस्यावदाय द्विर्वैश्वदेवस्यावद्यत्यथैन्द्रस्योपरिष्टादिन्द्रियेणैवास्मा उभयतः सजातान्परि-गृह्णातीति ब्राह्मणम् । तस्या एते भवतो भरेष्विन्द्रं ममत्तु न इति । अन्वाहार्यमासाद्योपाधाय्यपूर्वयं वासो ददाति । पृश्नियै दुग्धे प्रैयङ्गवं चरुं निर्वपेन्मरुद्भ्यो ग्रामकाम इति । अथ वै भवति प्रियवती याज्यानुवाक्ये भवत इति । तस्या एते भवतः प्रिया वो नाम हुवे तुराणां श्रियसे कं भानुभिरिति । यः समानैर्मिथो विप्रियः स्यात्तमेतया संज्ञान्या याजये-दिति । स यैः संजिज्ञासीत तेषूपसमेतेष्वग्नये वसुमते पुरोडाशमष्टाकपालं निर्वपति सोमाय रुद्रवते चरुमिन्द्राय मरुत्वते पुरोडाशमेकादशकपालं वरुणायादित्यवते चरुमिति । तस्या एते भवतोऽग्निः प्रथमो वसुभिर्नो अव्यात्सं नो देवो वसुभिरिति ॥ २० ॥

having caused to announce, (the Adhvaryu) says (to the Hotṛ) "Do you recite the yājyā for the Maruts." (The Hotṛ) recites the verse, *yā vaḥ śarma....* While taking the portion of the cake for the Maruts, (the Adhvaryu) says (to the Hotṛ) "Do you recite the puronuvākyā for the Maruts." (The Hotṛ) recites the verse, *maruto yad dha vo divo....* Having crossed the altar and having caused to announce, (the Adhvaryu) says (to the Hotṛ), "Do you recite the yājyā for Indra." (The Hotṛ) recites the verse *indraṁ naro...* "(Hereby the Adhvaryu) instigates struggle between them in regard to their share. They stand fighting against each other." So says the Brāhmaṇa.[3] One who desires that they should compromise should perform the same Iṣṭi. Having taken portions of the cakes coinciding with the deities, one should make offering accordingly. "He thereby causes compromise in regard to their shares. They compromise." So says the Brāhmaṇa.[4] Its puronuvākyā-yājyā are those as are for the preceding one.[2]

XIII.20

"One desirous of a village should offer a cake on eleven potsherds to Indra and a cake on twelve potsherds to Viśve Devas."[1] One who is going to perform this Iṣṭi procures a piece of cloth with red ends. It is indeed said, "Having taken a portion of the cake for Indra, he takes the portion of the cake for Viśve Devas, then of that for Indra." Having taken up one portion of the cake for Indra, he takes two portions of that for Viśve Devas, then of that for Indra. "He takes up the kinsmen on both sides for him by means of Indra's power." So says the Brāhmaṇa.[1] Its puronuvākyā-yājyā are these, namely, *bhareṣv indram...*[2] and *mamattu naḥ...*[2] Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the piece of cloth with red ends. "One desirous of a village should offer cooked *Panicum Italicum* in the milk of a spotted cow to the Maruts."[2] It is indeed said, "The puronuvākyā-yājyā are characterised by the word *priya.*"[2] Its puronuvākyā-yājyā are these, namely, *priyā vo nāma huve turāṇām...*[3] and *śriyase kam bhānubhiḥ...*[2] "One should make one who is not in good terms with his equals[2] perform the Saṁjñānī Iṣṭi. When those with whom he has to bring about harmony have assembled, he offers a cake on eight potsherds to wealthy Agni, cooked rice to Soma accompanied by Rudra, a cake on eleven potsherds to Indra accompanied by Maruts and cooked rice to Varuṇa accompanied by the Ādityas"[2] Its puronuvākyā-yājyā are these, namely, *agniḥ prathamo vasubhir no avyāt...*[3] and *saṁ no devo vasubhiḥ...*[3]

3. TS II.2.11.2
4. TS II.2.11.3

1. TS II.2.11.3
2. TS II.2.11.4
3. TS II.1.11.2

आदित्येभ्यो भुवद्वद्भ्यश्चरुं निर्वपेद्भूतिकाम इति । तस्या एते भवतो यज्ञो देवानाꣳ शुचिरप इति । आदित्येभ्यो धारयद्वद्भ्यश्चरुं निर्वपेदपरुद्धो वापरुध्यमानो वेति । अथादिते ऽनुमन्यस्वेत्यपरुध्यमानो ऽपरोद्धुः पदपाꣳसूनादत्ते । अथैनानादायाहरत्युप प्रेत मरुतः सुदानव एना विश्पतिनाभ्यमुꣳ राजानमिति । अथैनान्यजमानस्याञ्जलावावपति सत्याशीरिति । इह मन इत्युपनिगृह्णीते । अत्रैतान्पदपाꣳसूनसंचरे परावपति। अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति । तस्या एते भवतो धारयन्त आदित्यासस्तिस्रो भूमीर्धारयन्निति । यः परस्ताद्ग्राम्यवादी स्यात्तस्य गृहाद्व्रीहीनाहरेत् । शुक्लाꣳश्च कृष्णाꣳश्च विचिनुयादिति । अथ वै भवति ये शुक्लाः स्युस्तमादित्यं चरुं निर्वपेदिति । तस्या एते भवतस्त्यान्नु क्षत्रियात्र दक्षिणेति । आदित्या वै देवतया विड्विशमेवावगच्छतीति ब्राह्मणम् । अथ वै भवत्यवगतास्य विडनवगतꣳ राष्ट्रमित्याहुर्ये कृष्णाः स्युस्तं वारुणं चरुं निर्वपेदिति । तस्या एते भवत इमं मे वरुण तत्त्वा यामीति । वारुणं वै राष्ट्रमुभे एव विशं च राष्ट्रं चावगच्छतीति ब्राह्मणम् ॥ २१ ॥

अथ वै भवति यदि नावगच्छेदिममहमादित्येभ्यो भागं निर्वपाम्यामु-ष्मादमुष्यै विशो ऽवगन्तोरिति निर्वपेदिति । निरुप्योपरमत्यथावगच्छते सꣳसादयति । तस्या एते भवतो यज्ञो देवानामादित्यानामवसा नूतनेनेति। आदित्या एवैनं भागधेयं प्रेप्सन्तो विशमवगमयन्तीति ब्राह्मणम् । अथ वै भवति यदि नावगच्छेदाश्वत्थान्मयूखान्सप्त मध्यमेषायामुपहन्यादिति । प्रागीषमनो ऽवस्थापयित्वाश्वत्थान्मयूखान्सप्त मध्यमेषायामुपहन्ति ।

XIII.21

"One desirous of fortune should offer cooked rice to Ādityas giving fortune."[1] Its puronuvākyā-yājyā are these, namely, *yajño devānām*...[2] and *śucir apaḥ*...[2]" One who is driven away or is being driven away should offer cooked rice to Ādityas praised with verses containing the word *dhārayat*."[3] One who is being driven away takes the dust below the feet of one who is driving away with the formula, "O Aditi. do thou give consent." Having taken it he brings it with the formula, "O liberal Maruts, do you come up towards this king together with that king." He pours it into the folded palms of the sacrificer with the formula, "May the blessing come true." (The driven one) holds it tight with the formula, "Let the mind (of the subjects be) unto him." He throws away that dust at a place away from the path. He thinks mentally of him whom the sacrificer hates. Its puronuvākyā-yājyā are these, namely *dhārayanta ādityāṣaḥ*...[4] and *tisro bhūmīr dhārayan*...[4] (The cooked rice should be offered). "Subsequently one should bring paddy from the residence of the village-officer. He should sift the white and black grains." It is indeed said, "He should offer rice of the white grains to Āditya.[5]" Its puronuvākyā-yājyā are these, namely *tyān nu kṣattriyān*...[6] and *na daksiṇā*...."[6] "Ādityas are the subjects by divinity. He thereby obtains the subjects." So the Brāhmaṇa goes.[5] It is indeed said, "They say, subjects are obtained by him, not the kingdom. One should (therefore) offer cooked rice of black paddy to Varuṇa."[5] Its puronuvākyā-yājyā are these, namely, *imam me varuṇa*[7]... and *tat tvā yāmi*....[7] "The kingdom indeed belongs to Varuṇa. He thus obtains both the subjects and the kingdom." So says the Brāhmaṇa.[5]

XIII.22

It is indeed said, "If he does not obtain (the kingdom) one should pour out paddy with the formula, "I pour out this share for the Ādityas so that he may obtain the subjects from him (the enemy)."[5] Having poured out he waits. When he obtains (the kingdom), he places the oblation (within the altar). Its puronuvākyā-yājyā are these, namely, *yajño devānām*...[7] and *ādityānām avasā nūtanena*...[7] The Ādityas desiring the share unite him with the subjects." So says the Brāhmaṇa.[5] It is indeed said, "If he does not obtain (the subjects), he should fix seven pegs of *Ficus religiosa*

1. TS II.3.1.1
2. TS II.1.11.4
3. TS II.3.1.2-3
4. TS II.1.11.4-5
5. TS II.3.1.3-4
6. TS II.1.11.5
7. TS II.1.11.4-6

मध्यममुपहत्य त्रीन्प्रतीचस्त्रीन्प्राच आयातयतीदमहमादित्यान्बध्नाम्यामु-ष्मादमुष्यै विशो ऽवगन्तोरिति । आदित्या एवैनं बद्धवीरा विशमवगमयन्तीति ब्राह्मणम् । अथ वै भवति यदि नावगच्छेदेतमेवादित्यं चरुं निर्वपेदिध्मे ऽपि मयूखान्संनह्येत्तान्सहेध्मेनाभ्यादध्यादिति । तान्सहैवेध्मेनाभ्यादधाति। अनपरुध्यमेवावगच्छतीति ब्राह्मणम् । अथ वै भवत्याश्वत्था भवन्ति । मरुतां वा एतदोजो यदश्वत्थ ओजसैव विशमवगच्छति । सप्त भवन्ति सप्तगणा वै मरुतः । गणश एव विशमवगच्छतीति ब्राह्मणम् । तस्या एते एव भवतः ॥ २२ ॥ सप्तमः ॥

अथ वै भवति यो मृत्योर्बिभीयात्तस्मा एतां प्राजापत्याꣳ शतकृष्णलां निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते शतꣳ सुवर्णानि कृष्णलानि नवं पात्रं प्रभूतमाज्यमिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वा प्रजापतये जुष्टं निर्वपामीति चतुरो मुष्टीन्कृष्णलानां निर्वपति । हविष्कृता वाचं विसृज्य गार्हपत्ये नवं पात्रमधिश्रित्य तिरः पवित्रमाज्यमानीय तिरः पवित्रं कृष्णलान्यावपति । अथाज्यं निर्वपति । अथाज्यमधिश्रित्योभयं पर्यग्नि कृत्वान्तर्वेद्यासादयति । अथ वै भवति चत्वारिचत्वारि कृष्णलान्यवद्यति चतुरवत्तस्याप्त्या इति । अष्टौ देवताया अवद्यति चत्वारि स्विष्टकृते ऽष्टाविडायै चत्वार्यवान्तरेडाया एकं प्राशित्रायैकं यजमानाय । आज्यमेव जुह्वतो जुह्वत्याज्यं प्राश्नन्तः प्राश्नन्ति । अथैनान्येकधोद्धृत्य ब्रह्मण उपहरति । तस्या एते भवतो हिरण्यगर्भः प्रजापत इति ॥ २३ ॥

on the middle pole after having made the cart to stand with its yoke towards the east. Having fixed the middle one, he extends three to the west and three to the east with the formula, "Here do I fasten the Ādityas so that he may obtain these subjects from that (enemy)." "The Ādityas, with their valour fastened, unite him with the subjects (and kingdom)." So says the Brāhmaṇa[5]. It is indeed said, "Even then if he dos not obtain, he should offer the cooked rice to Ādityas. He should fasten the pegs with the faggot. He should put them on fire together with the faggot." "He puts them on fire together with the faggot. He obtains (the subjects and kingdom) so that it may never be snatched away." So says the Brāhmaṇa.[1] It is indeed said, "They are of *Ficus religiosa. Ficus religiosa* indeed is the vigour of the Maruts. He obtains the subjects through vigour. They are seven. Maruts comprise seven groups. He obtains the subjects by groups." So the Brāhmaṇa says.[1] Its puronuvākyā-yājyā are these only.[6]

XIII.23

It is indeed said, "One who is frightened by death should offer an oblation of a hundred Kṛṣṇalas (to Prajāpati)."[1] One who is going to perform this Iṣṭi procures a hundred Kṛṣṇalas of gold, a new pot and ample quantity of clarified butter. he pours out four handfuls of Kṛṣṇalas with the formula beginning with "In the impulse of god Savitṛ" and (ending with) "I pour out (the oblation) dear to Prajāpati." Having released speech with the call to the preparer of the oblation-material, having placed over the fire the new pot and having poured into it clarified butter across the strainer, he pours into it the Kṛṣnalas. Then he pours out clarified butter (into the vessel). Having kept (the vessel of) clarified butter over the fire and having carried fire around both of them, he places them within the altar. It is indeed said, "He takes up four Kṛṣṇalas as each portion in order to accomplish (the rule of) taking four portions (each time)." He takes eight portions for the divinity, four for the Sviṣṭakṛt, eight for the Iḍā, four for the intermediate Iḍā, one for the Prāśitra (for the Brahman) and one for the sacrificer.[2] When offering is to be made, they offer clarified butter; when there is consuming, they consume clarified butter. Having taken up these (Kṛṣṇalas) in one lot, the sacrificer gives them to the Brahman. Its puronuvākyā-yājyā are these, namely, *hiraṇyagarbhaḥ...*[3] and *praja-pāte...*[3]

1. TS II.3.1.5

1. TS II.3.2.1-2
2. The total comes to twentysix portions, that is, a hundred and four Kṛṣṇalas.
3. TS II.2.12.1

यो ब्रह्मवर्चसकामः स्यात्तस्मा एतꣳ सौर्यं चरुं निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते पञ्च सुवर्णानि कृष्णलानि सुवर्णरजतौ च रुक्मौ । अथैतं चरुꣳ श्रपयित्वाभिघार्योदञ्चमुद्वास्य सुवर्णरजताभ्याꣳ रुक्माभ्यां परिगृह्यान्तर्वेद्यासादयति । समानं कर्मा प्रयाजेभ्यः । अथ वै भवति प्रयाजेप्रयाजे कृष्णलं जुहोतीति । स प्रयाजेप्रयाज एव कृष्णलमन्ववधाय जुहोति । तस्या एते भवत उदु त्यं चित्रमिति । अन्वाहार्यमासाद्य सुवर्णरजतौ रुक्मौ ददाति । आग्नेयमष्टाकपालं निर्वपेत्सावित्रं द्वादशकपालं भूम्यै चरुं यः कामयेत हिरण्यं विन्देय हिरण्यं मोपनमेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्यम् । तस्या एता भवन्ति स प्रत्नवन्नि काव्या हिरण्यपाणिमूतये वाममद्य सवितर्बडित्था पर्वतानाꣳ स्तोमासस्त्वा विचारिणीति । अन्वाहार्यमासाद्य हिरण्यं ददाति। एतामेव निर्वपेद्धिरण्यं वित्त्वेति । तस्या एता एव भवन्ति । एतामेव निर्वपेद्यस्य हिरण्यं नश्येदिति । तस्या एता एव भवन्ति ॥ २४ ॥

यः सोमवामी स्यात्तस्मा एतꣳ सोमेन्द्रꣳ श्यामाकं चरुं निर्वपेदिति । तस्या एते भवत ऋदूदरेणापान्तमन्युरिति । सोमवामी वा अन्यो भवत्यन्यः सोमातिपवितो भवति । यः सोमातिपवितः स्यात्तस्मा एतꣳ सोमेन्द्रꣳ श्यामाकं चरुं निर्वपेदिति । तस्या एते भवतः प्र सुवानः सबाधस्त इति । अग्नये दात्रे पुरोडाशमष्टाकपालं निर्वपेदिन्द्राय प्रदात्रे पुरोडाशमेकादशकपालं पशुकाम इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते दधि मधु घृतमपो यवानिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं

XIII.24

"One should offer cooked rice to Sūrya for one who desires Brahman-splendour."[1] One who is going to perform this Iṣṭi procures five Kṛṣṇalas of gold, and two sheets—one of gold and the other of silver. Having cooked the rice, having poured clarified butter over it, having taken it down towards the north and having held it by means of the gold and silver sheets, he places it within the altar. The procedure upto the Prayāja-offerings is similar. It is indeed said, "At each Prayāja offering, he offers one Kṛṣṇala." At each Prayāja-offering he puts a Kṛṣṇala (into the ladle after first having taken clarified butter) and makes the offering. Its puronuvākyā-yājyā are these, namely, *ud u tyam...*[3] and *citram...*[3] Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the gold and silver sheets. One who desires, "I may secure gold, gold may come to me" should offer a cake on eight potsherds to Agni, a cake on twelve potsherds to Savitṛ and cooked rice to Bhūmi."[2] One who is going to perform this Iṣṭi procures gold. Its puronuvākyā-yājyā are these, namely, *sa pratnavat...*[3] and *ni kāvyā...*; *hiraṇyapāṇim ūtaye...* and *vāmam adya savitar...*; *baḍ itthā parvatānām...* and *stomāsas tvā vicāriṇi...*[3] Having placed the Anvāhārya rice, the sacrificer gives away the gold. He should offer the same Iṣṭi after having obtained gold."[2] Its puronuvākyā-yājyā are these only. One whose gold is lost should perform this very Iṣṭi.[2] Its puronuvākyā-yājyā are these only.

XIII.25

"For one who was vomitted Soma one should offer cooked Śyāmāka grains (*Panicum frumentaceum*) to Somendra."[1] Its puronuvākyā-yājyā are these, namely, *ṛdūda-reṇa...* and *āpāntamanyus...*[2] "One who vomits Soma is one; who purges Soma is another. For one who has purged Soma one should offer cooked Śyāmāka grains to Somendra."[3] Its puronuvākyā-yājyā are these, namely, *pra suvānaḥ...* and *sabādhas te...*[2] "One desiring cattle should offer a cake on eight potsherds to Agni the giver, and a cake on eleven potsherds to Indra the special giver."[4] One who is going to perform this Iṣṭi procures curds, honey, ghee, water and barley-grains. The Adhvaryu pours out four handfuls of paddy with the formula beginning with "In the impulse of God Savitṛ to thee" and ending with "I pour out (paddy) dear to

1. TS II.3.2.3
2. TS II.3.2.4
3. TS II.2.12.2-3

1. TS II.3.2.6-7
2. TS II.2.12.3
3. This contingency is not traced to the Taittirīya texts.
4. TS II.3.2.8

कृत्वाग्नये दात्रे जुष्टं निर्वपामीति चतुरो मुष्टीन्व्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्राय प्रदात्रे जुष्टं निर्वपामीति चतुर एव व्रीहीणाम् । एतामेव प्रतिपदं कृत्वा प्रजापतये जुष्टं निर्वपामीति चतुरो यवानाम् । तेषां व्रीहिष्वेव हविष्कृतमुद्वादयति । उपोद्यच्छन्ते यवान् । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य दक्षिणार्धे गार्हपत्यस्याष्टौ कपालान्युपदधात्येकादशोत्तरतः । अथैतान्यवानुलूखले परिक्षुद्य गार्हपत्य एककपालमधिश्रित्य धाना भजन्ति । यदैते हविषी अधिपृणक्ति तदैता धानाश्चतुष्टयेनोपसृजति दध्ना मधुना घृतेनाद्भिरिति । तस्या एता भवन्त्यग्ने दा दाशुषे रयिं दा नो अग्ने शतिनः प्रदातारꣳ हवामहे प्रदाता वज्री घृतं न पूतमुभे सुश्चन्द्र सर्पिष इति ॥ २५ ॥

यो यज्ञविभ्रष्टः स्यात्तस्मा एतामिष्टिं निर्वपेदाग्नेयमष्टाकपाल-मैन्द्रमेकादशकपालꣳ सौम्यं चरुमिति । अथ वै भवत्याग्नेयस्य च सौम्यस्य चैन्द्रे समाश्लेषयेदिति । स आग्नेयस्य च सौम्यस्य चैन्द्रे समाश्लेषयति । तेजश्चैवास्मिन्ब्रह्मवर्चसं च समीची दधातीति ब्राह्मणम् । तस्या एता भवन्ति स प्रत्नवन्नि काव्येन्द्रं वो विश्वतस्परीन्द्रं नरस्त्वं नः सोम या ते धामानीति । अग्नीषोमीयमेकादशकपालं निर्वपेद्यं कामो नोपनमेदिति। तस्या एते भवतोऽग्नीषोमा सवेदसा युवमेतानीति । अग्नीषोमीयमष्टाकपालं निर्वपेद्ब्रह्मवर्चसकाम इति । यो ब्रह्मवर्चसकामः स्यात्सो ऽग्नीषो-मीयमष्टाकपालꣳ श्यामाकानां निर्वपति । तस्या एते भवतो ऽग्नीषोमाविमꣳ सु मे ऽग्नीषोमा हविषः प्रस्थितस्येति । सोमाय वाजिने श्यामाकं चरुं

Agni." Four handfuls of paddy with the formula beginning similarly and ending with "I pour out (paddy) dear to Indra the special giver." Four handfuls of varley with the formula beginning similarly and ending with "I pour out (barley) dear to Prajāpati." He calls upon the preparer of the oblation-material in regard to paddy only. The barley-grains are kept aside. The sacrificer releases speech at the call to the preparer of oblation - material. The procedure upto the pouring of rice-grains upon the lower crushing stone is similar. Having poured on the lower crushing stone (and having crushed), he arranges eight potsherds towards the south of the Gārhapatya and eleven towards the north. After having pounded the barley-grains into the mortar and having placed a potsherd upon the Gārhapatya, one roasts the barley-grains. When the cakes are placed upon the potsherds, the roasted barley-grains are mixed with curds, honey, ghee and water. Its puronuvākyā-yājyā are these, namely, *agne dā dāśuṣe rayim ...*[5] and *dā no agne śatinaḥ...*; *pradātāraṁ havāmahe...* and *pradātā vajrī...*; *ghṛtam na pūtam...* and *ubhe suścandra sarpiṣaḥ...*[5]

XIII.26

"For one who is deprived of a Soma-sacrifice one should perform this Iṣṭi—a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and cooked rice to Soma." It is indeed said, "He should mix up the oblations for Agni and Soma with that for Indra." He mixes up the oblations of Agni and Soma with that for Indra. "(Thereby) he, straightway places into it brilliance and brahman-splendour." So the Brāhmaṇa[1] says. Its puronuvākyā-yājyā are these, namely, *sa pratnavat ...*[2] and *ni kāvyā...*; *indraṁ vo viśvatas pari...* and *indram naraḥ...*; *tvaṁ naḥ soma ...* and *yā te dhāmāni...*[2] "One who does not get his desire fulfilled should offer a cake on eleven potshrds to Agni-Soma."[3] Its puronuvākyā-yājyā are these, namely, *agnīṣomā savedasā...* and *yuvam etāni...*[4] "One desiring Brahman-splendour should offer a cake on eight potsherds to Agni-Soma."[5] One who desires Brahman-splendour offers a cake of Śyāmāka grains on eight potsherds to Agni-Soma. Its puronuvākyā-yājyā are these, namely, *agnīṣomāv imaṁ su me...* and *agnīṣomā haviṣaḥ prasthitasya ...*[5] "One who is afraid of impotency should offer cooked Śyāmāka grains to Vājin Soma.[6]" Its

5. TS II.2.12.6-7

1. TS II.3.3.2
2. TS II.3.14.1
3. TS II.3.3.3
4. TS II.3.14.1
5. TS II.3.14.2
6. TS II.3.3.4

निर्वपेद्यः क्लैब्याद्बिभीयादिति । तस्या एते भवत आ प्यायस्व सं त इति । ब्राह्मणस्पत्यमेकादशकपालं निर्वपेद्ग्रामकाम इति । अथ वै भवति गणवती याज्यानुवाक्ये भवत इति । तस्या एते भवतो गणानां त्वा गणपतिꣳ हवामहे स इज्जनेनेति । एतामेव निर्वपेद्यः कामयेत ब्रह्मन्विशं नाशयेयमिति । मारुती याज्यानुवाक्ये कुर्यादिति । तस्या एते भवतो मरुतो यद्ध वो दिवो या वः शर्मेति ॥ २६ ॥

अर्यम्णे चरुं निर्वपेत्सुवर्गकाम इति । तस्या एते भवतो ऽर्यमायाति ये ते ऽर्यमन्निति । अर्यम्णे चरुं निर्वपेद्यः कामयेत दानकामा मे प्रजाः स्युरिति । तस्या एते भवतः । अर्यम्णे चरुं निर्वपेद्यः कामयेत स्वस्ति जनतामियामिति । तस्या एते एव भवतः । यो राजन्य आनुजावरः स्यात्तस्मा एतमैन्द्रमानुषूकमेकादशकपालं निर्वपेदिति । अथ वै भवति बुध्नवती अग्रवती याज्यानुवाक्ये भवत इति । तस्या एते भवतो बुध्नादग्रमङ्गिरोभिर्गृणानो बुध्नादग्रेण विमिमाय मानैरिति । यो ब्राह्मण आनुजावरः स्यात्तस्मा एतं बार्हस्पत्यमानुषूकं चरुं निर्वपेदिति । अथ वै भवति बुध्नवती अग्रवती याज्यानुवाक्ये भवत इति । तस्या एवं भवतो । बुध्नवती अग्रवती याज्यानुवाक्ये भवत इति । तस्या एते भवतो महान्मही अस्तभायद्बुध्नाद्यो अग्रमभ्यत्योजसेति ॥ २७ ॥ अष्टमः ॥

अथ वै भवति यः पापयक्ष्मगृहीतः स्यात्तस्मा एतमादित्यं चरुममावास्यायां निर्वपेदिति । तस्या एते भवतो नवोनवो भवति

puronuvākyā-yājyā are these, namely, *ā pyāyasva...* and *saṁ te...*[7] "One desirous of a village should offer a cake on eleven potsherds to Brahmaṇaspati."[6] It is indeed said, "The puronuvākyā-yājyā contain the word *gaṇa.*" Its puronuvākyā-yājyā are these, namely, *gaṇānāṁ tvā gaṇapatiṁ havāmahe...* and *sa ij janena...*[7] "One who desires I would cause the subjects to submit to the brāhmaṇa should perform this very Iṣṭi. (The Hotṛ) should recite puronuvākyā-yājyā addressed to the Maruts."[8] Its puronuvākyā-yājyā are these, namely, *maruto yad dha vo divaḥ...* and *yā vaḥ śar-ma ...*[7]

XIII.27

"One desiring to attain the heaven should offer cooked rice to Aryaman."[1] Its puronuvākyā-yājyā are these, namely, *aryamāyāti...* and *ye te aryaman...*[2] "One who desires, the subjects may give me wealth," should offer cooked rice to Aryaman." Its puronuvākyā-yājyā are these.[2] "One who desires, may I approach the people safely should offer cooked rice to Aryaman."[3] Its puronuvākyā-yājyā are these.[2] "For the Rājanya who, being younger, is subdued, one should offer a cake of paddy grown out of shoots on eleven potsherds to Indra."[4] It is indeed said, "The puronuvākyā-yājyā are those containing the words *budhna* and *agra.*"[4] Its puronuvākyā-yājyā are these, namely, *budhnād agram aṅgirobhir gṛṇānāḥ ...* and *budhnād agreṇa vimimāya mānaiḥ...*[5] "For the brāhmana who, being younger is subdued one should offer cooked rice of paddy grown out of shoots."[6] It is indeed said, "The puronuvākyā-yājyā are those verses which contain the words *budhna* and *agra.*" Its puronuvākyā-yājyā are these, namely, *mahān mahī astabhāyad ...* and *budhnād yo agram abhyety ojasā...*[7]

XIII.28

"For one who is suffering from consumption, one should offer on the new moon day cooked rice for Āditya."[1] Its puronuvākyā-yājyā are these, namely, *navonavo bhavati jayāmāno...* and *yam ādityā aṁśum ā pyāyayanti ...*[2]" For one whom

7. TS II.3.14.3
8. TS II.3.3.5

1. TS II.3.4.1
2. TS II.3.14.4
3. TS II.3.4.2
4. TS II.3.4.3
5. TS II.3.14.5
6. TS II.3.4.4
7. TS II.3.14.6

1. TS II.3.5.3
2. TS II.4.13.1

जायमानो यमादित्या अꣳशुमाप्याययन्तीति । यं कामयेतान्नादः स्यादिति तस्मा एतं त्रिधातुं निर्वपेदिन्द्राय राज्ञे पुरोडाशमेकादशकपालमिन्द्राया- धिराजायेन्द्राय स्वराज्ञ इति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्राय राज्ञे जुष्टं निर्वपामीति चतुरो मुष्टीन्व्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्रायाधिराजायेन्द्राय स्वराज्ञ इति चतुरश्चतुरो मुष्टीनेकैकस्यै देवतायै । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य गार्हपत्य एकादशोत्तानानि कपालान्युपदधाति । अथ वै भवत्युत्तानेषु कपालेष्वधिश्रयत्ययातयामत्वाय । त्रयः पुरोडाशा भवन्ति । त्रय इमे लोका एषां लोकानामाप्त्या । उत्तरउत्तरो ज्यायान्भवतीति । स उत्तरमत्तरमेव ज्यासाꣳसं करोति सर्वेषामभिगमयन्नवद्यतीति । सो ऽवद्यन्नाहेन्द्राय राज्ञे ऽनुब्रूहीति । प्राच्यां दिशि त्वमिन्द्रासि राजेत्यनूच्येन्द्रो जयाति न पराजयाता इति यजति । सो ऽवद्यन्नाहेन्द्रायाधिराजायानुब्रूहीति । इन्द्रो जयाति न पराजयाता इत्यनूच्यास्येदेव प्र रिरिचे महित्वमिति यजति । सो ऽवद्यन्नाहेन्द्राय स्वराज्ञे ऽनुब्रूहीति । अस्येदेव प्र रिरिचे महित्वमित्यनूच्य प्राच्यां दिशि त्वमिन्द्रासि राजेति यजति । व्यत्यासमन्वाहानिर्दाहायेति ब्राह्मणम् ॥ २८ ॥

य इन्द्रियकामो वीर्यकामः स्यात्तमेतया सर्वपृष्ठया याजयेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते ऽश्वमृषभं वृष्णिं बस्तमिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्राय राथंतराय जुष्टं

one desires that he may be eater of food, he should perform this threefold Iṣṭi—a cake on eleven potsherds to Indra the king, to Indra the lord of midregion and to Indra the lord of heaven."[3] He pours out four handfuls of paddy with the formula beginning with "In the impulse of God Savitṛ to thee" and ending with "I pour out dear to Indra the king." He further pours out four handfuls for the deities one by one—for Indra the lord of midregion and for Indra the lord of heaven with the formula beginning with "In the impulse of god Savitṛ to thee." The sacrificer releases speech with the call to the preparer of the oblation-material. The procedure upto the pouring of grains upon the lower crushing stone is similar. Having placed the grains upon the lower crushing stone, he lays down eleven potsherds with their faces upwards on the Gārhapatya. It is indeed said, "He places the cake on the potsherds with their faces upwards for the absence of staleness. There are three cakes. Three are the regions. For the attainment of these regions. Each upper one is larger."[3] He makes each upper one to be larger. "Passing (his fingers) through all the cakes he takes the portions."[3] While taking portions he says (to the Hotṛ) "Do you recite the puronuvākyā for Indra the king." Having recited the verse *prācyāṁ diśi tvam indrā'si rājā ...*[4] as the puronuvākyā, he recites as the yājyā the verse *indro jayāti na parājayātai...*[4] While taking portion he says (to the Hotṛ), "Do you recite the puronuvākyā for Indra the lord of midregion." Having recited as the puronuvākyā the verse *indro jayāti no parājayātai*, (the Hotṛ) recites as the yājyā the verse *asye' de eva pra ririce mahitvam...*[4] While taking the portion, he s ays (to the Hotṛ), "Do you recite the puronuvākyā for Indra the lord of heaven." Having recited the verse *asye' d eva pra ririce* as the puronuvākyā, (the Hotṛ) recites as the yājyā the verse, *prācyāṁ diśi tvam indrā 'si rājā...*" He recites the verses alternately for the sake of non-burning." So says the Brāhmaṇa.[4]

XIII.29

"One should cause one who is desirous of strength and power to perform the Sarvapṛṣṭhā Iṣṭi."[1] One who is going to perform this Iṣṭi procures a horse, a bull, a raṃ and a goat. The Adhvaryu pours out four handfuls of paddy with the formula beginning with "In the impulse of god Savitṛ to thee" and ending with "I pour out (paddy) dear to Rāthantara Indra." He pours out four handfuls for each divinity beginning with the same formula and respectively ending with "(I pour out) for

3. TS II.3.6.1-2
4. TS II.4.14.1-2

1. TS II.3.7.2

निर्वपामीति चतुरो मुष्टीन्व्रीहीणां निर्वपति । एतामेव प्रतिपदं कृत्वेन्द्राय बार्हतायेन्द्राय वैरूपायेन्द्राय वैराजायेन्द्राय शाक्करायेन्द्राय रैवतायेति चतुरश्चतुरो मुष्टीनेकैकस्यै देवतायै । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य गार्हपत्ये द्वादशोत्तानानि कपालान्युपदधाति । अथ वै भवत्युत्तानेषु कपालेष्वधिश्रयत्ययातयामत्वाय । द्वादशकपालः पुरोडाशो भवति वैश्वदेवत्वाय । समन्तं पर्यवद्यतीति । सो ऽवद्यन्नाहेन्द्राय राथंतरायानुब्रूहीति । अभि त्वा शूर नोनुम इत्यनूच्य त्वामिद्धि हवामह इति यजति । सो ऽवद्यन्नाहेन्द्राय बार्हतायानुब्रूहीति । त्वामिद्धि हवामह इत्यनूच्य यद्द्याव इन्द्र त इति यजति । सो ऽवद्यन्नाहेन्द्राय वैरूपाया-नुब्रूहीति । यद्द्याव इन्द्र त इत्यनूच्य पिबा सोममिन्द्र मन्दतु त्वेति यजति। सो ऽवद्यन्नाहेन्द्राय वैराजायानुब्रूहीति । पिबा सोममिन्द्र मन्दतु त्वेत्यनूच्य कदा चन स्तरीरसीति यजति । सो ऽवद्यन्नाहेन्द्राय शाक्करायानुब्रूहीति । कदा चन स्तरीरसीत्यनूच्य रेवतीर्नः सधमाद इति यजति । सो ऽवद्यन्नाहेन्द्राय रैवतायानुब्रूहीति । रेवतीर्नः सधमाद इत्यनूच्याभि त्वा शूर नोनुम इति यजति । व्यत्यासमन्वाहानिर्दाहायेति ब्राह्मणम् ॥ २९ ॥

अन्वाहार्यमासाद्याश्वमृषभं वृष्णिं बस्तमिति ददाति । एतयैव यजेताभिशस्यमान इति । यैव पूर्वा सेयम् । यश्चक्षुष्कामः स्यात्तस्मा एतामिष्टिं निर्वपेदग्नये भ्राजस्वते पुरोडाशमष्टाकपालꣳ सौर्यं चरुमग्नये

Bārhata Indra" "for Vairupa Indra" "for Vairāja Indra" "for Śākvara Indra" and "for Raivata Indra." The sacrificer releases speech with the call to the preparer of the oblation-material. The procedure upto the pouring of the rice-grains over the lower crushing stone is similar. Having poured, he arranges twelve potsherds with their faces upwards upon the Gārhapatya. It is indeed said, "He places (the cakes for baking) on the potsherds with their faces upwards for nonstaleness. (Each) cake is placed on twelve potsherds so that it may attain the character of Viśve Devas. He takes portions (of each cake) around along the borders."[1] While taking portions he sayd (to the Hotṛ) "Do you recite the puronuvākyā for Rāthantara Indra." Having recited the verse *abhi tvā śūra nonumaḥ...*[2] as the puronuvākyā, he recites (at the proper time) the verse *tvām id dhi havāmahe....*[2] as the yājyā. While taking the portions (from the second cake) he says (to the Hotṛ) "Do you recite the puronuvākya for Bārhata Indra." Having recited the verse *tvām id dhi havāmahe...* as the puronuvākyā the (Hotṛ) recites the verse *yad dyāva indra te...*[2] as the yājyā. While taking portions (from the third cake) he says (to the Hotṛ), "Do you recite the puronuvākyā for Vairūpa Indra." Having recited the verse *yad dyāva indra te...* as the puronuvākyā (the Hotṛ) recites the verse *pibā somam indra mandatu tvā...*[2] as the yājyā. While taking portions (from the fourth cake) he says (to the Hotṛ) "Do you recite the puronuvākyā for Vairāja Indra." Having recited the verse *pibā somam indra mandatu tvā...* the Hotṛ recites the verse *kadā cana starīr asi...*[2] as the yājyā. While taking portions (from the fifth cake) he says (to the Hotṛ) "Do you recite the puronuvākyā for Śākvara Indra." Having recited the verse *kadā cana starīr asi...* as the puronuvākyā the Hotṛ recites the verse *revatīr naḥ sadhamādaḥ...*[2] as the yājyā. While taking portions (from the sixth cake) he says (to the Hotṛ) "Do you recite the puronuvākyā for Raivata Indra." Having recited the verse *revatīr naḥ sadhamādaḥ...* as the puronuvākyā, the Hotṛ recites the verse *abhi tvā śūra nonumaḥ...* as the yājyā. "He recites the verses alternately for the sake of non-burning." So says the Brāhmaṇa.

XIII.30

Having placed the Anvāhārya cooked rice (within the altar), the sacrificer gives away the horse, the bull, the ram and the goat. "One who is being accused should perform this very Iṣṭi." (The procedure of) this (Iṣṭi) is similar to the preceding one. "For one who desires eyesight one should perform this Iṣṭi—a cake on eight potsherds to brilliant Agni, cooked rice to Sūrya, and a cake on eight potsherds to brilliant Agni."[1] Its puronuvākyā-yājyās are these, namely, *ud agne*

2. TS II.4.14.2-3

1. TS II.3.8.1

भ्राजस्वते पुरोडाशमष्टाकपालमिति । तस्या एता भवन्त्युदग्रे शुचयस्तव वि ज्योतिषोदु त्यं चित्रमुदग्रे शुचयस्तव वि ज्योतिषेति । उपहूताया- मिडायामनाहितमग्नीधे भवत्यथ यजमानाय त्रीन्पिण्डान्प्रयच्छति । उदु त्यं जातवेदसꣳ सप्त त्वा हरितो रथे चित्रं देवानामुदगादनीकमिति पिण्डान्प्रयच्छति । चक्षुरेवास्मै प्रयच्छति । यदेव तस्य तदिति ब्राह्मणम्। वैश्वदेवीꣳ सांग्रहणीं निर्वपेद्ग्रामकाम इति । वैश्वदेवं चरुꣳ संगृह्णन्त इव श्रपयन्ति । अथ ध्रुवो ऽसि ध्रुवो ऽहꣳ सजातेषु भूयासमिति परिधीन्परिदधाति । तस्या एते भवतो विश्वे देवा विश्वे देवा इति । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजुहोत्यामनमस्यामनस्य देवा इति तिस्रः ॥ ३० ॥ नवमः ॥

अथ वै भवत्यग्निं वा एतस्य शरीरं गच्छति सोमꣳ रसः । वरुण एनं वरुणपाशेन गृह्णाति सरस्वतीं वागग्राविष्णू आत्मा यस्य ज्योगामयति । यो ज्योगामयावी स्याद्यो वा कामयेत सर्वमायुरियामिति तस्मा एतामिष्टिं निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते खादिरं नवं पात्रं नवनीतमाज्यं यावतीः समा एष्यन्मन्येत तावन्मानं च प्रवर्तम् । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वाग्नेयमष्टाकपालं निर्वपति सौम्यं चरुं वारुणं दशकपालꣳ सारस्वतं चरुमाग्रावैष्णवमेका- दशकपालमिति । समानं कर्माज्यावेक्षणात् । स आज्यावेक्षणे ऽनुवर्तयति

śucayas tava...[2] and *vi jyotiṣā...*; *ud u tyam...* and *citraṁ...*; *ud agne śuçayas tava...* and *vi jyotiṣā...*[2] "When Iḍā has been invoked but Iḍā portions have not yet been given to the Āgnīdhra, he hands over three balls to the sacrificer." He gives the balls respectively with the verses, *ud u tyam jātavedasam...*, *sapta tvā harito rathe...* and *citraṁ devānām ud agād anīkam....* "He thereby gives him the eyesight, whichever he possesses." So says the Brāhmaṇa.[1] "One desirous of a village should perform the Iṣṭi which is intended for the Viśve Devas and which achieves harmony (among kinsmen)."[2] They cook rice for the viśve Devas as if they were achieving harmony. He lays the enclosing sticks respectively with the formulas, "Thou art firm, may I be firm with the kinsmen, steady, cognisant and winning wealth. - Thou art firm; may I be firm with the kinsmen, brave, cognisant and winning wealth. - Thou art firm, may I be firm with the kinsmen, assailant, cognisant and winning wealth." Its puronuvākyā-yājyā are these, namely, *viśve devā (ṛtāvṛdhaḥ)...* and *viśve devāḥ (śṛṇute' mam)...*[3] Prior to the Sviṣṭakṛt offering he offers three spoonfuls respectively with the formulas, "(O clarified butter) thou art friendly disposition. O gods related to the friendly disposition, I wish those who are elderly persons to be harmonious; may they heartily wish me to be harmonious. Make them friendly towards me, svāhā. - (O clarified butter) thou art friendly disposition. O gods... youth to be harmonious... - (O clarified butter), thou art friendly disposition. O gods.... women to be harmonious..."[4]

XIII.31

It is indeed said, "The body of one who is suffering from chronic illness goes to Agni, sap to Soma, Varuṇa fastens him with his bonds; speech to Sarasvatī, and self to Agni-viṣṇu. For one who is suffering from chronic illness or one who desires, "I may enjoy the full span of life "one should perform this Iṣṭi."[1] One who is going to perform this Iṣṭi procures a new pot of *Acacia catechu*, fresh butter and an ear-ring weighing as many *mānas* of gold as years for which one thinks he would live. Beginning each time with the formula, "In the impulse of god Savitṛ" he pours out paddy for a cake on eight potsherds to Agni, cooked rice to Soma, a cake on ten potsherds to Varuṇa, cooked rice to Sarasvatī and a cake on eleven potsherds to Agni-Viṣṇu. The procedure up to the gazing at the clarified butter is similar. At the gazing at the clarified butter he employs in additon the formula, "Because it came up freshly, therefore it became *navanīta*; because it flowed it became *sarpis;* because it became solid it became *ghṛta*."[1] The procedure up to the placing of the ladles is

2. TS II.4.14.4
3. TS II.4.14.5
4. TS II.3.9.1-2

1. TS II.3.10.1

यन्नवमैत्तन्नवनीतमभवदिति । समानं कर्मा स्रुचाः सादनात् । सादयित्वा स्रुचो ऽथैतं प्रवर्तं खादिरे नवे पात्र उपस्तीर्णाभिघारितः सह हविर्भिरन्तर्वेद्यासादयति । समानं कर्मा प्रयाजेभ्यः । प्रयाजैश्चरित्वा हविर्भिश्चरति । तस्या एता भवन्त्यायुष्ट आयुर्दा अग्न आ प्यायस्व सं ते ऽव ते हेड उदुत्तमं प्र णो देव्या नो दिवो ऽग्नाविष्णू अग्नाविष्णू इति । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजुहोति ॥ ३१ ॥

अश्विनोः प्राणो ऽसि तस्य ते दत्तां ययोः प्राणो ऽसि स्वाहेन्द्रस्य प्राणो ऽसि तस्य ते ददातु यस्य प्राणो ऽसि स्वाहा मित्रावरुणयोः प्राणो ऽसि तस्य ते दत्तां यस्य प्राणो ऽसि स्वाहा विश्वेषां देवानां प्राणो ऽसि तस्य ते ददतु येषां प्राणो ऽसि स्वाहेति । हुत्वाहुत्वैव संस्रावैः प्रवर्तमभिघारयति राडसि विराडसि सम्राडसि स्वराडसीति । अथैतं प्रवर्तमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति । अथ यजमानमाज्यमवेक्षयति घृतस्य धाराममृतस्य पन्थामिन्द्रेण दत्तां प्रयतां मरुद्भिः । तत्त्वा विष्णुः पर्यपश्यत्तत्त्वेडा गव्यैरयदिति । अथ ब्रह्मणो हस्तमन्वारभ्यर्त्विजः पर्याहुः पावमानेन त्वा स्तोमेन गायत्रस्य वर्तन्योपांशोर्वीर्येण देवस्त्वा सवितोत्सृजतु जीवातवे जीवनस्यायै बृहद्रथंतरयोस्त्वा स्तोमेन त्रिष्टुभो वर्तन्या शुक्रस्य वीर्येण देवस्त्वा सवितोत्सृजतु जीवातवे जीवनस्याया अग्रेस्त्वा मात्रया जगत्यै वर्तन्याग्रयणस्य वीर्येण देवस्त्वा सवितोत्सृजतु जीवातवे जीवनस्याया इति । अथ हिरण्याद्धृतं निष्पिबति ।

similar. After having placed the ladles, he places the ear-ring in the new pot made of *Acacia catechu* in which he has first spread clarified butter and on which (ear-ring) he has poured clarified butter, together with the oblation within the altar. The procedure upto the Prayāja-offering is similar. After having offered the Prayājas, he offers the principal oblations. Its puronuvākyā-yājyā are these, namely, *āyuṣ ṭe....*,[2] and *āyur dā agne...*; *ā pyāyasva...* and *saṁ te ...*; *ava te heḍo...* and *ud uttamam...*; *pra ṇo devī...* and ***ā no divo...***, *agnāviṣṇū* (*mahi tad vām*) and *agnāviṣnū* (*mahi dhāma*)...[2] Prior to the Sviṣṭakṛt offering he offers spoonfuls with the formulas.

XIII.32

"Thou art the vital breath of Aśvins. May they give the vital breath to thee who art the vital breaths of them; svāhā. - Thou art the vital breath of Indra. May they give the vital breath to thee who art the vital breath of him. - Thou art the vital breath of Mitra-Varuṇa. May they give the vital breath to thee who art the vital breath of them, svāhā. - Thou art the vital breath of Viśve Devas. May they give the vital breath to thee who art the vital breath of them, svāhā."[1] Each time, after having offered, he pours the drops (from the ladle) over the ear-ring respectively with the formulas, "Thou art shining; thou art variously shining; thou art sharply shining; thou art self-shining."[2] Having carried around the ear-ring along the front of the Āhavanīya, he puts it down towards the south. He makes the sacrificer gaze at the clarified butter with the verse, ("O clarified butter), Viṣṇu (the sacrificer) has gazed at thee, the stream of clarified butter, the way to immortality, given by Indra and forwarded by the Maruts. Iḍā has placed thee within the cow."[1] The priests keeping contact with the Brahman address (O sacrificer) with the formula, "May god Savitṛ (O sacrificer) release thee (from the disease) by means of the Stoma pertaining to the Pavamāna stotras, by means of the way of Gāyatrī (for bringing Soma), by means of the vigour of the Upāṁśu cup for the obtainment of means of life and for will to live. - May god Savitṛ release thee by means of the Stoma of Rathantara and Bṛhat stotras, by means of the way of Triṣṭubh, by means of the bright (Soma) for the obtainment of means of life and for the will to live. - May god Savitṛ release thee by means of the essence of Agni (i.e. Agniṣṭoma stotra) by means of the way of Jagatī, by means of the vigour of Āgrayaṇa for the obtainment of means of life and for the will to live."[1] The sacrificer sucks the clarified butter applied to the ear-ring. The Adhvaryu follows the sacrificer sucking the clarified butter with the verse, "O Agni, do thou grant him long life and splendour. O king Varuṇa and Soma, do you grant him the desired

2. TS II.5.12.1

1. TS II.3.10.1
2. TBr II.7.7.2. The formulas are originally prescribed in the Odanasava—an Ekāha Soma-sacrifice.

निष्पिबन्तमनुमन्त्रयत इममग्न आयुषे वर्चसे कृधि प्रियꣳ रेतो वरुण सोम राजन् । मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्यथासदिति । अथैतं प्रवर्तमद्भिः प्रक्षाल्य दक्षिणे कर्ण आबध्नीत आयुष्टे विश्वतो दधदिति । अथैनमनुपरिवर्तयत आयुरसि विश्वायुरसि सर्वायुरसि सर्वमायुरसीति । अथास्य ब्रह्मा हस्तं गृह्णात्याग्निरायुष्मानित्यान्तादनुवाकस्य ॥ ३२ ॥

यावतो ऽश्वान्प्रतिगृह्णीयात्तावतो वारुणाञ्चतुष्कपालान्निर्वपेदे- कातिरिक्तानिति । तस्या एते भवत इमं मे वरुण तत्त्वा यामीति । यद्यपरं प्रतिग्राही स्यात्सौर्यमेककपालमनुनिर्वपेदिति । तस्या एते भवत उदु त्यं चित्रमिति । अथापो ऽवभृथमवैति । अथ वै भवत्यपोनप्त्रीयं चरुं पुनरेत्य निर्वपेदिति । तस्या एते भवतो ऽपां नपात्समन्या यन्तीति । यः पाप्मना गृहीतः स्यात्तस्मा एतामैन्द्रावरुणीं पयस्यां निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते दधि पथ आमिक्षाया इति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्रावरुणाभ्यां जुष्टं निर्वपामीति चतुरो मुष्टीन्व्रीहीणां निर्वपति । हविष्कृता वाचं विसृजते । समानं कर्माधिवपनात् । अध्युप्य दक्षिणार्धे गार्हपत्यस्यैकादश कपालान्युपदधाति । यदैतं

object and vital strength. O Aditi, grant him happiness like a mother. O Viśve Devas (do you favour him) so that he may live until oldage."[1] Having cleansed the ear-ring with water he should hang it in the right ear of the sacrificer with the verse, "May this venerable Agni grant thee full life. (Thereby) let thy vital breath come to thee. I drive away thy disease."[3] Then he turns it around (towards the four quarters) with the formula, "Thou art life; thou art all life; thou art whole life; thou art entire life."[4] The Brahman holds his hand reciting the formula beginning with "Agni is long lived" upto the end of the Anuvāka."[1] ("Agni is long-lived; due to trees he is long-lived. I make thee long-lived with that long life of theirs. Soma is long-lived; due to plants he is long-lived. I make thee long-lived with that long life of theirs. Sacrifice is long-lived; due to Dakṣiṇās it is long-lived. I make thee long-lived with that long life of theirs. Prayer is long-lived; due to brāhmaṇas it is long lived. I make thee long-lived with that long life of theirs. Gods are long-lived; due to ambrosia they are long-lived. I make thee long-lived with that long life of theirs. Pitṛs are long-lived; due to Svadhā they are long-lived. I make thee long-lived with that long life of theirs.")

XIII.33

"One should offer as many cakes on four potsherds each plus one as the number of horses one may have given away as Dakṣiṇā."[1] Its puronuvākyā-yājyā are these, namely, *imam me varuṇa...* and *tat tvā yāmī...*; "If he is giving away a second time, he should subsequently offer a cake on one potsherds to Sūrya."[2] Its puronuvākyā-yājyā are these, namely, *ud u tyam...* and *citram....* He performs the Avabhṛtha rite. It is indeed said, "Having returned, he should offer cooked rice to Apām Napāt."[2] Its puronuvākyā-yājyā are these, namely, *apām napāt ...*[3] and *sam anyā yanti...*"[3] For one who is attacked by evil spirit one should offer coagulated milk to Indra-Varuṇa."[4] One who is going to perform this Iṣṭi procures curds and milk for Āmikṣā. He pours out four handfuls of paddy with the formula beginning with "In the impulse of god Savitṛ" and ending with "I pour out dear to Indra-Varuṇa." The sacrificer releases speech with the call to the preparer of oblation-material. The procedure up to the pouring of grains over the lower crushing stone is similar. Having poured, he arranges eleven potsherds in the southern half of the Gārhapatya.

3. TS I.3.14.4
4. TBr II.5.7.2

1. *Pratigṛhṇīyāt* is to be taken as a causal form. cf. Jaiminis' Mīmāsāsūtra III.4.30-31; Bhaṭṭa Bhāskara and Sāyaṇa on TS II.3.12.1.
2. TS II.3.12
3. TS II.5.12.1
4. TS II.3.13.2

पुरोडाशमधिपृणक्ति तदैतामामिक्षां गार्हपत्ये श्रपयति । अथैतं पुरोडाशमुपस्तीर्णाभिघारितमुद्वास्यामिक्षया संप्रच्छाद्यान्तर्वेद्यासादयति ।
। ३३ ॥

अथ वै भवति पयस्यायां पुरोडाशमवदधाति । आत्मन्वन्तमेवैनं करोति । अथो आयतनवन्तमेव । चतुर्धा व्यूहति । दिक्ष्वेव प्रतितिष्ठति । पुनः समूहतीति । स आमिक्षां पुरोडाशं चतुर्धा कृत्वा व्यूहति या वामिन्द्रावरुणा यतव्या तनूस्तयेममꣳहसो मुञ्चतं या वामिन्द्रावरुणा सहस्या रक्षस्या तेजस्या तनूस्तयेममꣳहसो मुञ्चतमिति । पुनः समूहति समूह्यावद्यतीति । तस्या एते भवत इन्द्रावरुणयोरहमिन्द्रावरुणा युवमध्वराय न इति । अथ पुरस्तात् स्विष्टकृतः स्रुवाहुतीरुपजुहोति यो वामिन्द्रावरुणावग्नौ स्रामस्तं वामेतेनावयज इत्यष्टौ ॥ ३४ ॥ दशमः ॥

अथ वै भवति यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान एतयेष्ट्या यजेताग्नये प्रवते पुरोडाशमष्टाकपालं निर्वपेदग्नये विबाधवते ऽग्नये प्रतीकवत इति । तस्या एता भवन्ति प्रप्रायमग्निः प्र ते यक्षि प्र त इयर्मि मन्म भुवो वि पाजसा वि ज्योतिषा स त्वमग्ने प्रतीकेन तꣳ सुप्रतीकꣳ सुदृशꣳ स्वञ्चमिति । यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान एतयेष्ट्या यजेतेन्द्रायाꣳहोमुचे पुरोडाशमेकादशकपालं निर्वपेदिन्द्राय वैमृधायेन्द्रायेन्द्रियावत इति । अथ वै भवति त्रयस्त्रिꣳशत्कपालं पुरोडाशं निर्वपतीति । य एवैते त्रय एकादशकपालास्त एवैत उक्ता भवन्ति । तस्या एता भवन्त्यꣳहोमुचे

While placing the cake, he boils the Āmikṣā on the Gārhapatya. Having taken down the cake (into the pan) on which clarified butter is spread as base and on which (cake) clarified butter has been poured, and having covered it with the Āmikṣā, he places it within the altar.

XIII.34

It is indeed said, "He places the cake upon the Āmikṣā; thereby he renders it equipped with the self, and also with a seat. He divides it into four parts; thereby it becomes firm towards the quarters. he again brings the parts together."[1] Having divided the Āmikṣā and the cake into four parts, he separates (the parts towards the quarters) respectively with the formulas "Do you O Indra-Varuṇa release this (sacrificer) from evil by means of your body capable of driving away the evil-door. - Do you O Indra-Varuṇa ... by means of your invading body. -Do you O Indra-Varuṇa ... by means of your body killing the evil spirits - Do you O Indra-Varuṇa... by means of your brilliant body."[1] "He again brings the parts together. Having brought them together he takes the portions (for offering)."[1] Its puronuvākyā-yājyā are these, namely, *indrāvaruṇayor aham...*[2] and *indrāvaruṇā yuvam adhvarāya naḥ...*[2] Prior to the Sviṣṭakṛt-offering he offers eight spoonfuls respectively with the formulas, "O Indra-Varuṇa, I seek redress of the evil in respect of Agni by offering to you. - O Indra-Varuṇa ... in respect of bipeds ... O Indra-Varuṇa ... in respect of quadrupeds ... - O Indra-Varuṇa... in respect of the cowpen... - O Indra-Varuṇa... - in respect of residence ... - O Indra-Varuṇa... in respect of water... - O Indra-Varuṇa ... in respect of plants ... - O Indra-Varuṇa... in respect of trees ..."[1]

XIII.35

It is indeed said, "One who, having enemies is vying with them, should perform this Iṣṭi; he should offer a cake on eight potsherds to Pravat Agni, another to Vibādhavat Agni and still another to Pratīkavat Agni."[1] Its puronuvākyā-yājyā are these, namely, *pra prā' yam agniḥ ...*[2] and *pra te yakṣi pra ta iyarmi manma bhuvo...*; *vi pājasā....* and *vi jyotiṣā...*; *sa tvam agne pratīkena...* and *tam supratīkam sudṛśam svañcam...*[2] "One who having enemies is vying with them should perform this Iṣṭi; he should offer a cake on eleven potsherds to Indra relieving from evil, another to fighting Indra and still another to powerful Indra."[3] It is indeed said, "He offers a cake on thirtythree potsherds."[3] Hereby are indicated the three cakes on eleven potsherds each. Its puronuvākyā-yājyā are these, namely, *aṁhomuce...*[2] and *viveṣa yan mā...*; *vi na indra...* and *indra kṣatram...*; *indriyāṇi śatakrato...* and *anu te dāyi...*[2]

1. TS II.3.12-13
2. TS II.5.12.2

1. TS II.4.1
2. TS II.5.12.4-5
3. TS II.4.2.2

विवेष यन्मा वि न। इन्द्रेन्द्र क्षत्रमिन्द्रियाणि शतक्रतो ऽनु ते दायीति। यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान एतयेष्ट्या यजेताग्नये संवर्गाय पुरोडाशमष्टाकपालं निर्वपेत्। तꣳ शृतमासन्नमेतेन यजुषाभिमृशेदिति। तꣳ शृतमासन्नमेतेन यजुषाभिमृशत्योजोऽसि सहोऽसि बलमसि भ्राजोऽसि देवानां धाम नामासि विश्वमसि विश्वायुः सर्वमसि सर्वायुरभिभूरहमनेन हविषामुं भ्रातृव्यमभिभूयासमिति। युक्ष्वा हि देवहूतमानित्येतस्यानुवाकस्य सप्तदश सामिधेनीः पराचीरन्वाह। तस्या एते भवतः सखायः सं वः सम्यञ्चꣳ सꣳसमिद्युवसे वृषन्निति ॥ ३५ ॥

यः प्रजाकामः स्यात्तस्मा एतं प्राजापत्यं गार्मुतं चरुं निर्वपेदिति। तस्या एते भवतः प्रजापते स वेदेति। यः पशुकामः स्यात्तस्मा एतꣳ सोमापौष्णं गार्मुतं चरुं निर्वपेदिति। तस्या एते भवतः सोमापूषणेमौ देवाविति। चित्रया यजेत पशुकाम इति। श्वश्चित्रयेत्युपवसति। अथ प्रातराग्नेयमष्टाकपालं निर्वपति सौम्यं चरुं त्वाष्ट्रमष्टाकपालꣳ सरस्वत्यै चरुꣳ सरस्वते चरुꣳ सिनीवाल्यै चरुमैन्द्रमेकादशकपालमिति। तस्या एता भवन्त्यग्निना रयिमश्नवद्गोमाꣳ अग्न आ प्यायस्व सं त इह त्वष्टारमग्रियं

One who having enemies is vying with them should perform this Iṣṭi; he should pour out paddy for a cake on eight potsherds to Saṁvarga Agni. After it is baked and placed within the altar, the sacrificer should touch it with this formula."[4] After it is baked and placed within the altar, he touches it with the formula, "Thou art vigour, thou art might, thou art strength, thou art radiation, thou art indeed the abode of gods, thou art all, of entire life, thou art the whole, of whole life; aggressing; let me aggress this enemy through this offering." (The Hotṛ) recites serially seventeen Sāmidhenī verses from the Anuvāka[5] beginning with *yukṣvā hi devahūtamān....* Its puronuvākyā-yājyā are these, namely, *sakhāyaḥ sam vaḥ samyañcau...*[5] and *saṁ samid yuvase vṛṣan...*[5]

XIII.36

"For one who desires progeny, one should offer cooked wild grains to Prajāpati."[1] Its puronuvākyā-yājyā are these, namely, *prajāpate...*[2] and *sa veda...*"[2] "For one who desires cattle one should offer cooked wild grains to Soma-Pūṣan."[1] Its puronuvākyā-yājyā are these, namely, *somāpūṣaṇā...*[2] and *imau devau...*[2] One desirous of cattle should perform the Citreṣṭi."[3] He observes fast (when he thinks) "tomorrow (I shall perform) the Citreṣṭi." Next morning he offers a cake on eight potsherds to Agni, cooked rice to Soma, a cake on eight potsherds to Tvaṣṭṛ, cooked rie to Sarasvatī, cooked rice to Sarasvạt, cooked rice to Sinīvālī and a cake on eleven potsherds to Indra. Its puronuvākyā-yājyā are these, namely, *agninā rayim aśnavat...*[4] and *gomān agne ...*; *ā pyāyasva ...* and *saṁ te...*; *iha tvaṣṭāram agriyam ...* and *tan nas turīpam...*; *pra ṇo devī ...* and *ā no divaḥ... pīpivāṁsam sarasvato...* and *ye te sarasva ūrmayaḥ...*; *sinī-vāli...* and *yā supāṇiḥ...*; *indraṁ vo viśvatas pari...* and *indraṁ naro....*[4] Prior to the Sviṣṭakṛt offering he offers spoonfuls with five verses and two yajus beginning with *agne gobhir na ā gahi...*[5] ("O Agni, do thou come to us together with cattle. O Indra, do thou gladden us with abundance (in cattle). May Indra support us (with cattle) in our home. - May Savitṛ abounding in a thousand enjoy himself in our home. May Pūṣan come; may wealth come. - May Dhātṛ, lord, guardian of the world, grant us wealth. May he furnish us with abundance. - May Tvaṣṭṛ the great, fulfilling the desires rejoice in our home together with a thousand and ten

4. TS II.4.3.2
5. TS II.6.11

1. TS II.4.4.1
2. TS II.4.11.5
3. TS II.4.6.1
4. TS III.1.11.1-4
5. TS II.4.5

तन्नस्तुरीपं प्र णो देव्या नो दिवः पीपिवाꣳसꣳ सरस्वतो ये ते सरस्व ऊर्मयः सिनीवालि या सुपाणिरिन्द्रं वो विश्वतस्परीन्द्रं नर इति । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजुहोत्यग्ने गोभिर्न आगहीति पञ्चर्चो द्वे यजुषी ॥ ३६ ॥ एकादशः ॥

कारीर्या यक्ष्यमाणो भवति । स उपकल्पयते कृष्णं वासः कृष्णतूषं कृष्णमश्वं कृष्णꣳ संदानं कृष्णाजिनं कृष्णमधु करीरसक्तून्कृष्णां कुम्भीमामपक्वां कृष्णामनस्त्रिगधं कृष्णामविं कृष्णं वर्षाहूस्तम्बं वैतस-मिध्माबर्हिरिति । अथ यजमानायतने कृष्णं वासः कृष्णतूषं निदधाति । अथाग्रेणाहवनीयं कृष्णमश्वं कृष्णेन संदानेन संदित्यान्तर्वेदि कृष्णाजिने कृष्णमधु करीरसक्तून्निवपति । उत्करे कुम्भीं निमिनोति । अथाग्रेणोत्करं प्रागीषमन स्थापयित्वा तस्याग्रेणोपस्तम्भनं कृष्णामविं निग्रश्नाति । उत्तरेणाहवनीयं कृष्णं वर्षाहूस्तम्बं वैतसमिध्माबर्हिरिति निदधाति । अथ यजमानः कृष्णं वासः कृष्णतूषं परिधत्ते ॥ ३७ ॥

मारुतमसि मरुतामोजो ऽपां धारां भिन्द्धीति । रमयत मरुतः श्येनमायिनमिति पश्चाद्वातं प्रतिमीवति । पुरोवातमेव जनयति वर्षस्या-

thousands. - O distributor of wealth, do thou, by whom gods gained immortality and ample food in the heaven, unite us with a herd of cattle for our sustenance. - Agni the lord of house, Soma granting all, Savitṛ with good intention, svāhā. - O Agni, lord of house, do thou grant me the invader the vigour together with thy share consisting of clarified butter. May I not depart from the way leading to greatness. May I be supreme, svāhā.")[5]

XIII.37

One who is going to perform the Kārīrīṣṭi procures a black piece of cloth, an upper garment with black border, a black horse, a black fetter, a skin of black antelope, black honey, parched flour of Karīra fruit (*Capparis aphylla*), a small black pitcher which is half-baked, a black cart with three roofs, a black female sheep, a bunch of black *varṣāhū* grass (*Boerhavia procumbens*) and sacrificial grass and faggot of reed. The Adhvaryu places the piece of black cloth and the upper garment with black border on the sacrificer's seat. Having fettered the black horse with the black fetter in front of the Āhavanīya, he pours down the black honey and flour of parched Karīra-fruit upon the skin of black antelope within the altar. He fixes the earthen pitcher on the rubbish-heap. Having kept the cart with its poles towards the east in front of the rubbish-heap, he ties the black sheep in front of its prop of the poles. He places the bunch of black Varṣāhū grass and the sacrificial grass and faggot of reed to the north of the Āhavanīya. The sacrificer wears the black lower garment and the upper garment with black borders.

XIII.38

With the formula, "Belonging to the Maruts, thou art the vigour of the Maruts; do thou tear off the stream of water."[1] He sets back the western wind with the verse, "O Maruts, do you set back the fast-moving (western wind) which is advancing. (Do you impel the eastern wind) speedy like the mind, showering and strong by which the blocked (water) comes released in strong showers. O Aśvins, do you hold it for our welfare.[1]" He thereby produces eastern wind for the attainment of rains." So says the Brāhmaṇa.[1] Having relieved the horse from the fetter he flaps him over with the upper garment with the verse, "(O horse), do thou sneeze and make a sound like a cloud, deposit womb (water into the cloud); move around through the chariot full of water; release the leather-bag downwards; let the upheavels and pits become levelled."[2] If he becomes agitated, if makes urine or discharges excrement,

1. TS II.4.7-9
2. TS III.1.11.6

वरुद्ध्या इति ब्राह्मणम् । अथैतमश्वं संदानात्प्रमुच्योत्तरवर्ग्येणाभिविक्षि-पत्यभिक्रन्द स्तनय गर्भमाधा इति । स यदि विधूनुते यदि मेहति यदि शकृत्करोति वर्षिष्यतीत्येव वेद । अथ वातनामानि जुहोति पुरोवातो वर्षञ्जिन्वरावृत्स्वाहेत्यष्टौ । अथान्तर्वेदि कृष्णाजिने मधुषा करीरसक्तून् संयौति मान्दा वाशाः शुन्ध्यूरजिराः । ज्योतिष्मतीस्तमस्वरीरुन्दतीः सुफेनाः । मित्रभृतः क्षत्रभृतः सुराष्ट्रा इह मावतेति । तिस्रः पिण्डीः कृत्वा समुच्चित्य कृष्णाजिनस्यान्तान्संदानेनोपनह्यति वृष्णो अश्वस्य संदानमसि वृष्ट्यै त्वोपनह्यामीति । अथैना अनसः प्रथमायां गधायामाबध्नाति ॥ ३८ ॥

देवा वसव्या अग्ने सोम सूर्येति । अहोरात्रे उपरमति । द्वितीयस्यामाबध्नाति देवाः शर्मण्या मित्रावरुणार्यमन्निति । अहोरात्रे एवोपरमति । तृतीयस्यामाबध्नाति देवाः सपीतयो ऽपां नपादाशुहेमन्निति। अहोरात्रे एवोपरमति । अथ वै भवति यदि वर्षेत्तावत्येव होतव्यमिति । यदि चैव वर्षति यदि नोभयेनैव पिण्डीर्जुहोति स्रुचोपस्तीर्णाभिघारिता दिवा चित्तमः कृण्वन्त्या यं नर उदीरयथा मरुतः समुद्रत इति । अथासां धूममन्वीक्षते ऽसितवर्णा हरयः सुपर्णा इति । यदि न वर्षेच्छ्वो भूते हविर्निर्वपेत् । अग्नये धामच्छदे पुरोडाशमष्टाकपालं निर्वपेन्मारुतं

one should know that it will rain. He offers eight Vātanāman offerings respectively with the formulas, "Let the eastern wind come showering and gladdening the people, svāhā.—Let the violent wind come showering roaringly, svāhā.—Let the wind making sound and fierce come showering, svāhā.—Let the wind thundering without lightning-strike but accompanied by lightning and brilliant, come showering svāhā.—Let the wind showering beyond the night come filling the region, svāhā.—Let the wind causing exclamations "It has brought ample rains" come, svāhā.—Let the wind moving far and wide showering in sunlight come, svāhā.—Let the wind come showering amply with thundering and lightning, svāhā."[1] Within the altar he mixes the flour of parched Karīra-fruits with honey on the skin of black antelope with the formula, O waters, gladdening, resounding, purifying, flowing, brilliant, spreading darkness, wetting, with ample foam, feeding the friendly ones, supporting the ruling power and promoting ruling power, do you help me here."[1] Having made three balls and having collected them together, he ties the ends of the skin of black antelope by means of the fetter with the formula, "Thou art the fetter of the strong horse; I fasten thee for rains.." He then fastens those balls on the first roof of the cart.

XIII.39

With the formula, "O gods capable of granting wealth, Agni, Soma, Sūrya, give us water; break the cloud for heaven, midregion and earth; favour us with showers from the cloud."[1] He waits for day and night. He fastens them on the second roof with the formula, "O gods capable of giving happiness, Mitra-Varuṇa and Aryaman, give us water...." He waits for the day and night. He fastens them on the third roof with the formula, "O gods drinking together, Apāṁ Napāt of high speed, give us water...."[1] He waits for day and night. It is indeed said, "If it rains, he should offer (the balls) at once."[1] If it rains or if it does not, in both the cases he offers the balls by means of the ladle after first having spread clarified butter therein and after having poured over them with the verses, "When the gods wet the earth, they effect darkness even by day by means of the water-carrying cloud.—When the liberal leaders dropped the treasure (of waters) from the heaven for the offerer, the clouds release water towards heaven and earth, and the showers drop down in the desert.—O Maruts, do you urge (the water) from the cloud, O water-bearing clouds, do you shower the rains. O liberal (Maruts), your cows (clouds) never go dry. Chariots (of other gods) follow you going propitiously."[1] He gazes at the smoke issuing out with the verse, "The black-coloured (smokes) (resembling) horses and large-winged eagles rise to the heaven bearing the complexion of clouds. Having made an abode (there) they return (to the earth). Thereafter the earth becomes

1. TS II.4.7-9

सप्तपालः सौर्यमेककपालमिति । तस्या एता भवन्ति त्वं त्या चिदच्युताग्ने भूरीणि तव जातवेदो दिवो नो वृष्टिं मरुतो ररीध्वं पिन्वन्त्यपो मरुतः सुदानव उदु त्यं चित्रमिति । अथ पुरस्तात्स्विष्टकृतः स्रुवाहुतीरुपजु- होत्यौर्वभृगुवच्छुचिमप्रवानवदाहुव इति तिस्रः । अथैतां कुम्भीमद्भिः पूरयति सृजा वृष्टिं दिव आद्भिः समुद्रं पृणेति । सा यदि दीर्यते यदि भिद्यते वर्षिष्यतीत्येव वेद । अथाविमभिजुहोत्यब्जा असि प्रथमजा बलमसि समुद्रियमिति । सा यदि विधूनुते यदि मेहति यदि शकृत्करोति वर्षिष्यतीत्येव वेद । अथ वर्षाहूस्तम्बमभिजुहोति ॥ ३९ ॥

उन्नम्भय पृथिवीं भिन्द्धीदं दिव्यं नभः । उद्नो दिव्यस्य नो देहीशानो विसृजा दृतिमिति । अथैनमाहवनीये ऽनुप्रहरति हिरण्यकेशो रजसो विसार इति । अथास्य धूममन्वीक्षत आ ते सुपर्णा अमिनन्त एवैरिति । अथान्तर्वेदि तिष्ठन्कृष्णाजिनमवधूनोति ये देवा दिविभागा इत्यान्तादनुवाकस्य । संतिष्ठते कारीरी । अथातो ऽञ्जःसवकारीरी । आग्नेयमष्टाकपालं निर्वपति श्रपयित्वासादयति । तस्याः पञ्चदश सामिधेन्यः

clenched through the flowing water."[2] If it does not rain, he makes an offering next day. He should offer a cake on eight potsherds to Agni obstructing the light, a cake on seven potsherds to Maruts and a cake on one potsherd to Sūrya. Its puronuvākyā-yājyā are these, namely, *tvaṁ tyā cid acyutā*...[3] and *agne bhūrīṇi tava jātavedo*...; *divo no vṛṣṭim maruto rarīdhvam*... and *pinvanty apo marutaḥ sudānavaḥ*...; *ud u tyam*... and *citram*....[3] Prior to the Sviṣṭakṛt-offering he offers three spoonfuls with the verses, "I offer to bright Agni living in the sea like Aurva, Bhṛgu and Apnavāna. - ... like the impulse of Savitṛ and enjoyment of Bhaga. - ... making sound like wind, the wise, the might evident in the sound of the cloud."[4] He fills in the pitcher with water with the formula, "Do thou release showers from the heaven and fill in the pond with water." If it bursts or breaks, one should know that it will rain. He then pours clarified butter over the female sheep with the formula, "Thou art born of water, born of Prajāpati; thou art strength of the cloud."[1] If she shakes, if urinates or if discharges excrement, one should know that it will rain. Then he pours oblation over the bunch of *Varṣāhū* grass, with the verse.

XIII.40

"Do thou clench the earth; break off this cloud in heaven, Give us the heavenly water; commanding, do thou release the leather bag."[1] He puts it on the Āhavanīya fire with the verse, "At the advance of the cloud let the golden-haired smoke, moving like shaking and speedy wind bright-lustred (produce rains) like the dawns which are cognisant, rich in food and true."[1] He gazes at the smoke issuing out with the verse, "Thy leaping smokes by their movements sprinkled around (water) when the black bull roared. The cloud has come with the auspicious dancing showers. The water comes down and clouds thunder."[1] Standing within the altar, he shakes the skin of black antelope with the formula *ye devā divibhāgā*... upto the end. ("May the gods who have share in the heaven, in the midregion and on the earth guard this sacrifice; may they enter this region; may they enter this region continuously.")[1] The Kārīriṣṭi thus come to an end.

Now the Añjahsava Kārīrī. The Adhvaryu pours out paddy for a cake on eight potsherds to Agni. Having baked the cake he places it (within the altar). The Iṣṭi has fifteen Sāmidheni verses, five Prayājas and the Vārtraghna Ājyabhāgas. The puronuvākyā-yājyā of the principal offering are *agnir mūrdhā* and *bhuvo*.... The puronuvākyā-yājyā for the Sviṣṭakṛt are those in Triṣṭubh metre.[2] The verses with

2. TS III.1.11.4
3. TS III.1.11.6-8
4. TS III.1.11.8

1. TS III.1.11.4-5. The translation is tentative. cf. ṚV I.79.1-2 which are employed as puronuvākyā-yājyā for the offering to Dhāmachad Agni in the Kārīriṣṭi.
2. Namely *preddho agne* ... and *imo agne* ... TS IV.6.5.4.; IV.3.13.6.

पञ्च प्रयाजा वार्त्रघ्नावाज्यभागौ। अथ हविषो ऽग्निर्मूर्धा भुव इति। त्रिष्टुभौ संयाज्ये। याभिश्चैव पिण्डीराबध्नाति याभिश्च जुहोति याभ्यां च धूममन्वीक्षते ताः सꣳसिध्यन्ति। संतिष्ठते ऽञ्जःसवकारीरी ॥ ४० ॥ द्वादशः ॥

अथ वै भवति त्रैधातवीयेन यजेताभिचरन्वाभिचर्यमाणो वा सहस्रेण वा यक्ष्यमाणः सहस्रेण वेजानो यो वा यक्ष्य इत्युक्त्वा न यजत इति। एतयेष्ट्या यक्ष्यमाण उपकल्पयते सहस्रꣳ हिरण्यं तार्प्यं धेनुमिति। अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वेन्द्राविष्णुभ्यां जुष्टं निर्वपामीति चतुरो मुष्टीन्व्रीहीणां निर्वपति। एतामेव प्रतिपदं कृत्वेन्द्राविष्णुभ्यां जुष्टं निर्वपामीति चतुरो यवानाम्। एतामेव प्रतिपदं कृत्वेन्द्राविष्णुभ्यां जुष्टं निर्वपामीति चतुर एव व्रीहीणाम्। तेषां व्रीहिष्वेव हविष्कृतमुद्वादयति। उपोद्यच्छन्ते यवान्। हविष्कृता वाचं विसृजते। समानं कर्माधिवपनात्। अध्युप्य गार्हपत्ये द्वादश कपालान्युपदधाति। अथ वै भवति द्वादशकपालः पुरोडाशो भवति। ते त्रयश्चतुष्कपालास्त्रिषमृद्धत्वाय। त्रयः पुरोडाशा भवन्ति। त्रय इमे लोका एषां लोकानामाप्त्या। उत्तरउत्तरो ज्यायान्भवतीति। स उत्तरमुत्तरमेव ज्यायाꣳसं करोति यवमयं मध्ये। अथ वै भवति ॥ ४१ ॥

सर्वाणि छन्दाꣳस्येतस्यामिष्ट्यामनूच्यानीत्याहुस्त्रिष्टुभो वा एतद्वीर्यं यत्ककुदुष्णिहा जगत्यै। यदुष्णिहककुभावन्वाह तेनैव सर्वाणि छन्दाꣳस्यवरुन्द्ध इति। प्र सो अग्ने तवोतिभिरित्येतासां द्वे धाय्यालोके दधाति। अथाग्ने त्री ते वाजिना त्री षधस्थेति त्रिवत्या परिदधाति सरूपत्वायेति ब्राह्मणम्। सर्वेषामभिगमयन्नवद्यतीति। तस्या एते भवतः सं वां कर्मणोभा जिग्यथुरिति। अन्वाहार्यमासाद्य सहस्रꣳ हिरण्यं तार्प्यं

which he ties up the balls, with which he makes the offering and with which he gazes at the smoke are those which are already prescribed. Añjhsava Kārīrī comes to an end.

XIII.41

It is indeed said, "One who wants to practise exorcism, one against whom exorcism is being practised, one who wants to perform a sacrifice with one thousand (cows as Dakṣiṇā), one who has performed a sacrifice with a thousand, or one who does not perform a sacrifice after declaring, "I shall perform a sacrifice," should perform the Traidhātavīyeṣṭi." One who is going to perform this Iṣṭi procures a thousand gold coins, a piece of cloth of linen and a milch-cow. He pours out four handfuls of paddy with the formula beginning with "In the impulse of god Savitṛ" and ending with "I pour out dear to Indra-Viṣṇu." He pours out four handfuls of barley for Indra-Viṣṇu with the formula beginning similarly and ending with "I pour out dear to Indra-Viṣṇu." Again he pours out four handfuls of paddy with the formula beginning similarly and ending with "I pour out dear to Indra-Viṣṇu." He gives out a call to the preparer of the oblation-material in regard to paddy alone. Barley is kept away. The sacrificer releases speech at the call to the preparer of the oblation-material. The procedure upto the pouring of rice-grains over the lower crushing stone is similar. Having poured he lays down twelve potsherds near the Gārhapatya. It is indeed said, "The cake is baked on twelve potsherds. They are three sets of four potsherds each for the accomplishment of threefoldness. There are three cakes. These are three worlds. For the obtainment of these worlds. Each uppermost one is larger."[1] He makes each uppermost one to be larger, that of barley in the middle. It is indeed said:

XIII.42

"All metres are to be recited as Sāmidhenīs, so they say. Kakud is indeed the essence of Triṣṭubh, Uṣṇih of Jagatī. In that the Hotṛ recites the Uṣṇih and Kakubh verse, he thereby secures all metres."[1] Out of the verses beginning with *pra so agne tavo'tibhiḥ* ...[2] he employs two verses as dhāyyās. With the verse containing the word *tri*, namely, *agne trī te vājinā trī sadhasthā* ...[2] he encloses the reciting for similarity of form." So says the Brāhmaṇa.[1] "He takes portions by passing his fingers through all."[1] Its puronuvākyā-yājyā are these, namely, *sam vāṁ karmaṇā* ... and *ubhā jigyathur*....[2] Having placed the Anvāhārya cooked rice (within the altar) the sacrificer

1. TS II.4.11-12
2. TS III.2.11

धेनुमिति ददाति । यं कामयेत राजन्यमनपोब्धो जायेत वृत्रान्घ्नꣳश्चरेदिति तस्मा एतमैन्द्राबार्हस्पत्यं चरुं निर्वपेदिति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते हिरण्मयं दाम । तस्या एते भवतो ऽस्मे इन्द्राबृहस्पती बृहस्पतिर्नः परिपातु पश्चादिति । अन्वाहार्यमासाद्य हिरण्मयं दाम ददाति ॥ ४२ ॥

वैश्वानरं द्वादशकपालं निर्वपेदनिष्ट्वाग्रयणेन नवान्नं जग्ध्वा यो वान्यस्याग्निषु यजेत यस्य वान्यो ऽग्निषु यजेत । सो ऽरण्योरग्नीन्स-मारोह्योदवसाय मथित्वाग्नीन्विहृत्य वैश्वानरं द्वादशकपालं निर्वपति । तस्या एते भवतो वैश्वानरो न ऊत्या पृष्टो दिवीति । अग्नये तन्तुमते पुरोडाशमष्टाकपालं निर्वपेद्विच्छिन्नाग्निहोत्रो यो वा कामयेत प्रजायै मे तन्तुर्न विच्छिद्येतेति । सो ऽरण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्वि-हृत्याग्नये तन्तुमते पुरोडाशमष्टाकपालं निर्वपेदिति । तस्या एते भवतस्त्वं नस्तन्तुरुत सेतुरग्ने त्वं पन्था भवसि देवयानः । त्वयाग्ने पृष्ठं वयमारुहेम अथा देवैः सधमादं मदेम ॥ स्वयं कृण्वानः सुगमप्रवायं तिग्मशृङ्गो वृषभः शोशुचानः । प्रत्नꣳ सधस्थमनुपश्यमान आ तन्तुमग्निर्दिव्यं ततानेति । स्विष्टवत्यौ संयाज्ये हव्यवाहमभिमातिषाहꣳ रक्षोहणं पृतनासु जिष्णुम् । ज्योतिष्मन्तं दीद्यन्तं पुरन्धिमग्निꣳ स्विष्टकृतमाहुवेम ॥ स्विष्टमग्ने अभि तत्पृणाहि विश्वा देव पृतना अभिष्य । उरुं नः पन्थां प्रदिशन्विभाहि ज्योतिष्मद्धेह्यजरं न आयुरिति । अग्नये व्रतभृते पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निरश्रु कुर्यादिति । तस्या एते

gives away a thousand pieces of gold, a piece of cloth of linen and a milch-cow. "For the Rājanya whom he may desire that he should remain unsubdued and may move killing the enemies, the Adhvaryu should offer cooked rice to Indra-Bṛhaspati."[3] One who is going to perform this Iṣṭi procures a golden chain. Its puronuvākyā-yājyā are these, namely, *indrābhṛhaspatī...*[4] and *bṛhaspatir naḥ paripātu paścāt...*[4] After having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away the golden chain as Dakṣiṇā.

XIII.43

One who has consumed freshly grown grains without first having performed the Āgrayaṇeṣṭi (with that corn),[1] one who has offered in another's fires or if somebody else offers in his fires, should offer a cake on twelve potsherds to Vaiśvānara Agni. Having consigned the fires into the kindling woods, having moved away, having churned out fire and having spread out fires, he offers the cake on twelve potsherds to Vaiśvānara Agni. Its puronuvākyā-yājyā are these, namely, *vaiśvānaro na ūtyā ...*[2] and *pṛṣṭo divi...*[2] One whose Agnihotra-offering is interrupted or one who may desire "my continuance of progeny should not be broken" should offer a cake on eight potsherds to Tantumat Agni,. Having consigned the fires into kindling woods, having moved away, having churned out fire and having spread out fires, one should offer a cake on eight potsherds to Tantumat Agni. Its puronuvākyā-yājyā are these; "Thou art O Agni, the continuity and bridge (towards the heaven); thou art the path leading to the gods. May we, O Agni, ascend the surface (of heaven) and rejoice together with the gods. -Agni, himself fashioning an easy-going and faultless path, sharp-flamed, the bull, brilliant and gazing at the old world, has extended the path leading to heaven."[3] The puronuvākyā-yājyā for the Sviṣṭakṛt offering are "We offer to Sviṣṭakṛt Agni carrying oblation, overpowering the enemy, killer of evil spirits, gaining victory over the enemy's army, brilliant, shining and bountiful.—O Agni, do thou fill up that (oblation); O god do thou destroy all enemies. Do thou shine showing broad path to us; grant us brilliant and ever young life."[4]

One, who after having set up the fires sheds tears (of grief), should offer a cake on eight potsherds to Agni the bearer of vow.[5] Its puronuvākyā-yājyā are these, "O

3. TS II.4.13.1
4. TS III.3.11.1

1. ABr.VII.9
2. TS I.5.11.1
3 TBr. II.4.2.6 Baudhāyana has reproduced in entirety these two verses from TBr.
4. TBr II.4.1.4 reproduced in entirety.
5. MS II.1.10; IV.II.4; ABr VII.8

भवतस्त्वमग्ने व्रतभृच्छुचिर्देवाꣳ आसादया इह । अग्ने हव्याय वोढवे । व्रता नु बिभ्रद्व्रतपा अदाभ्यो यजानो देवाꣳ अजरः सुवीरः । दधद्रत्नानि सुविदानो अग्ने गोपाय नो जीवसे जातवेद इति । अथ यस्याग्नयो वृथाग्निभिः सꣳसृज्येरन्मिथो वान्यस्य वाग्निभिः सो ऽरण्योरग्नीन्समारोह्योदवसाय मथित्वाग्नीन्विहृत्याग्नये विविचये पुरोडाशमष्टाकपालं निर्वपत्यग्नये व्रतपतय इति । तस्या एता भवन्ति वि ते विष्वग्वातजूतासो अग्ने त्वामग्ने मानुषीरीडते विशस्त्वमग्ने व्रतपा असि यद्वो वयं प्रमिनाम व्रतानीति । संतिष्ठन्त इष्टयः संतिष्ठन्त इष्टयः ॥ ४३ ॥ त्रयोदशः ॥

॥ इति त्रयोदशः प्रश्नः ॥

Agni do thou, bearing the vow and bright, bring the gods here for carrying the oblation.—O Jātavedas Agni, do thou, bearing the vow, guarding the vow, invulnerable, offering to gods, ever young, giving good sons, carrying riches and possessing ample wealth, guard us for long life."[6] "One whose fires may wrongly come into contact with fires—mutually or with another's fires,[7] should consign his fires into kindling woods, move away, churn out fire, spread out fires and offer a cake on eight potsherds to Agni the separator and one to Agni the lord of vow." Its puronuvākyā-yājyā[8] are these, namely, *vi te viṣvag vātajūtāso agne...* [8] and *tvām agne mānuṣīr īḍate viśaḥ ...*; *tvam agne vratapā asi ...* and *yad vo vayam pramināma vratāni....*[9]

The Iṣṭis come to an end, the Iṣṭis come to an end.

CHAPTER XIII ENDS.

6. TBr II.4.2.11
7. TBr II.7.3
8. TS III 3.11.2
9. TS I.1.14.4

अथ वै भवति प्रजापतिरकामयत प्रजाः सृजेयेति । स तपो ऽतप्यत। स सर्पानसृजत । सो ऽकामयत प्रजाः सृजेयेति । स द्वितीयमतप्यत । स वयाꣳस्यसृजत । सो ऽकामयत प्रजाः सृजेयेति । स तृतीयमतप्यत । स एतं दीक्षितवादमपश्यत् । तमवदत्ततो वै स प्रजा असृजतेति । तत्पृच्छन्ति कतमत्तत्तपो यत्तपस्तप्त्वा दीक्षितवादं वदतीति । अथ वै भवत्यङ्गिरसः सुवर्गं लोकं यन्तो ऽप्सु दीक्षातपसी प्रावेशयन् । अप्सु स्नाति । साक्षादेव दीक्षातपसी अवरुन्द्ध इत्येतदिति ब्रूयादिति । अथ वै भवति यद्वै दीक्षितो ऽमेध्यं पश्यत्यपास्माद्दीक्षा क्रामति । नीलमस्य हरो व्येतीति । सो ऽमेध्यं दृष्ट्वा जपत्यबद्धं मनो दरिद्रं चक्षुः सूर्यो ज्योतिषाꣳ श्रेष्ठो दीक्षे मा मा हासीरित्याह । नास्माद्दीक्षापक्रामति । नास्य नीलं न हरो व्येतीति ब्राह्मणम् । अथ वै भवति यद्वै दीक्षितमभिवर्षति दिव्या आपो ऽशान्ता ओजो बलं दीक्षां तपो ऽस्य निर्घ्नन्तीति । सो ऽभिवृष्यमाणो जपत्युन्दतीर्बलं धत्तौजो धत्त बलं धत्त मा मे दीक्षां मा तपो निर्वधिष्टेत्याह । एतदेव सर्वमात्मन्धत्ते । नास्यौजो बलं न दीक्षां न तपो निर्घ्नन्तीति ब्राह्मणम् । अथ वै भवत्यग्निर्वै दीक्षितस्य देवता । सो ऽस्मादेतर्हि तिर इव यर्हि यातीति। सो ऽस्मात्समारूढस्तिर इव भवति । सो ऽरण्योरग्नीन्त्समारोह्य बृहस्पतिवत्यर्चा प्रयाति । भद्रादभि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्त्वित्याह । ब्रह्म वै देवानां बृहस्पतिस्तमेवान्वारभते । स एनꣳ संपारयतीति ब्राह्मणम् । प्रज्ञातमपाꣳ संयानस्य । उक्तमध्यवसानस्य । अथ वै भवति यो वै सोमꣳ राजानꣳ साम्राज्यं लोकं गमयित्वा क्रीणाति गच्छति स्वानाꣳ साम्राज्यं छन्दाꣳसि खलु वै सोमस्य राज्ञः साम्राज्यो लोकः ।

CHAPTER - XIV

AUPĀNUVĀKYA

XIV.1

It is indeed said, "Prajāpati desired, 'Let me procreate.' He practised penance; he created serpents. He desired, 'Let me procreate.' He practised penance for a second time; he created birds. He desired, 'Let me procreate.' He practised penance for a third time; he saw this utterance by the initiated. He uttered it; therefrom he created offspring."[1] They enquire: which is that penance by practising which he utters the speech of the initiated? It is indeed said, "The Aṅgirases, while proceeding to the heaven deposited the initiation and penance in the waters. (The sacrificer) bathed in water. He thereby directly obtains initiation and penance. So one should reply." It is indeed said, "If the initiated happens to look at an impure thing, the initiation escapes him. He meets with evil, his lustre disappears." After having looked at an impure thing he murmurs the formula, "My mind is wavering; the eye has become poor. The sun is the supreme among the luminaries, O initiation, do thou not leave me. So he says. The initiation does not escape him. He does not meet with evil; his lustre does not disappear." So says the Brāhmaṇa.[2]

It is indeed said, "If it rains over the initiated, the divine waters which have become disturbed deprive him of vigour, strength, initiation and penance."[2] He being rained over murmurs the formula, "O drenching waters, do you place in me strength, vigour and power; do not destroy my initiation and penance. So he says. He holds within him all this. The waters do not destroy his vigour, strength, initiation and penance." So says the Brāhmaṇa.[3] It is indeed said, "Agni indeed is the divinity of the initiated.He (Agni) goes away from him."[3] He disappears from him. Having consigned the fires into the kindling woods, he goes away with the verse addressed to Bṛhaspati, "Do thou reach the spiritual good from matreial good. May Bṛhaspati be thy forerunner. So he says. Bṛhaspati among the gods is indeed the Brāhman. He indeed keeps his contact. He carries him through." So says the Brāhmaṇa.[4] Crossing the waters is already known.[5] The moving (towards the sacrificial place) is already spoken.[5] It is indeed said. " One who having led king Soma to overlordship purchases Soma, reaches overlordship among his kinsmen. Metres are indeed the region of overlordshipe for king Soma. Prior to the purchase

1. TS III.1.1.1
2. TS III.1.1.2
3. TS III.1.1.3
4. TS III.1.1.4
5. BaudhŚS VI.8

पुरस्तात्सोमस्य क्रयादेवमभिमन्त्रयेतेति । स पुरस्तात्सोमस्य क्रया-देवमभिमन्त्रयते ॥ १ ॥

एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोमानाꣳ साम्राज्यं गच्छेति मे सोमाय ब्रूतादिति । साम्राज्यमेवैनं लोकं गमयित्वा क्रीणाति। गच्छति स्वानाꣳ साम्राज्यमिति ब्राह्मणम् । अथ वै भवति यो वै तानूनप्त्रस्य प्रतिष्ठां वेद प्रत्येव तिष्ठति । ब्रह्मवादिनो वदन्ति न प्राश्नन्ति न जुह्वत्यथ क्व तानूनप्त्रं प्रतितिष्ठतीति । प्रजापतौ मनसीति ब्रूयात् । त्रिरवजिघ्रेदिति। स त्रिरवजिघ्रति प्रजापतौ त्वा मनसि जुहोमीति । एषा वै तानूनप्त्रस्य प्रतिष्ठा। य एवं वेद प्रत्येव तिष्ठतीति ब्राह्मणम् । अथ वै भवति यो वा अध्वर्योः प्रतिष्ठां वेद प्रत्येव तिष्ठति । यतो मन्येतानभिक्रम्य होष्यामीति तत्तिष्ठन्नाश्रावयेदिति । स यतो मन्येतानभिक्रम्य होष्यामीति तत्तिष्ठन्नाश्रावयति । एषा वा अध्वर्योः प्रतिष्ठा । य एवं वेद प्रत्येव तिष्ठतीति ब्राह्मणम् । अथ वै भवति यदभिक्रम्य जुहुयात्प्रतिष्ठाया इयात्तस्मात्समानत्र तिष्ठता होतव्यं प्रतिष्ठित्या इति । तदेतदन्यत्र हविर्यज्ञेभ्यः । अभिक्रामं जुहोतीति हविर्यज्ञेषु भवति । अथ वै भवति यो वा अध्वर्योः स्वं वेद स्ववानेव भवति । स्रुग्वा अस्य स्वं वायव्यमस्य स्वं चमसोऽस्य स्वम्। यद्वायव्यं वा चमसं वानन्वारभ्याश्रावयेत्स्वादिया-दिति । स वायव्यं चैव चमसं चान्वारभ्याश्रावयति । स्वादेव नैतीति ब्राह्मणम् । अथ वै भवति यो वै सोममप्रतिष्ठाप्य स्तोत्रमुपाकरोत्यप्रतिष्ठितः सोमो भवत्यप्रतिष्ठित स्तोमो ऽप्रतिष्ठितान्युक्थान्यप्रतिष्ठितो यजमानो ऽप्रतिष्ठितो ऽध्वर्युर्वायव्यं वै सोमस्य प्रतिष्ठा चमसो ऽस्य प्रतिष्ठा सोम

of Soma he should recite over the Soma in this manner."[6] Prior to the purchase of Soma he thus recites over:

XIV.2

"Let (the Gāyatrī metre) say to Soma that this is thy portion which belongs to the Gāyatrī metre. Let (the Triṣṭubh metre) say to Soma that this is thy portion which belongs to the Triṣṭubh metre. Let (thy Jagatī metre) say to Soma that this is thy portion ,which belonhe to the Jagatī metre. Let (the deity of each of) Chandomas[1] say to Soma that "do thou (O sacrificer) attain the overlordship of the Chandomas. He purchases (Soma) after having led the sacrificer to overlordship. (The sacrificer thereby) attains overlordship over his kinsmen." So the Brāhmaṇa[2] says. It is indeed said, "One who knows the stability. of the Tānūnaptra rite himself attains stability. The scriptural experts say, they do not consume anything, do not offer anything. Where then does the Tānūnaptra stand ? One should say, 'I (indulge) in mind that I offer unto Prajāpati.' He should smell three times. He smells three times with the formula, 'I indulge in mind that I offer unto Prājapati. This is the stability of Tānūnaptra. One who knows this, stands firm," So says the Brāhmaṇa.[2]

It is indeed said, "One who knows the firmness of the Adhvaryu, stands firm. Standing at the spot where (the Adhvaryu) may think 'I shall offer without stepping up any farther', he should call out." Standing there where he may think 'I shall offer without stepping up farther', he calls out. This is the firm place of the Adhvaryu. One who knows this stands firm." So says the Brāhmaṇa.[3] It is indeed said, "If one makes the offering stepping still farther, he would be deprived of firmness. Therefore one should offer standing at one place for the sake of stability. "This holds good in cases except the Havis-sacrifices." One offers stepping further (each time)-this applies to the Haviryajñas. It is indeed said, "One who knows the self of the Adhvaryu becomes equipped with self. Ladle is his self; Vāyavya cup is his self; goblet is his self. If one causes to announce without holding a Vāyavya cup or a goblet, he would be deprived of self. He causes to announce holding a Vāyavya cup or a goblet. Therby he is not deprived of self:" So says the Brāhmaṇa.[4]

It is indeed said, "One who introduces a Stotra without giving a seat to Soma, the Soma becomes seatless, the Stoma remains baseless, the Śastras become

6. TS III.1.2.1
1. The Caturviṁśa, Catuścatvāriṁśa and Aṣṭācatvāriṁśa Stomas.
2. TS III.1.2.2
3. TS III.1.2.3
4. TS III.1.2.4

स्तोमस्य स्तोम उक्थानाम्। ग्रहं वा गृहीत्वा चमसं वोन्नीय स्तोत्रमुपाकुर्यादिति । उन्नयनꣳ ह्येव चमसस्य ग्रहणम् । स ग्रहं वैव गृहीत्वा चमसं वोन्नीय स्तोत्रमुपाकरोति। प्रत्येव सोमꣳ स्थापयति प्रति स्तोमं प्रत्युक्थानि । प्रति यजमानस्तिष्ठति प्रत्यध्वर्युरिति ब्राह्मणम् ॥ २ ॥

अथ वै भवति यज्ञं वा एतत्संभरन्ति यत्सोमक्रयण्यै पदम् । यज्ञमुखꣳ हविर्धाने । यर्हि हविर्धाने प्राची प्रवर्तयेयुस्तर्हि तेनाक्षमुपाञ्ज्यादिति । स यर्हि हविर्धाने प्राची प्रवर्तयेयुस्तर्हि तेन पदतृतीयेन पत्न्यक्षधुरमुपानक्ति । यज्ञमुख एव यज्ञमनुसंतनोतीति ब्राह्मणम् । अथ वै भवति प्राञ्चमग्निं प्रहरन्त्युत्पत्नीमानयन्त्यन्वनाꣳसि प्रवर्तयन्ति । अथ वा अस्यैष धिष्णियो हीयते सो ऽनुध्यायति स ईश्वरो रुद्रो भूत्वा प्रजां पशून्यजमानस्य शमयितोर्यर्हि पशुमाप्रीतमुदञ्चं नयन्ति तर्हि तस्य पशुश्रपणꣳ हरेदिति । स यर्हि पशुमाप्रीतमुदञ्चं नयन्ति तर्हि तस्य पशुश्रपणꣳ हरति। तेनैवैनं भागिनं करोतीति ब्राह्मणम् । अथ वै भवति यजमानो वा आहवनीयः । यजमानं वा एतद्विकर्षन्ते यदाहवनीयात्पशुश्रपणꣳ हरन्ति। स वैव स्यान्निर्मन्थ्यं वा कुर्यादिति । स यद्यु हैनं करिष्यन्भवति नैनमन्वानयते । अजस्र एवाप्येष दीप्यमानः शेते । यद्यु वा एनमन्वानयते तस्य पशुवेलायामुल्मुकमादायारणी उपसंगृह्य पूर्वः पशोः प्रतिपद्यते । निर्मन्थ्येनात्र पशुꣳ श्रपयन्ति । वपया तत्सहोल्मुकमाहरन्ति यजमानस्य सात्मत्वायेति ब्राह्मणम् । अथ वै भवति यदि पशोरवदानं नश्येदाज्यस्य प्रत्याख्यायमवद्येदिति । स यावन्ति पशोरवदानानि नश्यन्ति तावत्कृत्व आज्यस्य प्रत्याख्यायमवद्यति । सैव ततः प्रायश्चित्तिरिति ब्राह्मणम् । अथ

baseless, the sacrifice becomes unstable, the Adhyaryu becomes unstable, Vāyavya cup is the seat of Soma, goblet is its seat, Soma of Stoma, Stoma of Śastras. (The Adhvaryu) should introduce a Stotra after having taken a draught in a cup or after having filled up the goblet. Filling up of a goblet is its taking draught. He introduces a Stotra having taken up a draught or having filled a goblet. Thereby he makes the Soma, the Stoma and the Śastras stable; the sacrificer remains firm; the Adhvaryu remains firm." So says the Brāhmaṇa.[4]

XIV.3

It is indeed said, "In that the earth under the foor-print of the Soma-purchasing cow is collected, thereby the sacrifice is collected. The two Havirdhāna carts are indeed the face of the sacrifice. When the Havirdhāna carts are moved towards the east, one should besmear the axle (of each cart) with that (earth)."[1] When the Havirdhāna-carts are moved towards the east, the sacrificer's wife besmears the tip of the axle with the third part of the earth under the foot-print. "Thereby one joins the sacrifice to the face of the sacrifice."[1] So says the Brāhmaṇa. It is indeed said. "Fire is carried forward, the sacrificer's wife is escorted (into the sacrificial hall), the carts are moved forward. The place of it (the old Gārhapatya) becomes void. It (the fire so carried) bears a grudge. Becoming Rudra, he becomes capable of killing the offspring and cattle of the sacrificer. When the animal over which the Āprī-hymn is recited as Prayāja-yājyās, is led towards the north, one should carry that fire for cooking (the organs of) the animal. "When the animal over which the Āprī-hymn has been recited is led towards the north, one should carry that fire for cooking (the organs of) the animal. Thereby one allots it (the fire) its share."[2] So says the Brāhmaṇa.

It is indeed said, "The sacrificer is indeed the Āhavanīya. In that the animal-cooking fire is carried away out of the Āhavanīya, thereby the sacrificer becomes drawn asunder. The very same fire should be employed; or one should employ churned out fire."[2] If he is going to employ that (old Gārhapatya), he does not take up this (Āhavanīya). It lies undisturbed and glittering. If he means to take up this (Āhavanīya), having taken up its brand at the time of leading the animal and having taken hold of the kindling woods, one walks ahead of the animal. (The organs of) the animal are boiled by means of the churned out fire. That fire-brand is brought back along with the omentum "for the fullness of the sacrificer." So the Brāhmaṇa[2] says. It is indeed said, "If any of the portions of (the organs of) the animal is lost, one should take up as many portions of clarified butter as may have been lost."[2] He

1. TS III.1.3.1
2. TS III.1.3.2

वै भवति ये पशुं विमथ्नीरन्यस्तान्कामयेतार्तिमार्च्छेयुरिति कुविदङ्गेति नमोवृक्तिवत्यर्चाग्नीध्रे जुहुयादिति। स कुविदङ्गेति नमोवृक्तिवत्यर्चाग्नीध्रे जुहोति। नमोवृक्तिमेवैषां वृङ्क्ते। ताजगार्तिमार्च्छन्तीति ब्राह्मणम्। यद्यु वा एकचरं विमथ्नीते शामित्र एतां जुहोति। प्रज्ञातमुपाकरणस्य। उक्तमपाव्यानां चरणम्। ब्राह्मणमुत्तरम्॥ ३ ॥ प्रथमः॥

अथ वै भवति यो वा अयथादेवतं यज्ञमुपचरत्या देवताभ्यो वृश्च्यते पापीयान्भवति। यो यथादेवतं न देवताभ्य आवृश्च्यते वसीयान्भवति। आग्नेय्यर्चाग्नीध्रमभिमृशेद्वैष्णव्या हविर्धानमाग्नेय्या स्रुचो वायव्यया वायव्यान्यैन्द्रिया सद इति। स आग्नेय्यर्चाग्नीध्रमभिमृशति वैष्णव्या हविर्धानमाग्नेय्या स्रुचो वायव्यया वायव्यान्यैन्द्रिया सदः। यथादेवतमेव यज्ञमुपचरति। न देवताभ्य आवृश्च्यते वसीयान्भवतीति ब्राह्मणम्। उक्तमौदुम्बराणां महापरिधीनां परिधानम्। उक्तः स्रुचाः सादनम्। उक्तं पात्राणामभिमर्शनम्। अथ वै भवतीष्टर्गो वा अध्वर्युर्यजमानस्येष्टर्गः खलु वै पूर्वो ऽर्ष्टुः क्षीयते। आसन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्या इति पुरा प्रातरनुवाकाज्जुहुयादिति। पुरा प्रातरनुवाकान्महारात्र उत्थायाग्नीध्र

tkaes up as many portions of clarified butter as the portions of organs which might have been lost. "That is the expiation therefor." So says the Brāhmaṇa.[2] It is indeed said. "If one desires that those who have snatched away the animal may meet with calamity, he should make an offering on the Āgnīdhrīya fire with the verse *kuvid aṅga......* containing the word *namovṛkti*.[2] He should make an offering on the Āgnīdhrīya fire with the verse, "Just as those possessing barley separate the barley-grain from the husk in an orderly manner, similarly do you cast away the enjoyable parts in each case for those who do not pay obeisance to deities through sacrifice."[3] "Thereby he dispels their tendency for sacrifice; they immediately meet with calamity." So says the Brāhmaṇa.[2] If somebody snatches away the animal wandering solitarily, one should make the offering on the Śāmitra fire. The rite of dedication (of the animal) is known.[4] The offering of the Apāvya offerings is also already laid down.[4] The subsquent Brāhmaṇa-text (has laid down) the next procedure.[5]

XIV.4

It is indeed said, "One who performs a sacrifice mistaking the divinities is cut off from the divinities, he meets with evil. One who performs a sacrifice without mistakeing the divinities, is not cut off from the divinities; he becomes prosperous. The Adhvaryu should touch the Āgnīdhra chamber with the verse addressed to Agni, the Havirdhāna shed with the verse addressed to Viṣṇu, the ladles with the verse addressed to Agni, the Vāyavya cups with the verse addressed to Vāyu and the Sadas with the verse addressed to Indra."[1] He touches the Āgnīdhra chamber with the verse addressed to Agni, the Havirdhāna shed with the verse addressed to Viṣṇu, the ladles with the verse addressed to Agni, the Vāyavya cups with the verse addressed to Vāyu and the Sadas with the varse addressed to Indra. "He performs the sacrifice in accordance with the divinities. He is not cut off from the divinities and becomes prosperous." So says the Brāhmaṇa.[1] The laying of big enclosing sticks of *Ficus glomerata* has been spoken of.[2] The placing of ladles is spoken of.[2] The touching of Soma-pots is spoken of.[3] It is indeed said, "The Adhvaryu becomes malevolent towards the sacrificer. The malevolent himself perishes prior to one falling into misery. Therefore one should make an offering with the formula, "Do thou guard me from the mantra uttered from the mouth (by the enemy) from every

3. TS I.8.21.1
4. BaudhŚS IV.6
5. TS III.1.4-5

1. TS III.1.6.1
2. BaudhŚS VII.1
3. BaudhŚS VII.2

आसन्यां जुहोत्यासन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्याः स्वाहेति। आत्मन एव तदध्वर्युः पुरस्ताच्छर्म नह्यते ऽनार्त्या इति ब्राह्मणम् । अथ वै भवति यो वै छन्दोभिरभिभवति स सꣳसुन्वतोरभिभवतीति । स सꣳसुन्वतोर्महारात्र उत्थायाग्नीध्रे तिस्रो ऽभिभूतीर्जुहोति संवेशाय त्वोपवेशाय त्वा गायत्रिया अभिभूत्यै स्वाहा संवेशाय त्वोपवेशाय त्वा त्रिष्टुभो ऽभिभूत्यै स्वाहा संवेशाय त्वोपवेशाय त्वा जगत्या अभिभूत्यै स्वाहेति। अथ द्वे प्राणाहुती जुहोति प्राणापानौ मृत्योर्मा पातं प्राणापानौ मा मा हासिष्टमिति । अथ वै भवति देवतासु वा एते प्राणापानयोर्व्यायच्छन्ते येषाꣳ सोमः समृच्छते । संवेशाय त्वोपवेशाय त्वेत्याह । छन्दाꣳसि वै संवेश उपवेशश्छन्दोभिरेवास्य छन्दाꣳसि वृङ्क्त इति ब्राह्मणम् । अथ वै भवति यस्य भूयाꣳसो यज्ञक्रतव इत्याहुः स देवता वृङ्क्त इति ।यद्यग्निष्टोमः सोमः परस्तात्स्यादुक्थ्यं कुर्वीतेति । उक्थ्यं क्रतुमुपैति । यद्युक्थ्यः स्यादतिरात्रं कुर्वीतेति । अतिरात्रं क्रतुमुपैति । यज्ञक्रतुभिरेवास्य देवता वृङ्क्ते वसीयान्भवतीति ब्राह्मणम् । इति न्वा अध्वर्युतः । अथ छन्दोगतः । प्रेतिवन्ति चैतिवन्ति चाज्यानि भवन्त्यभिजित्यै । मरुत्वतीः प्रतिपदो विजित्या उभे बृहद्रथंतरे भवत इति न्वै छन्दोगतः ।अथ होतृतः सजनीयꣳ शस्यं विहव्यꣳ शस्यमगस्त्यस्य कयाशुभीयꣳ शस्यमिति न्वा एकयाजिनः । अथ सत्रिणां महारात्र उत्थानं चैव समानं पञ्चाभिभूतीर्द्वे प्राणाहुती । ते यथाक्रत्वेव यन्ति । आदिष्टान्येवाहान्युपयन्ति । उक्तं निग्राभ्यासु वाचनम् । अथ वै भवत्योषधयो वै सोमस्य विशः । विशः

accusation, prior to the recitation of Prātaranuvāka."[4] After having got up at early dawn, the Adhvaryu offers prior to the Prātaranuvāka the Āsanya formula, "Do thou guard me from the mantra uttered from the mouth (by the enemy) from every accusation, svāhā," "Thereby the Adhvaryu first assures welfare for himself for the sake of non-injury." So says the Brāhmaṇa.[4]

It is indeed said, "One of the two persons performing Soma-sacrifices simultaneously who resorts to the metres, supersedes the other one."[5] He, one of the two persons performing Soma-sacrifices simultaneously, having got up at early dawn makes three Abhibhūti offerings on the Āgnīdhrīya fire respectively with the formulas, "For lying down thee, for sitting down thee; svāhā to supersession through Gāyatrī. For lying down thee, for sitting down thee; svāhā to supersession through Triṣṭubh. For lying down thee, for sitting down thee; svāhā to supersession through Jagatī."[5] He then offers two Prāṇa-oblations with two formulas, "O Prāṇa and Apāna, do you guard me from death. O Prāṇa and Apāna, do you not leave me."[5] It is indeed said, "Those who perform Soma-sacrifices simultaneously dispute in regard to the divinities and Prāṇāpāna. He therefore says, "for lying down thee, for sitting down thee." The metres indeed are the lying down and sitting down. He distorts his metres by means of his own metres. So says the Brāhmaṇa.[6]

It is indeed said, "(out of the two rival sacrificers) one who offers more offerings and sacrifices, they say, distorts the deities of the other one. If the Agniṣṭoma Soma-sacrifice is being performed yonder, one should perform the Ukthya." He performed the Ukthya. "If the Ukthya is being performed yonder, one should perform the Atirātrā" He perform the Atirātra. "By means of (larger number of offerings) he distorts his deities. He prospers." So says the Brāhmaṇa.[6] This is on the side of the Adhvaryu. Now on the side of the Sāman-chanters. The Ājyastotras are characterised by the syllables *preti* and *eti* for the sake of conquest.[6] The Pratipad Ṛks are addressed to Maruts for conquest. Both the Rathantara and Bṛhat Sāmans are employed (as the Pṛṣṭhastotras). This is on the side of the Sāman-chanters. Now on the side of the Hotṛ. The Sajanīya Śastra should be recitede Vihavya hymn should be recited. Kayāśubhīya hymn should be recited. This is for a single sacrificer. Now for the Sattrins. They should get up at early dawn. Five Abhibhuti offerings and two Prāṇāhutis are common. They proceed as per the prescribed sacrifices. They proceed along the prescribed days. Making the sacri-

4. TS III.1.7.1
5. This Brāhmaṇa passage remains untraced.
6. TS III.1.6.2 does not have *etivanti*. TBr I.4.6 has *etivanti*.

खलु वै राज्ञः प्रदातोरीश्वराः । ऐन्द्रः सोम इति । सो ऽभिषोष्यन्नोषधीभ्यो ऽधि राजानं निर्याचते ऽवीवृधं वो मनसा सुजाता ऋतप्रजाता भग इद्वः स्याम। इन्द्रेण देवीर्वीरुधः संविदाना अनुमन्यन्ताꣳ सवनाय सोममित्याह। ओषधीभ्य एवैनꣳ स्वायै विशः स्वायै देवतायै निर्याच्याभिषुणोतीति ब्राह्मणम् । अथ वै भवति यो वै सोमस्याभिषूयमाणस्य प्रथमो ऽꣳशु स्कन्दति स ईश्वर इन्द्रियं वीर्यं प्रजां पशूनयजमानस्य निर्हन्तोस्त-मभिमन्त्रयेतेति । स यः सोमस्याभिषूयमाणस्य प्रथमो ऽꣳशु स्कन्दति तमभिमन्त्रयेता मास्कान्त्सह प्रजया सह रायस्पोषेणेन्द्रियं मे वीर्यं मा निर्वधीरिति । आशिषमेवैतामाशास्त इन्द्रियस्य वीर्यस्य प्रजायै पशूनामनिर्घातायेति ब्राह्मणम् । अत्रैषा द्रप्सानुमन्त्रणीया तामितराभिः सह वक्ष्यामः । अथ वै भवति ॥ ४ ॥

यो वै देवान्देवयशसेनार्पयति मनुष्यान्मनुष्ययशसेन देवयशस्येव देवेषु भवति मनुष्ययशसी मनुष्येषु । यान्प्राचीनमाग्रयणाद्ग्रहान् गृह्णीयात्तानुपाꣳशु गृह्णीयात् । यानूर्ध्वाꣳस्तानुपब्दिमत इति । स यान्प्राचीन-माग्रयणाद्ग्रहान्गृह्णाति तानुपाꣳशु गृह्णाति । यानूर्ध्वाꣳस्तानुपब्दिमतः । देवानेव तद्देवयशसेनार्पयति मनुष्यान्मनुष्ययशसेन । देवयशस्येव देवेषु भवति मनुष्ययशसी मनुष्येष्विति ब्राह्मणम् । ते यत्र बहिष्पवमानꣳ स्रप्स्यन्तो भवन्ति तेषु समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोत्यग्निः प्रातःसवने पात्वस्मान्वैश्वानरो महिना विश्वशम्भूः । स नः पावको द्रविणं दधात्वायुष्मन्तः सहभक्षाः स्याम स्वाहेति । माध्यंदिने पवमाने तथैव समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोति विश्वे देवा मरुत इन्द्रो अस्मानस्मिन्द्वितीये सवने न जह्युः । आयुष्मन्तः प्रियमेषां वदन्तो वयं

ficer recite the releuant formula at the rendering waters *nigrābhya* is spoken of.[7] It is indeed said, "Plants indeed are the subjects of Soma. Subjects are indeed capable of paying gifts to the king. Soma belongs to Indra." When he is going to press Soma, he begs the plants of Soma. He says, "O well born (Soma-shoots), I have made you grow in my mind; O you born of order, may we enjoy your favour, may the divine plants in accord with Indra grant us the Soma for pressing. "Having begged from the plants-his subjects and from his deity (Indra) he presses him (Soma)." So says the Brāhmaṇa.[8]

It is indeed said. "The first shoot which falls out while the Soma is being pressed; is capable of depriving the sacrificer of his power, vital strength, offspring and cattle. He should recite over it a formula."[2] He should recite over the first shoot of Soma which falls down while being pressed the formula, "Thou hast fallen to me with offspring with abundance of wealth; do thou not destroy my power and strength."[9] He asks for this benediction for the non-injury of power, vital strength, offspring and cattle." So says the Brāhmaṇa.[2] Hereafter (is laid down) the verse with which the drop of Soma-juice is fallen out while pressing. We shall explain it together with other (verses).[10] It is indeed said:

XIV.5

"One who furnishes the gods with the glory of gods, and men with the glory of men, attains the glory of gods among gods, and the glory of men among men. One should silently take up those draughts which are to be taken prior to the Āgrayaṇa vessel, and whisperingly take up those which are to be taken subsequent to that."[1] (The Adhvaryu) silently takes up those draughts which are to be taken prior to the Āgrayaṇa vessel, and whisperlingly those which are to be taken susequently. "He furnishes the gods with the glory of gods and men with the glory of men. He attains the glory of gods among gods and the glory of men among men." So says the Brāhmaṇa.[1] When the priests moving out for the Bahiṣpavamāna chant have maintained contact—the rear one with the next, the Adhvaryu offers a spoonful on the Āhavanīya with the verse, "May Vaiśvānara Agni, gracious to all, protect us at the morning pressing with his might. May he the purifies grant us wealth. May we that share the Soma-drink be long-lived, svāhā."[1] At the midday-pressing, when they have maintained contact similarly, he offers a spoonful on the

7. BaudhŚS VII.5
8. TS III.1.8.2
9. TS III.1.8.3
10. cf. BaudhŚS XIV.5
1. TS III.1.9.1; BaudhŚS VII.8

देवानाꣳ सुमतौ स्याम स्वाहेति । आर्भवे पवमाने तथैव समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोतीदं तृतीयꣳ सवनं कवीनामृतेन ये चमसमैरयन्त । ते सौधन्वनाः सुवरानशानाः स्विष्टिं नो अभि वसीयो नयन्तु स्वाहेति । अथ वै भवत्यायतनवतीर्वा अन्या आहुतयो ह्रूयन्ते ऽनायतना अन्याः । या आघारवतीस्ता आयतनवतीर्याः सौम्यास्ता अनायतनाः । ऐन्द्रवायवमादायाघारमाघारयेदिति । स ऐन्द्रवाय-वमादायाघारमाघारयत्यध्वरो यज्ञो ऽयमस्तु देवा ओषधीभ्यः पशवे नो जनाय । विश्वस्मै भूतायाध्वरो ऽसि स पिन्वस्व घृतवद्देव सोम स्वा-हेति । सौम्या एव तदाहुतीरायतनवतीः करोति । आयतनवान्भवति य एवं वेद । अथो द्यावापृथिवी एव घृतेन व्युनत्ति । ते व्युत्ते उपजीवनीये भवतः । उपजीवनीयो भवति य एवं वेदेति ब्राह्मणम् । अथ प्रतिप्रस्था-तोत्तरार्ध आहवनीयस्य मन्थिनः सꣳस्रावं जुहोत्येष ते रुद्र भागो यं निरयाचथास्तं जुषस्व विदेर्गौपत्यꣳ रायस्पोषꣳ सुवीर्यꣳ संवत्सरीणाꣳ स्वाहेति । अथ वै भवति मनुः पुत्रेभ्यो दायं व्यभजत् । स नाभानेदिष्ठं ब्रह्मचर्यं वसन्तं निरभजत्स आगच्छत्सो ऽब्रवीत्कथा मा निरभागिति । न त्वा निरभाक्षमित्यब्रवीत् । अङ्गिरस इमे सत्रमासते । ते सुवर्गं लोकं न प्रजानन्ति । तेभ्य इदं ब्राह्मणं ब्रूहि । ते सुवर्गं लोकं यन्तो य एषां पशवस्ताꣳस्ते दास्यन्तीति । तदेभ्यो ऽब्रवीदिति । तत्पृच्छन्ति किमेभ्यस्तदुवाचेत्यपाव्यानि सन्तनीर्द्रप्सानुमन्त्रणीया अच्छावाकीया स्तोत्रीया शस्त्रीयाः सत्यं वदत श्रद्धा वो मा विगादित्येतदेभ्यस्तदुवाचेति। तं पशुभिश्चरन्तं यज्ञवास्तौ रुद्र आगच्छदित्युक्तस्यैष कर्मणो ऽनुवादः । अथ द्वे प्रवृताहुती जुहोति । जुष्टो वाचो भूयासमृचा स्तोमꣳ

Āhavanīya with the verse, "May Viśve Devas, Maruts and Indra not leave us at the midday pressing. Long-lived, speaking what is pleasing to them, may we enjoy the favour of the gods, svāhā."[2] At the Ārbhava Pavamāna while they have maintained contact similarly, he offers a spoonful on the Āhavanīya with the verse, "This third pressing belongs to the wise the sons of Sudhanvan who through holy order have set the goblets in motion. When they have attained heaven, let them bear our good offering to what is better, svāhā."[3]

It is indeed said, "Certain offerings are made in a marked place, others in an unmarked place. Those which are marked by the Āghāra-libations are deemed as marked; those which pertain to Soma are unmarked. After having taken up the cup for Indra-Vāyu, the Adhvaryu should pour down the Āghāra libation."[4] He offers the Āghāra-libation to Indra-Vāyu with the verse, "O gods, may this sacrifice be harmless for our plants, for our cattle, for our folk. Thou art harmless to all creatures, swell like ghee, svāhā."[5] Thereby he deems the Soma-offerings to be offered in a marked place. One who knows this becomes furnished with a marked place. Moreover he drenches the heaven and earth with ghee. Drenched, they become capable of providing livelihood. One who knows this becomes capable of providing, livelihood." So says the Brāhmaṇa.[6]

The Pratiprasthātṛ offers the remnant of the Manthin cup on the northern half of the Āhavanīya with the formula, "O Rudra, this is thy share which thou hast demanded. Enjoy it. Thou knowest lordship of cattle, abundance of wealth, good valour and (the abundance of) perennial plants, svāhā."[7] It is indeed said, "Manu divided his property among his sons. He discarded Nābhānediṣṭha who was studying. He came back and said, "Why did you deny me my share ?" I have not denied thy share" so he said. "These Aṅgrirases are undergoing a sacrificial session. They do not know the heavenly world. Do thou explain this Brāhmaṇa (learnt b you) to them. They shall shile going to the heavenly world give over to thee cattle which they possess." He explained to them this (Brāhmaṇa)."[8] They ask, what is that which he spoke to them? He spoke to them the Apāvya offerings, Saṁtanī offerings, the verses intended for following the drops (of Soma), the verses to be recited by the Acchāvāka, Stotriya verses, verses belonging to the Śastras and the formula, "Do you speak the truth; let Śraddhā not depart from you." While he was passing the

2. TS III.1.9.2; BaudhŚS VIII.2
3. TS III.1.9.2; BaudhŚS VII.11
4. TS III.1.9.2-3
5. TS III.1.9.3; BaudhŚS VII.12
6. TS III.1.9.3
7. TS III.1.9.4
8. TS III.1.9.4-5

समर्धयेत्युपरिष्टात्तृतीया । तामु तत्रैव वक्ष्यामः । अथ द्रप्सानुमन्त्रयते द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इति । अथ वै भवत्यध्वर्युर्वा ऋत्विजां प्रथमो युज्यते तेन स्तोमो योक्तव्य इति । ते यत्र बहिष्पवमानꣳ सर्पन्ति तत्प्रह्व एवाध्वर्युः प्रथमो बर्हिषी धुवानः सर्पति । वागग्रेगा अग्र एत्वृजुगा देवेभ्यो यशो मयि दधती प्राणान्पशुषु प्रजां मयि च यजमाने चेत्याह । वाचमेव तद्यज्ञमुखे युनक्तीति ब्राह्मणम् । अथ वै भवति वास्तु वा एतद्यज्ञस्य क्रियते यद्ग्रहान्गृहीत्वा बहिष्पवमानꣳ सर्पन्ति । पराञ्चो हि यन्ति । पराचीभि स्तुवते । वैष्णव्यर्चा पुनरेत्योपतिष्ठत इति । स वैष्णव्यर्चा पुनरेत्योपतिष्ठते । यज्ञो वै विष्णुर्यज्ञमेवाकर्विष्णो त्वं नो अन्तमः शर्म यच्छ सहन्त्य । प्र ते धारा मधुश्चुत उत्सं दुह्रते अक्षितमित्याह । यदेवास्य शयानस्योपशुष्यति तदेवास्यैतेनाप्याययतीति ब्राह्मणम् ॥ ५॥ द्वितीयः॥

अथ वै भवति यो वै पवमानानामन्वारोहान्विद्वान्यजते ऽनु पवमानानारोहति । न पवमानेभ्यो ऽवच्छिद्यत इति । बहिष्पवमाने पञ्चम्यां प्रस्तुतायां वाचयति श्येनो ऽसि गायत्रच्छन्दा अनु त्वारभे स्वस्ति मा संपारयेति । माध्यंदिने पवमाने ऽष्टम्यां प्रस्तुतायां वाचयति सुपर्णो ऽसि त्रिष्टुप् छन्दा अनु त्वारभे स्वस्ति मा संपारयेति । आर्भवे पवमाने नवम्यां प्रस्तुतायां वाचयति सघासि जगतीच्छन्दा अनु त्वारभे स्वस्ति मा संपारयेत्याहैते वै पवमानानामन्वारोहौः । तान्य एवं विद्वान्यजते ऽनु पवमानानारोहति । न पवमानेभ्यो ऽवच्छिद्यत इति ब्राह्मणम् । अथ वै

sacrificial place along with the cattle Rudra met him. This is the corollary of the related anecdote.

He offers two oblations pertaining to the choosing: "May I be agreeable to speech, agreeable to the lord of speech. O divine speech, transfer me to what is sweet in speech, to Sarasvatī svāhā.—Provide the song with verse, the Rathantara with Gāyatrī, and the Bṛhat having the Gāyatrī for its path."[9] There should also be a third offering. The verse therefor we shall prescribe there only.[10] He follows the drops of Soma with the verses, "The drop has fallen on the earth..... O Soma, that drop of thine..... The drop, the shoot.. That sweet and strong drop..."[11] It is indeed said, "The Adhvaryu is engaged as the first among the priests; the chant (Bahiṣpavamāna) is to be introduced by him."[12] When they proceed for the Bahiṣpavamāna, the Adhvaryu, ahead of all, stoops shaking two darbha-blades. He recites the formula, "May the first-going speech, go first. Going straight, may it go to gods, granting glory unto me, vital breath to the cattle, offspring unto me and the sacrificer." "He puts the speech into the mouth of sacrifice." So says the Brāhmaṇa.[12] It is indeed said, "The habitat for the sacrifice is indeed made in that they proceed to the chanting of the Bahiṣpavamāna stotra. "They proceed outwards. (The chanters) chant serially. He prays with the verse addressed to Viṣṇu after having returned."[13] Having returned he prays with the verse addressed to Viṣṇu. "Viṣṇu indeed is the sacrifice. He as if thereby performs a sacrifice. He recites the verse, O Viṣṇu, thou art the nearest to us. O conquering one, grant us welfare. Your honey-dropping streams issue out an everlasting spring." "Whatever dries up while he is lying down, he swells it thereby." So says the Brāhmaṇa.[13]

XIV.6

It is indeed said, "One who knowing 'the ascendances of the Pavamānastotras', performs the sacrifice, serially ascends the Pavamānas. He is not deprived of the Pavamānastotras."[1] At the Bahiṣpavamānastotra, when the Prastāva of the fifth verse is chanted, (the Adhvaryu) makes the sacrificer murmur the formula, "(O Bahiṣpavamāna 1p61p6Stotra), thou art (as swift as) the eagle with Gāyatrī as the metre; I contact thee; do thou lead me safely,"[1] At the Mādhyaṁdinapavamāna Stotra, while the Prastāva of the eighth verse is chanted, he makes (the sacrificer)

9. TS III.1.10.1; BaudhŚS VII.9
10. TS III.5.5.1; BaudhŚS XIV.21
11. TS III.1.10.1; BaudhŚS VIII.2
12. TS III.1.10.2
13. TS III.1.10.3
1. TS III.2.1.1

भवति यो वै पवमानस्य संततिं वेद सर्वमायुरेति । न पुरायुषः प्रमीयते। पशुमान्भवति । विन्दते प्रजाम् । पवमानस्य ग्रहा गृह्यन्ते ऽथ वा अस्यैते ऽगृहीताः । द्रोणकलश आधवनीयः पूतभृत्तान्यदगृहीत्वोपाकुर्यात्पवमानं विच्छिन्द्यात् । तं विच्छिद्यमानमध्वर्योः प्राणो ऽनु विच्छिद्येत । उपयामगृहीतो ऽसि प्रजापतये त्वेति द्रोणकलशमभिमृशेदिति । स प्रजापतये त्वेति द्रोणकलशमभिमृशतीन्द्राय त्वेत्याधवनीयं विश्वेभ्यस्त्वा देवेभ्य इति पूतभृतं पवमानमेव तत्संतनोति । सर्वमायुरेति न पुरायुषः प्रमीयते । पशुमान्भवति विन्दते प्रजामिति ब्राह्मणम् । अथ वै भवति त्रीणि वाव सवनानि । अथ तृतीयꣳ सवनमवलुम्पन्त्यनꣳशु कुर्वन्तः । उपाꣳशुꣳ हुत्वोपाꣳशुपात्रे ऽꣳशुमवास्य तं तृतीयसवने ऽपिसृज्याभिषुणुयादिति । स य एवैष उपाꣳशुपात्रे ऽꣳशुः प्रास्तो भवति तं माध्यंदिनीय ऋजीषे ऽपिसृज्याभिषुणोति । यदाप्याययति तेनाꣳशुमत् यदभिषुणोति तेनर्जीषि। सर्वाण्येव तत्सवनान्यꣳशुमन्ति शुक्रवन्ति समावद्वीर्याणि करोतीति ब्राह्मणम् ॥ ६ ॥

अथातो दीर्णप्रवृत्तानामेव मीमाꣳसा । द्रोणकलशे दीर्णे वा प्रवृत्ते वा पात्र्यां चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने विधुं दद्राणꣳ समने बहूनां युवानꣳ सन्तं पलितो जगार । देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान स्वाहेति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तस्य स्वधाꣳ संभरति भूतिः सोमेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा

murmur the formula, "O Mādhyaṁdinapavamāna Stotra), thou art strong-winged with Triṣṭubh as thy metre; I cantact thee; do thou lead me safely"[1] At the Ārbhavapavamāna Stotra, when the Prastāva of the ninth verse has been chanted, he causes (the sacrificer) to murmur the formula, "(O Ārbhavapavamāna Stotra) thou art a vulture with the Jagatī as thy metre; I contact thee; do thou lead me safely."[1] So he says. "These are 'the ascendences of the Pavamāna Stotras.' One who knowing these, performs the sacrifice serially ascends the Pavamānas. He is not deprived of the Pavamānas." So says the Brāhmaṇa.[1] It is indeed said, "One who knows the continuity of the Pavamāna, reaches the full span of life. He does not die before the full span of life.He gains cattle; obtains offspring."

The draughts are taken up out of the filtered Soma-juice. These indeed are however not taken up: the wooden trough, the Ādhavanīya jar and the Pūtabhṛt jar. If the Adhvaryu introduces (the Stotra) while these are not taken up, thereby he would break up the draughts of filtered juice. Following the break of the draughts, the Adhvaryu's vital breath would break, (Therefore) the Adhvaryu should touch the wooden trough with the formula, "Thou art taken with a support, for Prajāpati thee."[2] He touches the wooden trough with the formula, "For Prajāpati thee;" the Ādhvanīya jar with the formula, "For Indra thee," the Pūtabhṛt jar with the formula, "For Viśve Devas thee." "Thereby he links up the draughts of filtered juice. He gains full span of life. He does not die a premature death., he obtains cattle; obtains offspring." So says the Brāhmaṇa.[2] It is indeed said, "There are three pressings. They are deprived of the third pressing in that they do it without a shoot. Having offered the Upāṁśu cup, and having placed a shoot in the Upāṁśu cup, one should mix it (with the residue of Soma) at the third pressing and then press.[3] "He inserts into the residue of Soma left at the Midday pressing the shoot which is put into the Upāṁśu-cup and then presses. In that he swells it (with Vasatīvarī waters), thereby the pressing becomes equipped with shoots; in that he presses it, thereby it becomes characterised with the residue. Thereby he renders all pressings characterised with shoots, with bright juice and with equal strength." So says the Brāhmaṇa.[3]

XIV.7

Now the discussion (about the implements) which have a crack or a hole.If the wooden trough has a crack or a hole, one takes four spoonfuls in a pot and makes an offering on the Āhavanīya while the sacrificer has maintained contact, with the verse, "The gray one has praised in the assembly of many (the wooden trough)

2. TS III.2.1.2-3
3. TS III.2.2.1

भूतानां पतये स्वाहेति । स यद्यह दीर्णो भवति प्रतिलिम्पत्येनम् । यद्यु वै प्रवृत्त उच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादप्तुं प्रस्कन्दयति । आधवनीये दीर्णे वा प्रवृत्ते वा तथैव पात्र्यां चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने द्वौ समुद्रौ विततावजूर्यौ पर्यावर्तेते जठरेव पादाः । तयोः पश्यन्तो अतियन्त्यन्यमपश्यन्तः सेतुनातियन्त्यन्यः स्वाहेति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तस्य तथैव स्वधाःसंभरति भूतिः सोमेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति । स यद्यह दीर्णो भवति प्रतिलिम्पत्येनम्। यद्यु वै प्रवृत्त उच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादेवाप्तुं प्रस्कन्दयति । पूतभृति दीर्णे वा प्रवृत्ते वा तथैव पात्र्यां चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने द्वे द्रधसी सतती वस्त एकः केशी विश्वा भुवनानि विद्वान् । तिरोधायैत्यसितं वसानः शुक्रमादत्ते अनुहाय जार्यै स्वाहेति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य तस्य तथैव स्वधाः संभरति भूतिः सोमेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति । स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति । स यद्यह दीर्णो भवति प्रतिलिम्पत्येनम् । यद्यु वै प्रवृत्त उच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादेवाप्तुं प्रस्कन्दयति । आग्रयणे दीर्णे वा प्रवृत्ते वा तस्य पुरोरुचा हुत्वोच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी द्रोणकलशादेवाप्तुं प्रस्कन्दयति । अथान्यस्मिंन्ग्रहे दीर्णे वा प्रवृत्ते वा

which has a hole or a crack and is young. See the miracle of the god by whose greatness (the wooden trough) has today fallen to pieces, it breathed yesterday, svāhā."[4] Then having dropped a part of Vasatīvarī waters into the Hotṛ's goblet, he pours it (into the wooden trough) with the formula, "May prosperity grow through the Soma, may the fruit of that which is offered and which is enjoyed by gods come to me."[5] He follows that which is spilt out with the formula. "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of beings svāhā." If it has a crack, he fills it. If it has hole, he lifts it up and having held two darbha-blades inbetween, he pours (clarified butter). Having taken away the darbha-blades, he drops a drop of Soma from the Āgrayaṇa vessel.

If the Ādhavnīya jar has a crack or a hole, he similarly takes up four spoonfuls in a pot and offers on the Āhavanīya, while the sacrificer has maintained contact, with the verse, "The two oceans, expansive and non-drying recur one by one like the waves in the interior (of the ocean). People perceiving, pass over one of them (=day time) and, not perceiving, pass over another (= night) by means of bridge, svāhā."[3] Having dropped a part of Vasatīvarī waters into the Hotṛ's goblet, he pours it (into the Ādhavanīya) similarly with the formula, "May prosperity grow through Soma; may the fruit of that which is offered and which is enjoyed by gods come to me."[5] He follows that which is spilt out with the formula, "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of beings svāhā." If it has a crack, he fills it. If it has hole, he lifts it up and having hold two darbha-blades inbetween, he pours (clarified butter). Having taken away darbha-blades, he drops a drop of Soma from the Āgrayaṇa vessel.

If the Pūtabhṛt jar has a crack or a hole, he similarly takes up four spoonfuls in a pot and offers on the Āhavanīya, while the sacrificer has maintained contact, with the verse, "One, having hair (= rays) and knowing all creatures continuously wears two garments (= day and night). Wearing a black garment, he moves under cover. The other, following the passing one (=night), wears a bright garment svāhā."[6] Having dropped a part of Vasatīvarī waters into the Hotṛ's goblet, he pours it (into the Pūtabhṛt jar) similarly with the formula, "May prosperity grow through Soma; may the fruit of that which is offered and which is enjoyed by gods come to me."[5] He follows that which is spilt out with the formula, "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of beings svāhā." If it has a crack, he fills it; if it has a hole, he lifts it up and having held two darbha-blades inbetween, he pours (clarified butter). Having taken away darbha-blades, he drops a drop of Soma from the Āgrayaṇa vessel.

4. TĀ IV.20.1; BaudhŚS IX.17
5. cf. TS III.2.6.1
6. TS III.2.2.2

तस्यैव पुरोरुचा हुत्वोच्छ्रित्यैनं बर्हिषी अन्तर्धाय स्वधामानयत्यपोद्धृत्य बर्हिषी आग्रयणादेवाप्तुं प्रस्कन्दयति ॥ ७ ॥

अथ वै भवति देवा वै यद्यज्ञे ऽकुर्वत तदसुरा अकुर्वत । ते देवा एतं महायज्ञमपश्यन् । तमतन्वताग्निहोत्रं व्रतमकुर्वत । तस्माद्द्विव्रतः स्याद्द्विर्ह्यग्निहोत्रं जुह्वति । पौर्णमासं यज्ञमग्नीषोमीयं पशुमकुर्वत । दार्श्यं यज्ञमाग्नेयं पशुमकुर्वत । वैश्वदेवं प्रातःसवनमकुर्वत । वरुणप्रघासान्माध्यंदिनꣳ सवनꣳ साकमेधान्पितृयज्ञं त्र्यम्बकाꣳस्तृतीयसवनमकुर्वतेति। तत्पृच्छन्ति कतमः स महायज्ञ इति । अयमेव चातुर्मास्यः सोम उक्तो भवति । अथो खलु य एव कश्च सौम्यो ऽध्वरः स महायज्ञः । तमेषामसुरा यज्ञमन्ववाजिगाꣳसन्तं नान्ववायन्ते ऽब्रुवन्नध्वर्तव्या वा इमे देवा अभूवन्निति। तदध्वरस्याध्वरत्वम् । ततो देवा अभवन्परासुराः । य एवं विद्वान्त्सोमेन यजते भवत्यात्मना परास्य भ्रातृव्यो भवतीति ब्राह्मणम् । अथ समस्तꣳ राजानमुपतिष्ठते परिभूरग्निं परिभूरिन्द्रं परिभूर्विश्वान्देवान्परिभूर्माꣳ सह ब्रह्मवर्चसेन स नः पवस्व शं गवे शं जनाय शमर्वते शꣳ राजन्नोषधीभ्यो ऽच्छिन्नस्य ते रयिपते सुवीर्यस्य रायस्पोषस्य ददितारः स्याम । तस्य मे रास्व तस्य ते भक्षीय तस्य त इदमुन्मृज इति । चत्वारो ब्राह्मणसंपन्नाः कामास्तेषां यं कामं कामयते तमादिश्योन्मृष्टे । अथावकाशैश्चरति । प्राणाय मे वर्चोदा वर्चसे पवस्वेत्युपाꣳशुपात्रमवेक्षते । अपानायेत्यन्तर्यामपात्रं व्यानायेत्युपाꣳशुसवनं वाच इत्यैन्द्रवायवम् । दक्षक्रतुभ्यामिति मैत्रावरुणम्। श्रोत्रायेत्याश्विनम् । चक्षुर्भ्यामिति शुक्रामन्थिनावात्मन इत्याग्रयणमङ्गेभ्य

If the Āgrayaṇa vessel has a crack or a hole, having made an offering with the Puroruc verse (pertaining to the taking up of the Āgrayaṇa draught), having lifted it up and having held two darbha-blades inbetween makes an offering. Having taken away the blades, he drops a drop of Soma from the wooden trough. If any other Soma-container has a crack or a hole, having made an offering with the Puroruc verse[7] pertaining to that very draught, he lifts it up, holds two darbha-blades inbetween and makes an offering. Having taken away the blades, he drops a drop of Soma from the Āgrayaṇa vessel itself.

XIV.8

It is indeed said, "Whatever the gods did in a sacrifice, the Asuras also did. The gods perceived this great sacrifice. They performed it (in disguise). They (outwardly) performed the Agnihotra and (in reality observed) the vow. Therefore the sacrificer, should take Vrata-milk twice. The Agnihotra is offered twice. They (outwardly) performed the Full-moon sacrifice and (in concealment) offered an animal to Agni-Soma. They (outwardly) performed the New-moon sacrifice and (in concealment) offered an animal to Agni. They (outwardly) performed the Vaiśvadevaparvan and (in concealment) performed the morning pressing; (outwardly) the Varuṇapraghāsaparvan and (in concealament) the Middy presing; (outwardly) the Sākamedhaparvan the Pitṛyajña and the Tryambaka rite and (in concealment) the third pressing."[1] They ask: which is that great sacrifice ? It is said to be the Cāturmāsya Soma. As a matter of fact whichever is a Soma sacrifice, it is a great sacrifice. "The Asuras desired to follow this sacrifice. They did not reach it. They said : these gods have become invulnerable. This is why the Adhvara is so called. Therefore the gods prospered. The Asuras were defeated. One who knowing this performs a Soma-sacrifice prospers; his enemy is defeated." So says the Brāhmaṇa.[1]

He prays to the entire Soma with the formula, "Thou pervadest Agni, thou pervadest Indra, thou pervadest Viśve Davas; dò thou together with Brahamanplendour pervade me. Do thou be purified for the welfare of cattle, kinsmen, horse, O king of plants. O lord of wealth, may we be givers of unbroken valour and abundance of wealth. Grant it to me; let me consume thee, let me cleanse thee."[2] There are four desires expressed in the Brāhmaṇa.[2] He cleanses with reference to that one which of the four he entertains. Then he goes through the formal gazing. He gazes at the Upāṁśu cup with the formula, "Do thou, giving strength be purified for my vital breath and strength."[3] At the Antaryāma-cup with the formula, "For

7. TS I.4.10
1. TS III.2.2.2-3
2. TS III.2.3.1

इत्युक्थ्यमायुष इति ध्रुवं प्रतिष्ठाया इत्यृतुपात्रे माध्यंदिने सवने । न प्रातःसवने । वीर्यायेत्यतिग्राह्यं वा षोडशिनं वावेक्षते । विष्णोर्जठरमसीति द्रोणकलशमवेक्षते । इन्द्रस्य जठरमसीत्याधवनीयम् । विश्वेषां देवानां जठरमसीति पूतभृतम् । अथ समस्तमेव राजानमुपतिष्ठते को ऽसि को नाम कस्मै त्वा काय त्वा यं त्वा सोमेनातीतृपं यं त्वा सोमेनामीमदꣳ सुप्रजाः प्रजया भूयासꣳ सुवीरो वीरैः सुवर्चा वर्चसा सुपोषः पोषैर्विश्वेभ्यो मे रूपेभ्यो वर्चोदा वर्चसे पवस्व तस्य मे रास्व तस्य ते भक्षीय तस्य त इदमुन्मृज इति । चत्वारो ब्राह्मणसंपन्नाः कामास्तेषां यं कामं कामयते तमादिश्योन्मृष्ट आयुरुन्मृजे भूतिमुन्मृजे ब्रह्मवर्चसमुन्मृजे ऽमुष्य प्राणमुन्मृज इदमुन्मृज इति । यमेव तर्पयति स एनं तृप्तः प्राणापानाभ्यां वाचो दक्षक्रतुभ्यां चक्षुर्भ्याꣳ श्रोत्राभ्यामात्मनो ऽङ्गेभ्य आयुषो ऽन्तरेति । ताजक् प्रधन्वतीति ब्राह्मणम् । उक्तꣳ स्फ्यविघनानामुपस्थानम् । उक्तꣳ संप्रसर्पणस्य। उक्तो भक्षानुवाकः ॥ ८॥ तृतीयः ॥

उक्तं पृषदाज्यस्याविकृतस्य ग्रहणम् । उक्तो दधिघर्मः । अथ वै भवति यत्कृष्णशकुनः पृषदाज्यमवमृशेच्छूद्रा अस्य प्रमायुकाः स्युः । यच्छ्वावमृशेच्चतुष्पादो ऽस्य पशवः प्रमायुकाः स्युर्यत्स्कन्देद्यजमानः प्रमायुकः स्यादिति । अथ वै भवति पशवो वै पृषदाज्यम् । पशवो वा एतस्य स्कन्दन्ति यस्य पृषदाज्यꣳ स्कन्दति । यत्पृषदाज्यं पुनर्गृह्णाति पशूनेवास्मै पुनर्गृह्णातीति ब्राह्मणम् । अथ वै भवति प्राणो वै पृषदाज्यं

Apāna........"[3] At the Upāṁśusavana stone with the formula, "For Vyāna ...."[3] At the cup for Indra-Vāyu with the formula; "For speäch ...... "[3] At the cup for Mitra-Varuṇa with the formula, "For Dakṣa and Kratu (= Prāṇa and Apāna) ..... [4] At the cup for the Aśvins with the formula, "For the ear ....."[4] At the Śukra and Manthin cups with the formula, "With the eyes ......"[4]. At the Āgrayaṇa vessel with the formula, "For self ....."[4] At the Ukthya vessel with the formula, "For the limbs ....."[4] At the Dhruva vessel with the formula, "For life ......"[4] At the two Ṛtu-cups with the formula, "For stability ....."[4] in the Midday pressing, not in the morning pressing. He gazes at the Atigrāhya cup or the Ṣoḍaśi cup with the formula, "For valour ....."[4] He gazes at the wooden trough with the formula, "Thou art the belly of Viṣṇu."[4] At the Ādhavanīya jar with the formula, "Thou art the belly of Indra."[4] At the Pūtabhṛt jar with the formula, "Thou art the bellly of the Viśve Devas."[4]

He prays to the entire Soma with the formula, "Thou art Ka, Ka by name; for whom thee, for Prajāpati thee; whom I have gratified through Soman whom I have gladdened through Soma; may I be possessor of good offspring, of good heroes, of good strength, of good nourishment do thou be purified, giver of strength for all my forms; grant it to me, may I partake of it I cleanse what is thine."[4] There are four desires mentioned in the Brāhmaṇa.[5] He cleanses with reference to that one which of these he entertains : I cleanse life; I cleanse prosperity; I cleanse Brahmana-splendour; I cleanse the vital breath of N.N.; I cleanse this," Whomsoever he gratifies, he, gratified, furnishes him (with the relevant object). (In the case of last desire reflecting exorcism, the person concrned) is deprived of Prāṇa and Apāna, speech, strength and power, eyes, ears, self and limbs. He dies immediately." So says the Brāhmaṇa.[5] The prayer of the wooden sword, the pressing log etc. and the prayer of the other objects and divinities are recorded (in the next Anuvāka).[6] The Anuvāka (recording the formula pertaining) to the consumption of Soma is given (in the sequel).[7]

XIV.9

(The formula pertaining to) the normal taking up of Pṛṣadājya is spoken of (in the next Anuvāka).[1] (The formula pertaining to) the Dadhigharma is spoken of.[1] It is indeed said, "If a black bird touches the Pṛṣadājya, his servants would die; if a dog touches, his quadrupeds would die; if it spills out, the sacrificer would die."[2] It

3. TS III.2.3.1
4. TS III.2.3.2
5. TS III.2.3.3
6. TS III.2.4
7. TS III.2.5

1. TS III.2.6.1

प्राणो वा एतस्य स्कन्दति यस्य पृषदाज्यꣳ स्कन्दति । यत्पृषदाज्यं पुनर्गृह्णाति प्राणमेवास्मै पुनर्गृह्णाति हिरण्यमवधाय गृह्णातीति । स्कन्ने पृषदाज्ये कꣳसं वा चमसं वा याचति । तमन्तर्वेदि निधाय तस्य स्वधाꣳ संभरति भूतिर्दध्ना घृतेन वर्धतां तस्य मेष्टस्य वीतस्य द्रविणमागम्यादिति। स्कन्नमनुमन्त्रयते भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति। अथैतस्याꣳ स्रुच्यवदधाति शतमानꣳ हिरण्यम् । नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयति विष्णो त्वं नो अन्तम इति । अपोद्धृत्य हिरण्यमश्वमवघ्राप्य सादयति । अथातो ऽमेध्यभूतस्यैव श्वावघ्रातस्य ध्वाङ्क्षावमृष्टस्य कीटावपन्नस्येति यदु चान्यदमेध्यं मन्यते । सर्वश एवैताꣳ स्रुचमप्सु प्रवेश्याथान्यस्याꣳ स्रुच्यवदधाति शतमानꣳ हिरण्यम् । नित्ये ग्रहणे वैष्णवीमृचमनुवर्तयति विष्णो त्वं नो अन्तम इति । अपोद्धृत्य हिरण्यमश्वमवघ्राप्यैव सादयति । अथ वै भवति वि वा एतस्य यज्ञश्छिद्यते यस्य पृषदाज्यꣳ स्कन्दति । वैष्णव्यर्चा पुनर्गृह्णातीति । स वैष्णव्यर्चा पुनर्गृह्णाति । यज्ञो वै विष्णुर्यज्ञेनैव यज्ञꣳ संतनोतीति ब्राह्मणम् । ते यत्रान्तःशालं प्रचरिष्यन्तो भवन्ति तदाह ब्रह्मन्प्रचरिष्यामो होतर्घर्ममभिष्टुहीति । तद्ब्रह्मा प्रसौति देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाह्यों प्रचरतेति प्रतिष्ठेतीह हविर्यज्ञेषु भवति । यत्राह ब्रह्मन्स्तोष्यामः प्रशास्तरिति तद्ब्रह्मा प्रसौति देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मायुष्मत्या ऋचो मा गात तनूपात्साम्नः सत्या व आशिषः सन्तु सत्या आकूतय ऋतं च सत्यं च वदत स्तुत देवस्य सवितुः प्रसवे भूरिन्द्रवन्त स्तुतेति प्रातः सवने । भुव इन्द्रवन्त स्तुतेति माध्यंदिने । सुवरिन्द्रवन्त स्तुतेति

is indeed said, "The cattle indeed are the Pṛṣadājya. One whose Pṛṣadājya spills out, his cattle die. In that he retakes the Pṛṣadājya, he regains the cattle." So says the Brāhmaṇa.[2] It is indeed said, "Vital breath indeed is Pṛṣadājya. One whose Pṛṣadājya spills out, his vital breath spill out. In that he retakes the Pṛṣadājya, he regains his vital breath. He retakes it having put a piece of gold in it."[3] If the Pṛṣadājya spills out, one asks for a bronze vessel or a goblet. Having placed it within the altar, he puts clarified butter into it with the formula, "May prosperity grow through curds and ghee. May riches come to me for whom offering has been made and whose offering has been enjoyed by gods." He recites over the spilt out Pṛṣadājya the formula, "To Bhūpati svāhā, to Bhuvanapati svāhā, to the lord of Beings svāhā." He puts a piece of a hundred mānas gold into the ladle. For the normal taking up of the Pṛṣadājya he recites the verse addressed to Viṣṇu, "Thou art our nearest, O Viṣṇu ..."[5] Having taken up the piece of gold and having made a horse smell it, he puts it down.

Now about the impure (Pṛṣadājya) smelt by a dog or spoilt by a crow or with an insect fallen in it or become impure in any other way. In any case, having thrown the ladle into water, he takes another ladle and puts in it a piece of gold weighing a hundred mānas. In the normal taking up he recites the verse addressed to Viṣṇu, "Thou art our nearest, O Viṣṇu ...."[4] Having taken out the piece of gold, he makes the horse smell it and places it down. It is indeed said, "One whose Pṛṣadājya spills out, has his sacrifice broken. He retakes it with a verse addressed to Viṣṇu." He retakes it with a verse addressed to Viṣṇu. "The sacrifice indeed is Viṣṇu: he joins sacrifice with sacrifice." So the Brāhmaṇa says.[3]

When they are acting within the Prāgvaṃśa shed,[5] The Adhvaryu says, "O Brahman, we shall commence. O Hotṛ, do you praise the Gharma." The Brahman then gives the impulse, "O god Savitṛ, he has said this to thee; do you impel it; do you offer. Bṛhaspati indeed is the Brahman. Do you guard the sacrifice, guard the lord of sacrifice, guard me. Do you commence." In the Haviryajñas it is said, "Do thou start."

When (the Udgātṛ) says, "O Brahman we shall chant, O Praśāstṛ," the Brahman impels, "O god Savitṛ, (the Udgātṛ) has said this, do thou impel it; do thou manage it; Bṛhaspati indeed is the Brahman; do you not depart from life-giving verse, not from the Sāman guarding your body; may your benedictions be true, may your intentions be true; do you speak truth; do you chant in the impulse of god

2. TS III.2.6.2
3. TS III.2.6.3
4. TS III.1.10.3
5. For the Pravargya rite.

तृतीयसवने । स्तुते स्तुतस्य दोहं वाचयति स्तुतस्य स्तुतमस्यूर्जं मह्यः स्तुतं दुहामा मा स्तुतस्य स्तुतं गम्यादिति । शस्त्रे शस्त्रस्य दोहं वाचयति शस्त्रस्य शस्त्रमस्यूर्जं मह्यः शस्त्रं दुहामा मा शस्त्रस्य शस्त्रं गम्यादिति । तयोरुभयोरध्यासं वाचयतीन्द्रियावन्तो वनामहे धुक्षीमहि प्रजामिषः सा मे सत्याशीर्देवेषु भूयाद्ब्रह्मवर्चसं मागम्यादिति । अथ यज्ञस्य पुनरालम्भं जपति यज्ञो बभूव स आ बभूव स प्र जज्ञे स वावृधे । स देवानामधिपतिर्बभूव सो अस्माः अधिपतीन्करोतु वयः स्याम पतयो रयीणामिति । अथ वै भवति यज्ञो वा वै यज्ञपतिं दुहे यज्ञपतिर्वा यज्ञं दुहे । स य स्तुतशस्त्रयोर्दोहमविद्वान्यजते तं यज्ञो दुहे । स इष्ट्वा पापीयान्भवति । य एनयोर्दोहं विद्वान्यजते स यज्ञं दुहे । स इष्ट्वा वसीयान्भवति । स्तुतस्य स्तुतमस्यूर्जं मह्यः स्तुतं दुहामा मा स्तुतस्य स्तुतं गम्याच्छस्त्रस्य शस्त्रमस्यूर्जं मह्यः स्तुतं दुहामा मा शस्त्रस्य शस्त्रं गम्यादित्याह । एष वै स्तुतशस्त्रयोर्दोहस्तं य एवं विद्वान्यजते दुह एव यज्ञमिष्ट्वा वसीयान्भवतीति ब्राह्मणम् । उक्तः होत्रकाणाः संतर्पणमुक्तानि वैश्वकर्मणानि । उक्तमाशिरोऽवनयनम् । उक्ता ध्रुवस्य चर्या । अथ वै भवति ॥ ९ ॥

यद्वै होताध्वर्युमभ्याह्वयते वज्रमेनमभि प्रवर्तयति । उक्थशा इत्याह प्रातःसवनं प्रतिगीर्येति । स उक्थमुक्थं वैव प्रतिगीर्योक्थशा इत्याह सवनःसवनं वा । उक्थं वाचीत्याह माध्यंदिनः सवनं प्रतिगीर्य । उक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य । सप्तैतान्यक्षराणि सप्तपदा शक्करी । शाक्करो वज्रः । वज्रेणैव तृतीयसवने वज्रमन्तर्धत्त इति ब्राह्मणम् ।

Savitṛ." At the morning pressing (he should say) "Bhūḥ, supported by Indra, do you chant." At the Midday pressing "Bhuvaḥ, supported by Indra, do you chant." At the third pressing, "Suvaḥ, supported by Indra, do you chant." After the Sāman-chanting the Adhvaryu makes the sacrificer recite "the essence of the chant" with the formula, "Thou art the chant of chant; let the chant bring me strngth; let the chant of the chant come to me." After the Śastra-recitation he makes the sacrificer recite "the essence of the Śastra" with the formula, "Thou art the Śastra of Śastra; let the Śastra bring me strength; let the Śastra of Śastra come to me." To both these formulas he makes him append[6] the portion, "May we, pressing strength, win (the fruit of the utterings); may we obtain offspring and food; may my service towards the gods come true; may Brahman-splendour come to me."[7] The sacrificer murmurs "the formula for regaining the sacrifce," "The sacrifce has taken place; let it recur, it has become known, it is promoted. It has become the lord of gods; may it make us lords; may we be possessors of wealth."[7]

It is indeed said, "Does the sacrifice empty the lord of sacrifice or does the lord of sacirifce empty the sacrifice? One who offers sacrifice without knowing the emptying of the Stotra and Śastra, him does the sacrifice empty. After having performed the sacrifice he meets with evil. One who, knowing the emptying of Stotra and Śastra, makes the offering, empties the sacrifice. He prospers after having made the offering. "Thou art the chant of chant; let the chant bring me strength; let the chant of chant come to me."Thou art the Śastra of Śastra; let the Śastra bring me strength; let the Śastra of Śastra come to me." So (the sacrificer) says. This is the emptying of Stotra and Śastra. One who knowing this makes the offering, empties the sacrifice. Having performed the sacrifice he prospers." So says the Brāhmaṇa.[8] The gratifying of the Hotrakas (by the sacrificer) is spoken of (in the next Anuvāka).[9] The Vaiśvakarmaṇa offerings are spoken of. The pouring down of the hot milk is spoken of. The act (of pouring down the soma) from the Dhruva vessel (into the Hotṛ's goblet) is spoken of (in the next Anuvāka).[9] It is indeed said:

XIV.10

"In that the Hotṛ calls upon the Adhvaryu,[1] he hurls the thunderbolt at him. (The Adhvaryu) says, "O reciter of the Śastra" after having responded to the Śastras

6. Caland's text reads *abhyāsam*. The variant *abhyāsam* recorded in the foot-note gives the correct meaning. cf. ĀpŚS XII.17.18.
7. TS III.2.7.2
8. TS III.2.7.3
9. TS III.2.8
1. with the words *śoṁsāvo3m* etc. at the beginning of a Śastra.

अथ वै भवति ब्रह्मवादिनो वदन्ति स त्वा अध्वर्युः स्याद्यो यथासवनं प्रतिगरे छन्दाꣳषि संपादयेत् । तेजः प्रातःसवन आत्मन्दधीतेन्द्रियं माध्यंदिने सवने पशूꣳस्तृतीयसवन इति । उक्थशा इत्याह प्रातःसवनं प्रतिगीर्योक्थं वाचीत्याह माध्यंदिनꣳ सवनं प्रतिगीर्योक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य । सप्तैतान्यक्षराणि । सप्तपदा शक्करी । शाक्कराः पशवः । जागतं तृतीयसवनम् । तृतीयसवन एव प्रतिगरे छन्दाꣳसि संपादयति । अथो पशवो वै जगती । पशवस्तृतीयसवनम् । पशूनेव तृतीयसवन आत्मन्धत्त इति ब्राह्मणम् । अथ वै भवति यद्वै होताध्वर्युमभ्याह्वयत आव्यमस्मिन्दधाति । तद्यन्नापहनीत पुरास्य संवत्सराद्गृह आवेवीरञ्छोꣳसा मोद इवेति प्रत्याह्वयत इति ।सो ऽभ्याहूतः शोꣳसा मोद इवेति प्रत्याह्वयते । तेनैव तदपहत इति ब्राह्मणम् । अथ वै भवति यथा वा आयतां प्रतीक्षत एवमध्वर्युः प्रतिगरं प्रतीक्षते । यदभिप्रतिगृणीयाद्यथायतया समृच्छते तादृगेव तद्यदर्धर्चाल्लुप्येत यथा धावद्भ्यो हीयते तादृगेव तत्तदाहुर्नाशाप्रतिगरी स्यादाशाप्रतिगरी ह वा अभि वा प्रतिगृणाति । अर्धर्चाद्वा लुप्यते । प्रणौतीत्येव प्रणौयादपानितीत्येवापान्यात् । य एवं विद्वान्प्रतिगृणात्यन्नाद एव भवति। आस्य प्रजायां वाजी जायत इति ब्राह्मणम् । अथ वै भवतीयं वै होतासावध्वर्युर्यदासीनः शꣳसत्यस्या एव तद्धोता नैत्यास्त इव हीयमथो इमामेव तेन यजमानो दुहे । यत्तिष्ठन्प्रतिगृणात्यमुष्या एव तदध्वर्युर्नैति । तिष्ठतीव ह्यसावथो अमुमेव तेन यजमानो दुहे । यदासीनः शꣳसति तस्मादितःप्रदानं देवा उपजीवन्ति । यत्तिष्ठन्प्रतिगृणाति तस्मादमुतःप्रदानं मनुष्या उपजीवन्ति । यत्प्राङसीनः शꣳसति प्रत्यङ् तिष्ठन्प्रतिगृणाति तस्मात्प्राचीनꣳ रेतो धीयते प्रतीचीः प्रजा जायन्त इति ब्राह्मणम् । अथ

in the morning pressing."[2] He says "O reciter of the Śastra" having responded to each Śastra or at the end of each pressing. He says 'The Śastra has been recited by you' after having responded to the Śastras in the Midday pressing. "He says 'The Śastra has been recited by you for Indra' after having responded to the Śastras in the third pressing. These are seven syllables. The Śakvarī metre has seven pādas. The thunderbolt belongs to the Śakvarī metre. He covers the thunderbolt with the thunderbolt at the third pressing." So says the Brāhmaṇa.[3] It is indeed said, "The deliberators of the lore say, he indeed is the Adhvaryu who accomplishes the metres at the responses given appropriately at the pressings. He holds splendour within himself at the morning pressing, power at the Midday pressing and cattle at the third pressing. He says, "O reciter of the Śastras" after having responded to the Śastras in the morning pressing. He says, "The Śastra has been recited" after having responded to the Śastras in the Midday pressing. He says, "The Śastra has been recited for Indra" after having responded to the Śastras in the third pressing. These are seven syllables. The Śakvarī metre has seven pādas. Cattle belong to the Śakvarī metre.[4] The third pressing is related to the Jagatī metre. At the responses given to the Śastras in the third pressing he accomplishes the metres. Moreover cattle indeed are the Jagatī metre. Cattle are the third pressing. He holds the cattle within himself at the third pressing." So says the Brāhmaṇa.[3]

It is indeed said, "In that the Hotṛ calls upon the Adhvaryu[4] he causes fear in him. If (the Adhvaryu) does not ward it off, all in his (Adhvaryu's) house would suffer from fear before the year (comes to an end.) (Therefore) he responds with *śoṁsā moda iva*. Thereby he removes it." So says the Brāhmaṇa.[5] It is indeed said, "Just as one awaits the utterance (of the other party) so the Adhvaryu awaits the moment for responding. In that he responds in advance it is as if one is pushed together with the utterance (of the other party). If the response is lost after the utterance of half verse, it would be as if one lagged behind those fleeing away. They say one should not respond at will. The respondent at will either responds in advance or ecapes the half verse. He should utter the Praṇava when (the Hotṛ) utters it. He should inhale when (the Hotṛ) inhales. "One who, knowing this responds becomes eater of food. A strong person is born among his offspring." So says the Brāhmaṇa.[6]

It is indeed said, "This (earth) indeed is the Hotṛ. That (upper world) indeed is the Adhvaryu. In that the Hotṛ recites the Śastra while being seated, he does not depart from this (earth). This (earth) is as if seated. The sacrificer thereby empties

2. TS III.2.9.1
3. TS III.2.9.2
4. TS III.2.9.4
5. TS III.2.9.4-5
6. TS III.2.9.6

वै भवति यद्वै होताध्वर्युमभ्याह्वयते वज्रमेनमभि प्रवर्तयति । पराङावर्तत इति । सो ऽभ्याहूतः पराङावर्तते । वज्रमेव तन्निकरोतीति ब्राह्मणम् । उक्तं प्रतिनिग्राह्याणां ग्रहणम् । उक्तꣳ सꣳस्रावस्यापिधानम् । उक्तमुपाꣳश्वन्तर्याम-योरनुमन्त्रणम् । उक्ता द्विदेवत्यानां चर्या ॥ १० ॥ चतुर्थः ॥

अथातो ऽतिग्राह्याणामेव ग्रहणम् । स यद्येको यदि वा बहव आग्रयणमेवैनान्गृहीत्वा गृह्णाति । माहेन्द्रस्यैव होममनुहूयन्ते । स आग्नेयं गृह्णात्यग्न आयूꣳषि पवस इत्यनुद्रुत्योपयामगृहीतो ऽस्यग्नये त्वा तेजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरग्नये त्वा तेजस्वत इति। अथैनꣳ होष्यन्नवेक्षते ऽग्ने तेजस्विन्तेजस्वी त्वं देवेषु भूयास्तेजस्वन्तं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति । जुहोति दीक्षायै च त्वा तपसश्च तेजसे जुहोमीति । हुत्वा वाचयति तेजोविदसि तेजो मा मा हासीन्माहं तेजो हासिषं मा मां तेजो हासीदिति । भक्षयति मयि मेधां मयि प्रजां मय्यग्निस्तेजो दधात्विति । अथैन्द्रं गृह्णात्युत्तिष्ठन्नोजसा सहेत्य-नुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वौजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वौजस्वत इति । अथैनꣳ हौष्यन्नवेक्षत

her. In that the Adhvaryu responds while standing, he does depart from that (world). That (world) as if stands. Thereby the sacrificer empties that (world). In that (the Hotṛ) recites the Śastras while being seated, therefore gods live on the gifts given from here. In that (the Adhvaryu) responds while standing, therefore men live on the gifts given from there. In that (the Hotṛ) recites the Śastra while being seated facing the east, and (the Adhvaryu) responds while standing, therefore semen virile is deposited inwards and progeny is born outwards." So says the Brāhmaṇa.[7] It is indeed said, "In that the Hotṛ calls out the Adhvaryu, he hurls the thunderbolt at him. (Therefore the Adhvaryu) turns outwards. When called out, he turns away (towards the Hotṛ). Thus he evades the thunderbolt." So says the Brāhmaṇa.[7]

Taking up of the Pratinirgrāhya draughts is spoken of (in the next Anuvāka).[8] Covering of the residue (of Soma juice) is spoken of.[8] The following of the offering of the Upāṁśu and Antaryāma draughts is spoken of.[8] The offering of the Dvidevatya cups (by the sacrificer) is spoken of.[8]

XIV.11

Now the taking up of the Atigrāhya draughts. Whether there is one Atigrāhya draught or more draughts, he takes them only after having first taken up the Āgrayaṇa. They (the Atigrāhya draughts) are offered following the offering of the draught for Mahendra. He takes up the draught for Agni going along the verse, "O Agni, thou promotest our lives ...." and with the formula, "Thou art taken with a support; I take thee agreeable to brilliant Agni." Having wiped it aroud, he puts it down with the formula, "This is thy birth-place, for brilliant Agni thee." While offering he gazes at it with the formula, "O brilliant Agni, do thou be brilliant among the gods; do thou make me brilliant, long living and strong among men."[1] He offers it with the formula, "I offer thee for the brilliance of initiation and penance."[1] After having offered, he makes the sacrifcer recite the formula, "Thou art cognisant of brilliance; let not the brilliance leave me, let me not be deprived of brilliance; let not the brilliance leave me."[1] He consumes the cup with the formula, "May Agni place within me intelligence, progeny and brilliance."[2] He takes up the draught For Indra going along the verse "Rising up together with vigour..." and with the formula, "Thou art taken with a support, I take thee

7. TS III.2.9.7
8. TS III.2.10
1. TS III.3.1.1
2. TS III.3.1.2

इन्द्रौजस्विन्नोजस्वी त्वं देवेषु भूया ओजस्वन्तं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति। जुहोति ब्रह्मणश्च त्वा क्षत्रस्य चौजसे जुहोमीति। हुत्वा वाचयत्योजोविदस्योजो मा मा हासीन्माहमोजो हासिषं मा मामोजो हासीदिति। भक्षयति मयि मेधां मयि प्रजां मयीन्द्र इन्द्रियं दधात्विति। अथ सौर्यर्चा सौर्यं गृह्णाति तरणिर्विश्वदर्शत इत्यनुद्रुत्योपयामगृहीतोऽसि सूर्याय त्वा भ्राजस्वते जुष्टं गृह्णामीति। परिमृज्य सादयत्येष ते योनिः सूर्याय त्वा भ्राजस्वत इति। अथैनꣳ होष्यन्नवेक्षते सूर्य भ्राजस्विन्भ्राजस्वी त्वं देवेषु भूया भ्राजस्वन्तं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति। जुहोति वायोश्च त्वापां च भ्राजसे जुहोमीति। हुत्वा वाचयति सुवर्विदसि सुवर्मा मा हासीन्माहꣳ सुवर्हासिषं मा माꣳ सुवर्हासीदिति। भक्षयति मयि मेधां मयि प्रजां मयि सूर्यो भ्राजो दधात्विति। ते वा एते पृष्ठ्यस्य षडहस्योत्तरेष्वहःसु गृह्यन्त एकविꣳशे त्रिणवे त्रयस्त्रिꣳशे। विश्वजिति सर्वपृष्ठे ग्रहीतव्या यज्ञस्य सवीर्यत्वायाप्यग्निष्टोमे ग्रहीतव्या यज्ञस्य सतनुत्वायेति ब्राह्मणम्। अथोपाकरणं जपति वायुर्हिङ्कर्तेति। आर्त्विज्यं वा करिष्यञ्छस्त्रं वा प्रतिगरिष्यन्नेतद्यजुर्जपतीडा देवहूरिति। प्रियो हैवार्त्विज्यस्य भवति। प्रश्नꣳ संव्याख्यास्यन्नेतद्यजुर्जपन्सभां प्रपद्यते। अभि हैव तं प्रश्नं जयति॥ ११॥

agreeable to vigorous Indra." Having wiped around he puts it down with the formula, "This is thy birth-place; for vigorous Indra thee." While offering, he gazes at it with the formula, "O vigorous Indra, do thou be vigorous among the gods; do thou make me vigorous, long living and strong among men."[1] He offers it with the formula, "I offer thee for the vigour for Brahman and Kṣatra."[1] Having offered, he makes the sacrificer recite the formula, "Thou art cognisant of splendour; let splendour not leave me; let me not leave splendour; let splendour not leave me."[2] He consumes the draught with the formula, "May Indra place within me intelligene, offspring and might.[2]

He takes up the draught for Sūrya going along the verse, "The crossing one and beholding every-thing"...... and with the formula, "Thou art taken with a support, I take thee agreeable to lustrous Sūrya." While offering, he gazes at it with the formula "O lustrous Sūrya, do thou be lustrous among the gods; do thou make me lustrous, long-living and strong among men."[2] He offers it with the formula, "I offer thee for the lustre of Vāyu and of waters." Having offered he makes the sacrificer recite the formula, "Thou art cognisant of the heaven; let the heaven not leave me; let me not be deprived of heaven; let not heaven leave me.[2] He consumes it with the formula, "May Sūrya place intelligence, offspring and lustre."[2]

These (Atigrāhya draughts) are taken in the last three days of the Pṛṣṭhya Ṣaḍaha characterised respectively with the (Stotras involving) Ekaviṁśa, Triṇava and Trayastriṁśa (Stomas). "They may also be taken in the Sarvapṛṣṭha Viśvajit sacrifice for the efficacy of the sacrifice." "They may be taken even in the Agniṣṭoma for the extension of the sacrifice." So says the Brāhmaṇa.[3] (The Adhvaryu) murmurs the formula introducing (a Stotra), "Vāyu utters *him*; Agni is the Prastotṛi Prajāpati is the Sāman, Bṛhaspati is the Udgātṛ; Viśve Devas are the subordinate chanters; Maruts are the Pratihartṛs, Indra is the Nidhana."[4] While going to officiate as a priest or while responding to the recitation of a Śastra, one murmurs this Yajus: "Iḍā is the invoker of gods; Manu is the carrier of sacrifice; Bṛhaspati is the reciter of exhilerating Śastras; Viśve Devas are the utterers of good speech, O mother goddess, do thou injure me; I shall think favourably; I shall create favourably; I shall carry favourably; I shall speak favourably; may I utter speech which is sweet for the gods and listenable by men. May gods favour me with agreeable speech; may the Pitṛs appreciate it."[5] His priesthood becomes agreeable. When one is going to participate in a dispute, one should enter the meeting place murmuring this formula. He succeeds in that dispute.

3. TS VI.6.8
4. TS III.3.2.1
5. TS III.3.2.2

अथातो ऽंश्वदाभ्ययोरेव ग्रहणम् । अंश्वदाभ्यौ ग्रहीष्यन्नुपकल्पयते द्वे औदुम्बरे नवे पात्रे तयोश्चतुःस्रक्त्यंशुपात्रं भवति श्लक्ष्णमदाभ्यपात्रं ते सुवर्णरजताभ्यां रुक्माभ्यां पर्यस्ते भवतः शतमानं च हिरण्यम् । अथोपनद्धस्य राज्ञस्त्रीनंशून्प्रवृहति वसवस्त्वा प्रवृहन्तु गायत्रेण छन्दसाग्नेः प्रियं पाथ उपेहि रुद्रास्त्वा प्रवृहन्तु त्रैष्टुभेन छन्दसेन्द्रस्य प्रियं पाथ उपेह्यादित्यास्त्वा प्रवृहन्तु जागतेन छन्दसा विश्वेषां देवानां प्रियं पाथ उपेहीति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य द्वादशभिराधावैराधूनोति मान्दासु ते शुक्र शुक्रमाधूनोमीति प्रतिपद्य शुक्रासु ते शुक्र शुक्रमाधूनोमीत्यातः । अथैतस्मिन्नदाभ्यपात्रे ऽंशूनपसंगृह्य गृह्णाति शुक्रं ते शुक्रेण गृह्णाम्यह्नो रूपेण सूर्यस्य रश्मिभिः । आस्मिन्नुग्रा अचुच्यवुर्दिवो धारा असश्चतेति । अथैनमादायोपोत्तिष्ठति ककुहं रूपं वृषभस्य रोचते बृहदिति । ऐति सोमः सोमस्य पुरोगाः शुक्रः शुक्रस्य पुरोगा इति । एत्याहवनीये जुहोत्यन्वारब्धे यजमाने यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते सोम सोमाय स्वाहेति । अथ प्रदक्षिणमावृत्य राजन्येवांशूनपिसृजत्युशिक् त्वं देव सोम गायत्रेण छन्दसाग्नेः प्रियं पाथो अपीहि वशी त्वं देव सोम त्रैष्टुभेन छन्दसेन्द्रस्य प्रियं पाथो अपीह्यस्मत्सखा त्वं देव सोम जागतेन छन्दसा विश्वेषां देवानां प्रियं पाथो अपीहीति । अथाह प्रतिप्रस्थातरुदकंसेन वा मोदचमसेन वा जघनेनाहवनीयं प्रत्युपलम्बस्वेति । स तथा करोति । अथैतद्धिरण्यमद्भिः प्रक्षाल्य मध्यमायामङ्गुलौ बध्नीते ऽनामिकायां वा प्रग्रथ्नाति । अथ सकृदभिषुतस्य राज्ञो ऽंशुं गृह्णाति वामदेव्यमिति साम मनसा गायमानो ऽनवानं

XIV.12

Now the taking up of Aṁśu and Adābhya draughts. One who is going to take up Aṁśu and Adābhya draughts procures two new cups made of *Ficus glomerata*-the Aṁśu cup has four cormers and the Adābhya cup is polished. They are coverd respectively with golden and silver sheets, and a golden piece weighing a hundred mānas. He takes out three shoots out of the tied up Soma respectively with the formulas. "May Vasus pull thee out with the Gāyatrī metre; do thou go to dear place of Agni. May Rudras pull thee out with the Triṣṭubh metre; do thou go to the dear place of Indra. May Ādityas pull thee out with the Jagatī metre; do thou go to the dear place of the Viśve Devas."[6] Having poured water into the Hotṛ's goblet from the Vasatīvarī waters, he stirs up that water with twelve formulas, "O bright one, I stir the bright for thee in the gladdening water; ...... in the joyous ones; ... in the Kotanās; ..... in the new ones; ... in the Reśīs; ... in the Meṣīs; .... in the roaring ones; ...... in the all-supporting ones; ... in the sweet ones; .. in the lofty ones; .... in the strong ones; ... in the pure ones." Having clasped the shoots into the Adābhya cup, he takes up (the Adābhya draught) with the verse, "I take the bright for thee with the bright form of day with the rays of the sun. Herein the dread ones have moved themselves, the streams of the heaven consorted."[7] Having taken it up he stands with the formula, "The lofty form of the bull shines forth."[8] He comes up with the formula, "Soma goes in advance of Soma, the bright goes in advance of bright."[8] Having come up he makes an offering on the Āhavanīya with the formula, "O Soma, svāhā to thee, Soma, whose name is unerring and watchful."[8] Having turned by the right, he inserts the shoots into the Soma respectively with the formulas, "O God Soma, striving, do thou go to the dear place of Agni with the Gāyatrī metre. O God Soma, willing do thou go to the dear place of Indra with the Triṣṭubh metre. O God Soma, our friend, do thou go to the dear place of the Viśve Devas with the Jagatī metre."[9]

Then he says, "O Pratiprasthātṛ, do thou be by my side to the rear of the Āhavanīya taking a vesseel or goblet full of water." He does so. Having washed the piece of gold with water, he ties it on the middle finger of his right hand or winds around the ring-finger. He takes up a shoot of Soma pressed once while mentally chanting the Vāmadevya Sāman without breathing in, and offers with the formula,

6. TS III.3.3.1
7. TS III.3.3.1-2
8. TS III.3.3.2
9. TS III.3.3.2-3

प्रजापतये त्वेति जुहोति । अथ हिरण्यमभिव्यनित्या नः प्राण एतु परावत आन्तरिक्षाद्दिवस्परि । आयुः पृथिव्या अध्यमृतमसि प्राणाय त्वेति । अथान्तर्वेद्यद्भिर्मार्जयत इन्द्राग्नी मे वर्चः कृणुतां वर्चः सोमो बृहस्पतिः । वर्चो मे विश्वे देवा वर्चो मे धत्तमश्विना ॥ दधन्वे वा यदीमनु वोचद्ब्रह्मणि वेरु तत् । परि विश्वानि काव्या नेमिश्चक्रमिवाभवदिति । अध्वर्योरेतद्धिरण्यं भवति । ब्राह्मणमुत्तरम् ॥ १२ ॥ पञ्चमः ॥

अथातः पृश्नीनामेव ग्रहणम् । संतृप्तꣳ राजानं दशधा व्यूह्याभिमृशति वायुरसि प्राणो नामेति दशभिर्दश । ते वा एते संवत्सरस्याक्षीयेष्वहःसु गृह्यन्ते । यत्र क्व चैवैनान्गृह्णीयादित्येतदपरम् । अथातः परःसाम्नामेव ग्रहणम् । ते वा एते परःसामानः पुरस्ताद्वैषुवतात्त्र्यहमन्वहमितः पराञ्चो गृह्यन्ते । अथ वैषुवते ऽह्नि पराञ्चश्चार्वाञ्चश्च गृह्यन्ते । अथोर्ध्वं वैषुवतात्त्र्यहमन्वहमावृत्तानेव गृह्णाति । प्रजापतिर्देवासुरानसृजतेति ब्राह्मणमेव । अथ वै भवत्यावृश्च्यते वा एतद्यजमानो ऽग्निभ्यां यदेनयोः शृतंकृत्याथान्यत्रावभृथमवैति । आयुर्दा अग्ने हविषो जुषाण इत्यवभृथमवैष्यञ्जुहुयादिति । सो ऽवभृथमवैष्यन्नायुर्दां दशमीं जुहोत्यायुर्दा अग्ने हविषो जुषाणो घृतप्रतीको घृतयोनिरेधि । घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभि रक्षतादिमꣳ स्वाहेति । आहुत्यैवैनौ शमयति नार्तिमार्च्छति यजमान इति ब्राह्मणम् । उक्तं बर्हिषः पर्युपोषणमुक्तꣳ सक्तुहोमस्य । अथ वै भवति यदि मिश्रमिव चरेदञ्जलिना सक्तून्प्रदाव्ये जुहुयादिति । स्नातकः

"For Prajāpati thee." (The sacrificer) holds breath over the golden piece with the formula, "Let the breath come to us from afar, from the midregion, from the heaven; life from the earth; Thou art ambrosia; for breath thee."[10] He sprinkles himself with water within the altar with the verses, "May Indra-Agni confer radiance upon me; May Soma and Bṛhaspati confer radiance; may Viśve Devas confer radiance upon me; O Aśvins, do you confer radiance upon me."[10] This golden piece belongs to the Adhvaryu. The next (Anuvāka)[11] is the Brāhmaṇa (pertaining to this mantra-portion).

XIV.13

Now the taking up of Pṛśni draughts. Having divided in ten parts the Soma which has already been swollen, he touches those ten parts respectively with the formulas, "Thou art the wind, exhalation by name; do thou grant me inhalation under the lordship of Savitṛ; Thou art the eye, ear by name; do thou grant me (long) life under the lordship of Dhātṛ. Thou art form, colour by name, do thou grant me offspring under the lordship of Bṛhaspati.—Thou art order, truth by name; do thou grant me ruling power under the lordship of Indra. Thou art the past, future by name, do thou deposit womb unto waters and plants[1] under the lorship of Pitṛs .(I measure thee) for the realm of the cosmic order.—For the ampleness of the cosmic order.—For the maintenance of the cosmic order.—For the truth of the cosmic order.—For the lustre of the cosmic order."[2] These are taken up on the supplementary days in an yearlong sacrificial session. there is another view that they may be taken in any ritual.

Now the taking up (of Atigrāhya draughts) on the (three) Paraḥsāman days. These (Atigrāhya draughts) pertaining to the Paraḥsāman days are taken serially on three days prior to the Viṣuvat day in the converse order. On the Viṣuvat day they are taken in a converse and also in a reverse order. Subsequent to the Viṣuvat day the Adhvaryu takes them serially on three days in the reverse order.[3] "Prajāpati created gods and demons." Thus begins the Brāhmaṇa (in the next Anuvāka).[4] It is indeed said, "The sacrificer becomes isolated from the two fires (Āhavanīya and Gārhapatya) in that having cooked the oblation on these, he proceeds to Avabhṛtha elsewhere. While going out for the Avabhṛtha he should make an offering with the verse *āyurdā agne haviṣo juṣāṇaḥ*.[5] While going out for the Avabhṛtha he offers the

10. TS III.3.3.3
11. TS III.3.4
1. According to Sāyaṇa "Grant me cattle."
2. TS III.3.5.1-2
3. TS III.3.6
4. TS III.3.7
5. TS III.3.8

पुपूषमाणो ऽरण्ये प्रदाव्यं दहन्तमुपाधिगम्याञ्जलिनोपस्तीर्णा-
भिघारितान्सक्तून्प्रदाव्ये जुहोति विश्वलोप विश्वदावस्य त्वासञ्जुहोमि
स्वाहेति हस्तौ प्रध्वꣳसयते ऽग्धादेको ऽहुतादेकः समसनादेकः । ते नः
कृण्वन्तु भेषजꣳ सदः सहो वरेण्यमिति। अथैनं त्रिभिर्दर्भपुञ्जीलैः पवयति
पवमानः सुवर्जन इत्येतेनाष्टर्चेन । शुद्धो हैव शुचिः पूतो मेध्यो भवति ।
अथ वै भवत्यह्नां विधान्यामेकाष्टकायामपूपं चतुःशरावं पक्त्वा प्रातरेतेन

tenth *āyurdā* offering[6] with the vese, "Do thou, O Agni, enjoying the oblation, ghee-faced and having ghee as the birth-place, grant us (long) life. Having consumed sweet ghee produced out of cow's milk, do thou guard this (sacrificer) as father the son, svāhā." He pacifies them by means of this offering; the sacrificer thereby does not meet with calamity." So says the Brāhmaṇa.[5]

The burning of sacrificial grass is spoken of (hereinafter).[5] (The Brāhmaṇa) pertaining to the offering of flour of parched barley is (also) spoken.[5] It is indeed said, "If he mixes up the rite, he should offer the flour of parched barley on the burnt sacrificial grass."[7] A bachelor, who wants to purify himself on meeting a forest-conflagration on the way offers on that fire flour of parched barley taken into the joined palms with clarified butter as the base and also clarified butter spread over, with the formula, "O Viśvalopa, I offer thee in the mouth of the burner of all, svāhā."[8] He dashes hands against each other with the verse, "One is eater of what is offered, another is one who devours what is not offered; still another is one who consumes what is gathered. May they (the three fires) provide us with remedy, seat and delightful strength."[8] One purifies him (the bachelor) with three bunches of darbha-blades with eight verses :[9]

(i) The Soma which is being passed through the filter, which is born in the heaven and which is the beholder of every thing; may it, itself the purifier, purify me.

(ii) May the groups of gods purify me; may the men purify me through the intellect; may all living beings purify me.

(iii) O god Jātavedas Agni, do thou, shining, purify me like the filter, by thy brilliant filter following the good intentions.

(iv) O Agni, may we purify our divine song through thy filter which is spread amidst thy flame.

(v) O god Savitṛ, may we purify this divine song through both the filter and the impulse.

6. BaudhŚS VIII.18; six *ṛgmiya* offerings, three *samiṣṭayajus* offerings and the tenth *āyurdā* offering.
7. TS III.3.8.4
8. TS III.3.8.2
9. TBr. I.4.8.1-3. The Anuvāka comprises seventeen verses out of which the first eight versrs have been employed herre. The Anuvāka is not employed for a specific purpose (*añarabhyādhīta*). While the other Śrautasūtras belonging to the Taittirīya recension have employed this entire Anuvāka towards the purification of a Soma-sacrificer at his initiation, Baudhāyana has prescribed a part of it in a domestic rite (Samāvartana) which is really speakig outside the scope of a Śrautasūtra.

कक्षमुपोषेदिति । समां विजिज्ञासमानो महारात्र उत्थायाह्नां विधान्या-मेकाष्टकायामपूपं चतु:शरावं पक्त्वा प्रातरुदित आदित्ये विप्रुषित आददत एतमपूपमुपस्तीर्णाभिघारितं पर्णसेवाभ्यां परिगृह्य । तत्सह पूतितृणानि भवन्ति । अन्तमागारादेकोल्मुकमुदपात्रमित्येतत्समादाय तां दिशं यन्ति यत्रास्य कक्ष स्पष्टो भवति । तदेतदेकोल्मुकमुपसमा-धायापूपमादीपयति पर्णसेवाभ्यां परिगृह्य । तत्सह पूतितृणानि भवन्ति । तेन कक्षमुपोषति । अथैनमुद्गृह्णाति। अत्र विज्ञानमुपैति। यदि दहति पुण्यसमं भवति यदि न दहति पापसममेतेन ह स्म वा ऋषयः पुरा विज्ञानेन दीर्घसत्रमुपयन्तीति ब्राह्मणम् । अत्रैतमपूपं प्राश्याप उपस्पृश्य गृहानेति । ऋषभो गोषु जीर्यति तेन यक्ष्यमाणो भवति । तस्य तदुपक्लृप्तं भवति यत्पशुना यक्ष्यमाणस्य । अथैनमुत्स्रक्ष्यन्भवति तस्य निहत्य दक्षिणं कर्णमाजपति शिवस्त्वष्टः पिशङ्गरूप इति द्वाभ्याम् । अथैनं गोष्वपि सृजते ॥ १३ ॥

(vi) May the goddess pertaining to all gods who purifies (everything) and who possesses several straight-backed bodies come (to us). Through her may we who rejoice in the convivial feasts, become masters of wealth.

(vii) May Vaiśvānara Agni purify me by his rays. may Vāta who is refreshing and giving pleasure purify me through the vital breath. May Dyāvāpṛthivī who are lawful and holy purify me through water and other liquids.

(viii) O god Savitṛ, (I pray thee) with extensive, spreading and highest prayers. O Agni, do thou purify me through thy powers."

Thereby he becomes pure.

It is indeed said, "On the eighth day of the bright half of the month of Māgha which marks the beginning of the yearly session, one should bake a cake made of the flour of paddy measuring four Śarāvas, and burn dried grass with it in the morning."[5] One who desires to know the year (suitable for a sacrificial session) gets up in the latter part of night which marks the beginning of yearly session (that is) the eighth day of the bright half of the month of Māgha, bakes a cake of flour of paddy measuring four Śarāvas. In the morning, at sunrise when the mist is still visible, they take up this cake by means of two Palāśa-trileaves, spreading clarified butter as base and pouring it over. Dried leaves are taken with it. Having taken up a fire-brand and a pot filled with water from a neighbouring house, they go to that direction where dried grass becomes visible. Having added fuel to the fire-brand, he burns the cake taken up with Palāśa- trileaves. There are dried leaves with it. He burns the dried grass therewith. He takes out the cake, and gets the prediction. If the dried grass is burnt out, it will lead to auspiciousness; if it does not, it will lead to unauspiciousness. "Through this prediction Ṛṣis entered into a long sacrificial session in former days." So the Brāhmaṇa says.[10] Having consumed that cake there only, and having touched water, he returns home.

One offers the bull when it becomes incapable of covering cows. For it such materials are procured as are procured for one offering an animal. Having caught hold of the right ear of that bull which he is going to release (newly), he murmurs two verses; "O Tvaṣṭṛ, do thou, auspsicious, come hither. Do thou exert thyself in respect of our prosperity. Do thou favour us in every sacrifice. The hero, loving the gods, of brilliant colour, strong and full of vigour is born. May Tvaṣṭṛ grant us offspring (the support like) the navel. May he (the bull) go to the place of gods."[11] He then sends him forth among the cows.

10. TS III.3.8.5
11. TS III.1.11.2

एतं युवानं परि वो ददामीति । अपियन्तमनुमन्त्रयते त्वां गावो ऽवृणत राज्याय त्वाꣳ हवन्त मरुतः स्वर्काः । वर्ष्मन्क्षत्रस्य ककुभि शिश्रियाणस्ततो न उग्रो विभजा वसूनीति । अथेतरं त्वाष्ट्रं वैन्द्रं वा प्राजापत्यं वा पशुमालभते । एता हि साण्डस्य देवताः । तस्योपाकरणीययोरनुवर्तयति नमो महिम्न उत चक्षुषे त इति । अथास्य वपां जुहोति देवानामेष उपनाह आसीदिति । अथास्य हविर्जुहोति पिता वत्सानां पतिरघ्नियानामिति । समानमुत्तरं पशुकर्म । वशया यक्ष्यमाण आह गर्भमीक्षध्वमिति । ते चेद्गर्भं पश्यन्ति संप्रच्छाद्य वशां वपयाद्रवन्ति । अथास्यै वपां जुहोति सूर्यो देवो दिविषद्भ्यो धाता क्षत्राय वायुः प्रजाभ्यः । बृहस्पतिस्त्वा प्रजापतये ज्योतिष्मतीं जुहोतु स्वाहेति । वशामनुमन्त्रयते यस्यास्ते हरितो गर्भो ऽथो योनिर्हिरण्ययी । अङ्गान्यह्रुता यस्यै तां देवैः समजीगममिति । अथ याचत्यष्टाप्रूड्ढिरण्यं कोशं चान्तरकोशं च वासश्चोष्णीषं च । अथैतद्धिरण्यमद्भिः प्रक्षाल्य वाससोपनह्योष्णीषेण विग्रथ्य दह्रे कोशे ऽवधाय महति कोशे ऽवदधाति । स आह प्रत्यञ्चं गर्भमन्तरेण सक्थिनी प्रतिनिवर्तयतेति । तं निवर्त्यमानमनुमन्त्रयत आ वर्तन वर्तय नि निवर्तन वर्तयेन्द्र नर्दबुद । भूम्याश्चतस्रः प्रदिशस्ताभिरावर्तया पुनरिति । उल्बाद्गर्भं विस्रस्य मानमनुमन्त्रयते वि ते भिनद्मि तकरीं वि योनिं वि गवीन्यौ । वि मातरं च पुत्रं च वि गर्भं च जरायु च । बहिस्ते अस्तु बालितीति । अथैतं गर्भꣳ संदꣳशेन परिगृह्याद्भिरभ्युक्ष्य शामित्रे प्रतितपति । तस्याभ्यर्धाद्वसाहोमं प्रश्चोतयति । अथैतं गर्भमन्तरेण चात्वालोत्करावन्तरेण यूपं चाहवनीयं चोपातिहृत्य तं दक्षिणतः

XIV.14

With the verse, "(O cows), I entrust this young bull to you. Do you move along playing with that dear one. Do not curse us, you lucky by birth. May we rejoice with abundance of prosperity and food."[1] He follows the bull approaching the cows with the verse, "(O bull), the cows have chosen thee for supremacy; the venerable Maruts invoke thee. Resting upon the highest top of the ruling power, do thou, dread one, distribute riches."[2] He offers another bull to Tvaṣṭṛ or to Indra or to Prajāpati. These are the divinities of a strong bull. To the two formulas of dedication[3] he adds the verse, "Obeisance to thy greatness and tothy eyes, O father of the Maruts, I praise it. Do thou accept it. We shall sacrifice with a good oblation. May this oblation be dear to the gods."[1] He offers the omentum with the verse, "This (bull) was the bond of gods, the germ of waters smeared upon the plants. Puṣan chose the drop of Soma. The waters were then turned into a big cloud."[1] He offers the oblation (= cooked organs) with the verse, "The bull (was) the father of the calves, husband of cows, father of big whirlpools. Calf (in the womb), the womb, fresh milk, milk in the udder, clotted milk, whey and ghee are the forms of his semen."[2] Further rites of the animal are similar.

One who is going to perform the sacrifice of a barren cow says: "Do you make sure whether there is a foetus." If they behold a foetus, havig covered the immolated barren cow, they hasten with the omentum. He offers the omentum with the verse, "May god Sūrya offer thee the lustrous for the purpose of gods, Dhātṛ for the ruling power, Vāyu for progeny and Bṛhaspati for Prājāpati."[4] He follows the barren cow with the verse, "I have united thee with gods, whose foetus is tawny, womb is golden and limbs are uninjured."[4] The he asks for a piece of gold with eight protuberances, a sheath, an inner sheath, a piece of cloth and a turban. Having washed the piece of gold with water, having tied it with the piece of cloth, having seized with a turban, and having put it into the small sheath, he puts it into the big sheath. He says, "Do you extract the foetus turned downwards from between the thighs." He follows it being extracted with the verse, "Do thou bring near, O bringer, extract out O extractor, O Indra, Nardabuda; with four quarters of the earth, do thou bring near."[5] He follows thefoetus being loosened from the womb with the verse, "I split apart thy urinator, thy womb, the two groins, the mother and the child, the embryo and the outer cover. Let it come out making the sound *bāl*."[5] Having seized the

1. TS III.3.9.1
2. TS III.3.9.2
3. cf. BaudhŚS IV.5
4. TS III.3.10.1
5. TS III.3.10.2

प्राञ्चमायातयन्पञ्चहोत्रा सादयति । अथ वशायै हविषा चरति । अथ पुरस्तात्स्विष्टकृतो गर्भस्यावद्यन्नाह विष्णवे शिपिविष्टायानुब्रूहीति । अथ वै भवति पुरस्तान्नाभ्या अन्यदवद्येदुपरिष्टादन्यदिति । स पुरस्तान्नाभ्या अन्यदवद्यति । उपरिष्टादन्यत् । द्विरभिघारयति । आश्राव्याह विष्णुꣳ शिपिविष्टं यजेति । वषट्कृते जुहोत्युरुद्रप्सो विश्वरूप इन्दुः पवमानो धीर आनञ्ज गर्भम् । एकपदी द्विपदी त्रिपदी चतुष्पदी पञ्चपदी षट्पदी सप्तपद्यष्टापदी भुवनानु प्रथताꣳ स्वाहेति । अथ स्विष्टकृता चरति । अथैतं गर्भं यथाहृतं प्रतिपर्याहृत्योत्तरार्ध आहवनीयस्य प्रत्यञ्चमायात्य भस्मनाभिसमूहति मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षतां पिपृतां नो भरीमभिरिति । अध्वर्योरेतत्कोशमिश्रं भवति । ब्राह्मणमुत्तरम् ॥ १४ ॥ षष्ठः ॥

अजवशया यक्ष्यमाणो भवति । स यान्यहान्यमेघसंपन्नानि मन्यते तेष्वाग्नेयमष्टाकपालं निर्वपति । या एता ब्राह्मणाभिविहिता देवतास्ता-सामेनामेकस्यै देवताया आलभते । तस्या उपाकरणीययोरनुवर्तयत्या वायो भूष शुचिपा इति । नियोजने ऽनुवर्तयत्याकूत्यै त्वा कामाय त्वा समृधे त्वेति । पर्यग्नौ क्रियमाणे पञ्च किक्किटाकारं जुहोति किक्किटा ते मनः प्रजापतये स्वाहा किक्किटा ते प्राणं वायवे स्वाहा किक्किटा ते चक्षुः सूर्याय स्वाहा किक्किटा ते श्रोत्रं द्यावापृथिवीभ्याꣳ स्वाहा किक्किटा ते वाचꣳ सरस्वत्यै स्वाहेति । अथैनामन्तरेण चात्वालोत्करावुदीचीं

foetus by means of pair of tongs and having sprinkled with water, he heats it on the Śāmitra fire. From out of it, he drops the oily part of the flesh. Having carried the foetus inbetween the Cātvāla and the rubbish-heap and inbetween the sacrificial post and the Āhavanīya while carrying it towards the east along the south, he puts it down with the Pañcahotṛ formula.

Then he offers the organs of barren cow. Prior to the Sviṣṭakṛt offering, while taking portions of the foetus he says (to the Hotṛ), "Do you recite the puronuvākyā for the offering to Śipiviṣṭa Viṣṇu." It is indeed said, "He takes one portion from the front part of the navel and another from the rear part. He pours clarified butter twice. Having caused (the Āgnīdhra) to announce, he says (to the Hotṛ), "Do you recite the yājyā for Śipiviṣṭa Viṣṇu." He makes the offering at the Vaṣaṭ-utterance with the verse, "The wide-spreading drop of all forms, purified and wise has besmeared the foetus. May the barren cow extend over the worlds with our foot, two feet, three feet, four feet, five feet, six feet, seven feet and eight feet, sbāhā."[5] Then he makes the Sviṣṭakṛt offering. Having carried back the foetus in the same way as was brought in, and having led westwards in the northern half of the Āhavanīya, he covers it with the ashes with the verse, "May the great ones, heaven and earth max up this our offering; may they fill us with abundance."[5] All the materials pertaining to the sheath go to the Adhvaryu. The Brāhmaṇa (pertaining to the rite lies) in the next (Anuvāka : TS III.4.1).

XIV.15

One who intends to offer a barren female goat, pours out paddy for a cake on eight potsherds to Agni on such days as he may think shall be without clouds in the sky. He offers it to one of those divinities which are mentioned in the Brāhmaṇa.[1] He adds to the two mantras for dedication the verse, "O Vāyu, drinker of pure (oblation), do thou come to us. Thine are a thousand mares, O thou enveloping all, I present thee exhilerting food of which, O god, thou hast the first drink."[2] To the formula for tying the animal he adds. "For intent thee, for desire thee, for prosperity thee."[2] While fire is being carried around (the animal etc.) he makes five offerings with the formulas involving the words *kikkiṭā*, "*Kikkiṭā* to thy mind, to Prajāpati svāhā. *Kikkiṭā* to thy vital breath, to Vāyu svāhā - *Kikkiṭā* to thy eye, to Sūrya svāhā. *Kikkiṭā* to thy ear, to Dyāvāpṛthivī svāhā. *Kikkiṭā* to thy speech, to Sarasaatī svāhā." He follows her being carried towards the north inbetween the Cātvāla and the rubbish-heap with the verse, "Thou the fourth art barren, and self-restraining in that through intent the embryo entered thy womb once. Do thou the barren and self-restraining, go to the gods. May the desires of the sacrificer come true."[3] While

1. TS III.4.3
2. TS III.4.2.1
3. TS III.4.2.2

नीयमानामनुमन्त्रयते त्वं तुरीया वशिनी वशासि सकृद्यत्त्वा मनसा गर्भ आशयत्। वशा त्वं वशिनी गच्छ देवान्त्सत्याः सन्तु यजमानस्य कामा इति। उपासने ऽनुवर्तयत्यजासि रयिष्ठा पृथिव्याꣳ सीदोर्ध्वान्तरिक्ष-मुपतिष्ठस्व दिवि ते बृहद्भा इति। अथास्यै वपां जुहोति तन्तुं तन्वन् रजसो भानुमन्विहीति। अथास्यै हविर्जुहोति मनसो हविरसि प्रजापतेर्वर्ण इति। अथास्या अवदानानां प्राश्नाति गात्राणां ते गात्रभाजो भूयास्मेति। अथ वै भवति तस्यै वा एतस्या एकमेवादेवयजनं यदालब्धायामभ्रो भवति। यदालब्धायामभ्रः स्यादप्सु वा प्रवेशयेत्सर्वं वा प्राश्नीयादिति। उत्सन्नमेतस्या अप्सु प्रवेशनम्। एतेनैवास्यै मन्त्रेणावदानानां प्राश्याथेतरदग्नावनुप्रहरेदिति बौधायनः। अनुनिधायमेनामद्यादित्याञ्जीगविरिति। अथ वै भवति सा वा एषा त्रयाणामेवावरुद्धा संवत्सरसदः सहस्रयाजिनो गृहमेधिनः। त एवैतया यजेरन्तेषामेवैषाप्तेति। तेषामु हैवैनयैको यजते॥ १५॥

अथातो जयानामेव होमः। जयान्होष्यन्नुपकल्पयते बाधकꣳ स्रुवं च स्रुचं च बाधकान्परिधीञ्छरमयं बर्हिर्वैभीदकमिध्ममिति। अथ वृथाग्निमुपसमाधाय शरमयं बर्हि स्तीर्त्वा बाधकान्परिधीन्परिधाय वैभीदकमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय बाधकेन स्रुवेणोपघातं

she is being made to lie down, he adds the formula, "Thou art the the goat firm in wealth; do thou be seated on the earth; do thou reach the midregion straight, let thy great lustre be in the heaven."[3] He offers her omentum with the verse, "Stretching the thread of the midregion, do thou reach the sun; do thou guard the lustrous paths made by our knowledge. Do you weave flawlessly the act of the praisers. Do thou become Manu and create the divine host."[3] He then offers her organs with the formula, "Thou art the offering of mind, the form of Prajāpati."[3] He consumes the portions of organs with the formula, "Let us be consumers of thy limbs."[3]

It is indeed said, "For such a female goat there is only one event unsuitable for offering, namely, that cloud appears after the goat has been immolated. If it is cloudy after the goat has been immolated, one should dispose her into water or consume the entire flesh."[4] The practice of disposing her into water is abandoned. Having consumed the portions with this formula, one should throw the other parts into water. So says Baudhāyana. One should preserve her and consume. So says Āñjīgavi. It is indeed said, "This (offering of the barren goat) is prescribed for three persons : One who has undergone a yearly sacrificial session, one who has performed a Soma-sacrifice with a thousand cows as Dakṣiṇā, and one who has functioned as a Gṛhapati in any Sattra. They should offer such a goat. Such a goat is prescribed for them only." One[5] among these offers her.

XIV.16

Now the offering with the Jaya formulas. One who is going to offer Jaya-offerings procures a spoon and a ladle made of Badhaka wood, enclosing sticks of Badhaka wood, Barhis of Śara grass, faggot of Vibhīdaka tree. Having kindled fire informally, having spread Barhis of Śara grass, having laid around the enclosing sticks of Badhaka wood, having besmeared the faggot of Vibhīdaka tree and having put it (on the Āhavanīya) with Svāhā-utterance, he makes thirteen offerings, each time dipping the spoon into the vessel of clarified butter respectively with the formulas, *cittaṁ ca svāhā, cittiś ca svāhā* etc. Alternatively, having taken up four spoonfuls into the ladle made of Badhaka wood with the spoon made of Badhaka wood, and having gone along all formulas together, he makes the offerings with the formulas, "(may I have) thought and thinking, intent and intention, known and

4. TS III.4.3.7-8
5. TS III.4.4.1

जुहोति चित्तं च स्वाहा चित्तिश्च स्वाहेति त्रयोदश स्रुवाहुतीः । अपि वा बाधकेन स्रुवेण बाधक्याः स्रुचि चतुर्गृहीतं गृहीत्वा सर्वान्मन्त्रान्समनुद्रुत्य जुहोति चित्तं च चित्तिश्चाकूतं चाकूतिश्च विज्ञातं च विज्ञानं च मनश्च शक्करीश्च दर्शश्च पूर्णमासश्च बृहच्च रथंतरं च प्रजापतिर्जयानिन्द्राय वृष्णे प्रायच्छदुग्रः पृतनाज्येषु तस्मै विशः समनमन्त सर्वाः स उग्रः स हि हव्यो बभूव स्वाहेति । अथ वै भवति देवासुराः संयत्ता आसन्त्स इन्द्रः प्रजापतिमुपाधावत् । तस्मा एताञ्जयान्प्रायच्छत्तानजुहोत् । ततो वै देवा असुरानजयन्यदजयन्तज्जयानां जयत्वम् । स्पर्धमानेनैते होतव्याः । जयत्येव तां पृतनामिति ब्राह्मणम् । अथ वै भवति येन कर्मणेर्त्सेत्तत्र होतव्या इति । स यत्कर्मणेर्त्सेदिदं मे समृध्येतेति तस्मिन्नभ्यातानाञ्जुहु-यादिति । अभ्यातानान्होष्यन्नुपकल्पयते पर्णमयः स्रुवं च स्रुचं च पर्णमयान्परिधीन्कुशमयं बर्हिः पर्णमयमिध्ममिति । अथ वृथाग्नि-मुपसमाधाय कुशमयं बर्हि स्तीर्त्वा पर्णमयान्परिधीन्परिधाय पर्ण-मयमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय पर्णमयेन स्रुवेणोपघातं जुहोत्यग्निर्भूतानामधिपतिः स मावत्विति सप्तदश स्रुवाहुतीः । हुत्वा वाचयति पितरः पितामहा इति । अपि वा पर्णमयेन स्रुवेण पर्णमय्याः स्रुचि चतुर्गृहीतं गृहीत्वा सर्वान्मन्त्रान्समनुद्रुत्य हुत्वान्ततो वाचयति पितरः पितामहा इति । अथ समस्तानामेव होमः । अभ्यातानानेवाग्रे जुहुयात्यथ जयानथ राष्ट्रभृतः । ब्राह्मणमुत्तरम् ॥ १६ ॥ सप्तमः॥

knowledge, mind and power, the new-moon and the full-moon, Bṛhat and Rathantara. Prajāpati bestowed victories on Indra the mighty, dread in battles; all people paid respect to him the dread; he has become worthy of offering, svāhā."[5]

It is indeed said, "Gods and Asuras were engaged in a battle. Inra approached Prajāpati. The latter granted him the Jaya formulas. (Indra) made offerings with them. Thereby gods defeated the Asuras. They became victorious. This is why the Jaya formulas are so called. One who is contesting should make offerings with them. Thereby he does win that contest." So says the Brāhmaṇa.[5] It is indeed said, "One should make offerings (with these) in that rite by which he may desire to prosper." He should offer Abhyātāna offerings in that rite by which he may desire to prosper saying "let this rite of mine succed." One who is going to offer the Abhyātāna offerings procures a spoon and a ladle made of the wood of *Butea frondosa*, enclosing sticks of *Butea frondosa*, Barhis of Kuśa grass and the faggot of *Butea frondosa*. Then having informally kindled fire, having spread the Barhis of Kuśa grass, having laid around the enclosing sticks of *Butea frondosa*, and having besmeared the faggot of *Butea frondosa*, he puts it on the Āhavanīya with svāhā-utterance, makes seventeen offerings each time dipping the spoon of *Butea frondosa*, (into the vessel of clarified butter) respectively with the formulas, "Agni is the lord of creatures: may he guard me in this spiritual power, in the ruling power, in this blessing, in the priesthood, in this rite, in this invocation to gods. Indra is the lord of elderly persons, may he ... - Yama is the lord of the earth; may he .... - Vāyu is the lord of the midregion; may he .... - Sūrya is the lord of heaven; may he ...... - Candramas is the lord of constellations : may he ...... - Bṛhaspati is the lord of spiritual power; may he ...... - Mitra is the lord of truths; may he .... - Varuṇa is the lord of waters; may he .... - Ocean is the lord of streams; may he ... - Food is the lord of lordships; may it ... - Soma is the lord of plants; may he .... - Savitṛ is the lord of impulses; may he .... - Rudra is the lord of cattle; may he ... - Tvaṣṭṛ is the lord of forms; may he .... - Viṣṇu is the lord of mountains; may he ..... - Maruts are the lords of groups; may they ..."[6] At the end he makes the sacrificer recite the formula, "O Fathers, grandfathers, further ones, nearer ones, living fathers, living grandfathers, do you help us ...... "[6] Then there is an offering with all these formulas recited together. One should first offer the Abhyātāna offerings; then the Jaya and then the Rāṣṭrabhṛt. The next Anuvāka[7] is theBrāhmaṇa relating to these.

6. TS III.4.5
7. TS III.4.6

अथ वै भवति राष्ट्रकामाय होतव्या इति । राष्ट्रकामाय होष्यन्नुपकल्पयते शम्यापरिधीनित्यथ वृथाग्निमुपसमाधाय शम्या-परिधीन्परिधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोत्यृताषाडृतधामेति । राष्ट्रं वै राष्ट्रभृतो । राष्ट्रेणैवास्मै राष्ट्रमवरुन्द्धे राष्ट्रमेव भवतीति ब्राह्मणम् । अथ वै भवत्यात्मने होतव्या इति । आत्मने होष्यन्वृथाग्निमुपसमाधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । राष्ट्रं वै राष्ट्रभृतः । राष्ट्रं प्रजा राष्ट्रं पशवः । राष्ट्रं यच्छ्रेष्ठो भवति राष्ट्रेणैव राष्ट्रमवरुन्द्धे । वसिष्ठः समानानां भवतीति ब्राह्मणम् । अथ वै भवति ग्रामकामाय होतव्या इति । ग्रामकामाय होष्यन्नधिदेवने वृथाग्निमुपसमाधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । राष्ट्रं वै राष्ट्रभृतो राष्ट्रः सजाता राष्ट्रेणैवास्मै राष्ट्रः सजातानवरुन्द्धे। ग्राम्येव भवतीति ब्राह्मणम् । अथ वै भवत्यधिदेवने जुहोति । अधिदेवन

XIV.17

It is indeed said, "(The Rāṣṭrabhṛt offerings) should be offered for one desiring kingdom."[1] One who is going to offer for one desiring a kingdom procures yoke-halters as the enclosing sticks. Having informally enkindled fire and having laid down yokehalters as the enclosing sticks, he makes at night the Rāṣṭrabhṛt offerings each involving two Svāhā - utterances respectively with the formulas, "Agni controlling by the cosmic order and having cosmic order as his place is the Gandharva; plants are his Apsarases, Ūrj by name. May (the Gandharva) guard this spiritual power and ruling power; may they (the Apsarases) guard this spiritual power and ruling power, Svāhā to him, Svāhā to them. - Sūrya the compact one and possesing all Sāmans is the Gandharva, his Apsarases are the rays (called) active ...- Candramas the all-blessed one and having rays from the sun is the Gandharva; his Apsarases are the constallations (called) Bekuri ...-Sacrifice the ruling one and good-winged is the Gandharva, his Apsarases are the Dakṣiṇās (called) Stavas ...- Manas the Prajāpati and Viśvakarman is the Gandharva, his Apsarases are Ṛks and Sāmans (called) Vahni .. - Wind the swift and all-pervading is the Gandharva, his Apsarases are waters (called) Mudā ....-O lord of the universe, do thou who hast residences in the upper world and also here grant us looselessness, abundance, good heroes and prosperity lasting for a year.-Death the supreme ruler and overlord is the Gandharva, his Apsarases are the world (called) Bhuvaḥ .. -Parjanya with good ground and good wealth, doing good and possessing the upper world is the Gandharva, his Apsarases are the lightnings (called) Ruc.....-Death striking one even at a distance and depriving one of happiness is the Gandharva, his Apsarases are the progeny (called) Bhīru........-Love the beautiful and looking with desire is the Gandharva, his Apsarases are the thoughts (called) Śocayantī (burning) ...-Do thou, O lord of the world, who hast residences in the upper world and also here, grant wide and great happiness to the Brahman and this ruler."[2]

"Kingdom indeed are the Rāṣṭrabhṛt offerings. Through Rāṣṭra (the Adhvaryu) procures kingdom for this (sacrificer). Kingdom itslef comes (to him)." So says the Brāhmaṇa.[1] It is indeed said, "They should be offered for oneself." One who is going to offer for oneself informally enkindles fire and offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the enclosing stick in the form of a yoke-halter at night. "Kingdom indeed are the Rāṣṭrabhṛt offerings. Kingdom is the progeny. Kingdom are the cattle. It is indeed the kingdom in that one becomes the supreme. Verily with the kingdom he wins the kingdom; he becomes the richest of his equals." So says the Brāhmaṇa.[1] It is indeed said, "(They) should be offered for one desiring a village."[1] One who is going to offer for one desiring a village informally enkindles

1. TS III.4.8
2. TS III.4.7

एवास्मै सजातानवरुन्द्धे त एनमवरुद्धा उपतिष्ठन्त इति ब्राह्मणम् । अथ वै भवति रथमुख ओजस्कामस्य होतव्या इति । ओजस्कामस्य होष्यन्नुपर्यग्नौ रथमुखं प्रगृह्य निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । ओजो वै राष्ट्रभृत ओजो रथ ओजसैवास्मा ओजोऽवरुन्द्धे । ओजस्व्येव भवतीति ब्राह्मणम् । अथ वै भवति यो राष्ट्रादपभूतः स्यात्तस्मै होतव्या यावन्तोऽस्य रथाः स्युस्तान्ब्रूयाद्युङ्ध्वमिति। राष्ट्रमेवास्मै युनक्तीति ब्राह्मणम् । अथ वै भवत्याहुतयो वा एतस्याक्लृप्ता यस्य राष्ट्रं न कल्पते । स्वरथस्य दक्षिणं चक्रं प्रवृह्य नाडीमभिजुहुयादिति । स स्वरथस्यैव दक्षिणं चक्रं प्रवृह्योपर्यग्नौ रथनाडीं प्रगृह्य निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । आहुतीरेवास्य कल्पयति । ता अस्य कल्पमाना राष्ट्रमनुकल्पत इति ब्राह्मणम् ॥ १७ ॥

अथ वै भवति संग्रामे संयत्ते होतव्या इति । संग्रामे संयत्ते होष्यन्नुपकल्पयते मान्धुकमिध्ममिति । अथ प्रत्यमित्रमग्निमुपसमाधाय मान्धुकमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । अङ्गारा एव प्रतिवेष्टमाना अमित्राणामस्य सेनां प्रतिवेष्टयन्तीति ब्राह्मणम् । अथ वै भवति य उन्माद्येत्तस्मै होतव्या इति । उन्मत्ताय होष्यन्नुपकल्पयते नैयग्रोधमौदुम्बरमाश्वत्थं प्लाक्षमिध्ममिति।

fire on the place for gambling and makes Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as an enclosing stick at night. Kingdom are indeed the Rāṣṭrabhṛt offerings. Kingdom indeed are the kinsmen. Through kingdom (i.e. Rāṣṭrabhṛt offerings) he wins the kingdom (i.e. the kinsmen). He thereby becomes the possessor of a village." So says the Brāhmaṇa.[1]

It is indeed said, "He makes the offerings on a place for gambling. On the gambling place itself he wins the kinsmen. Won they stand by him." So says the Brāhmaṇa.[3] It is indeed said, "For one desiring vigour they should be offered on the top of a chariot." One who is going to offer for one desiring vigour should hold the top of a chariot over the Āhavanīya and make Rāṣṭrabhṛt offerings on the yoke-halter serving for the enclosing stick each with two Svāhā-utterances at night. "Vigour indeed are the Rāṣṭrabhṛt offerings. A chariot is vigour. Through vigour he wins vigour for him. He becomes vigorous." So says the Brāhmaṇa.[3] It is indeed said, "These should be offered for one who is deprived of his kingdom. Whatever may be the number of one's chariots, one should say in respect of them, "Do you yoke them." He yokes the kingdom for him." So says the Brāhmaṇa.[3] It is indeed said, "The offerings of one do not yield result whose kingdom does not become favourable. "Having picked out the southern wheel of one's own chariot, one should make an offering into its hole. "He picks out the southern wheel of his chariot, holds its hole over the fire, and offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as an enclosing stick at night. "He thereby renders his offerings favourable. The kingdom becomes favourable following the offerings renderd favourable." So says the Brāhmaṇa.[4]

XIV.18

It is indeed said, "These should be offered after a battle has been waged." One who is going to offer after the waging of the battle procures a faggot of Mandhuka wood. He enkindles fire towards the side of his enemy, and having besmeared the faggot of Mandhuka wood and having put it on the fire with the Savāhā-utterance offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on the yoke-halter serving as the enclosing stick at night. "The offerings, like encircling embers, encircle the army of his enemies." So says the Brāhmaṇa.[1] It is indeed said, "One should offer these for one who has become mad." One who is going to offer for a mad procures faggot of the woods of *Ficus Indica, Ficus glomerata, Ficus religiosa* and

3. TS III.4.8.2
4. TS III.4.8.3
1. TS III.4.8.4

अथ वृथाग्निमुपसमाधायैतमिध्ममभ्यज्य स्वाहाकारेणाभ्याधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । एते वै गन्धर्वाप्सरसां गृहाः । स्व एवैनानायतने शमयतीति ब्राह्मणम् । अथ वै भवत्यभिचरता प्रतिलोमः होतव्या इति । अभिचरन्होष्यन्स्वकृत इरिणे प्रदरे वामुतो ऽर्वाञ्चो वृथाग्निमुपसमाधाय निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । यद्वाचः क्रूरं तेन वषट्करोति । वाच एवैनं क्रूरेण प्रवृश्चति । ताजगार्तिमार्च्छतीति ब्राह्मणम् । अथ वै भवति यस्य कामयेतान्नाद्यमाददीयेति तस्य सभायामुत्तानो निपद्य भुवनस्य पत इति तृणानि संगृह्णीयादिति । स यस्य कामयेतान्नाद्यमाददीयेति तस्य सभायामुत्तानो निपद्य भुवनस्य पत इति तृणानि संगृह्णाति । अथैनान्यादाय हरति । इदमहममुष्यामुष्यायणस्यान्नाद्यः हरामीत्याहान्नाद्यमेवास्य हरति । षड्भिर्हरतीति ब्राह्मणम् । अथैनानि स्वस्यां वा सभायाः स्वेषु वामात्येष्वपिसृजति । प्रजापतिनैवास्यान्नाद्यमादायर्तवो ऽस्मा अनुप्रयच्छन्तीति ब्राह्मणम् । अथ वै भवति यो ज्येष्ठबन्धुरपभूतः स्यात्तः स्थले ऽवसाय्य ब्रह्मौदनं चतुःशरावं पक्त्वा तस्मै होतव्या इति । स यो ज्येष्ठबन्धुरपभूतः स्यात्तः स्थले ऽवसाय्य ब्रह्मौदनं चतुःशरावं पक्त्वा निशायाः शम्यापरिधौ द्विःस्वाहाकारः राष्ट्रभृतो जुहोति । वर्ष्म वै राष्ट्रभृतः । वर्ष्म स्थलम् । वर्ष्मणैवैनं वर्ष्म समानानां गमयतीति ब्राह्मणम् । अथ वै भवति चतुःशरावो भवति । दिक्ष्वेव प्रतितिष्ठति । क्षीरे भवति रुचमेवास्मिन्दधाति । उद्धरति शृतत्वाय । सर्पिष्वान्भवति मेध्यत्वाय । चत्वार आर्षेयाः प्राश्नन्ति । दिशामेव ज्योतिषि जुहोतीति ब्राह्मणम् ॥ १८ ॥

a fig-tree. He informally enkindles fire and having besmeared the faggot and having put it on the fire with Svāhā-utterance makes the Rāṣṭrabhṛt oferings each with two Svāhā-utterances on the yoke-halter serving as the enclosing stick at night. "These are the residences of Gandharvas and Apsarases. He pacifies them in their own place." So says the Brāhmaṇa.[1] It is indeed said, "One who is practising exorcism should offer them in a reverse order." One who is going to offer for exorcism informally enkindles fire on a naturally arid piece of land or in a crevice, and offers Rāṣṭrabhṛt offerings each with two Svāhā-utterances on a yoke-halter serving as an enclosing stick at night. "He utters the Vaṣaṭ with dreadful form of speech. He cuts him with the dreadful form speech. (The enemy) instantly meets with calamity." So sayas the Brāhmaṇa.[1] It is indeed said, "In regard to whom one may desire 'let me snatch his food', one should lie down with his face upwards in his chamber, and clasp grass with the formula[2] "O lord of world ......"[3] In regard to whom one may desire 'let me snatch his food' one lies down with his face upwards in the chamber and clasps grass with the formula, "O lord of the world ...." Having taken it he carries. "Here do I snatch the food of N.N., son of N.N." So he says. He snatches away his food. "He carries with six formulas."[4] So says the Brāhmaṇa.[3] He leaves it into his own chamber or with his neighbours. "Having snatched his food through Prajāpati the seasons hand it over to him." So says the Brāhmaṇa. "One should seat the elder brother who has become down-trodden on a high place, cook Brahmaudana of paddy measuring four Śarāvas, and offer Rāṣṭrabhṛt offerings each with two Svāhā-utterances on a yoke-halter serving as an enclosing stick at night."[5] One should seat the elder brother who has become down-trodden, on a high place, cook Brahmaudana of paddy measuring four Śarāvas, and offer Rāṣṭrabhṛt offerings each with two Svāhā-utterances on a yoke-halter serving a enclosing stick at night. "Height indeed are the Rāṣṭrabhṛt offerings. Height is the (high) place. Through height one leads one. To the height among the equals." So says the Brāhmaṇa.[5] It is indeed said, "(The Brahmaudana) is of paddy measuring four Śarāvas. He becomes firm in the quarters. It is boiled in milk. He places lustre in it. He scoops it for being cooked. It is provided with ghee for being worthy of sacrifice. Four priests having Ṛṣi-ancestors consume it. (Thereby) he offers it into the light of the quarters." So the Brāhmaṇa says.[5]

2. TS III.4.7.2; BaudhŚS XIV.17
3. TS III.4.8.6
4. TS III.4.7.2-3
5. TS III.4.8.7

अथ वै भवति देविका निर्वपेत्प्रजाकाम इति । प्रथमं धातारं प्रजाकामस्य करोति । प्रथमं पशुकामस्य । मध्यतो ग्रामकामस्य मध्यो ज्योगामयाविनः । प्रथमं यक्ष्यमाणस्योत्तममीजानस्य । प्रथमं मेधाकामस्य। मध्यतो रुक्कामस्य । ता वा एताः क्षीरे शृता भवन्ति । ता यत्सह सर्वा निर्वपेदीश्वरा एनं प्रदहः । द्वे प्रथमे निरुप्य धातुस्तृतीयं निर्वपेत्तथो एवोत्तरे निर्वपेत्तथैनं न प्रदहन्ति । अथो यस्मै कामाय निरुप्यते तमेवाभिरुपाप्नोतीति ब्राह्मणम् । अथ वै भवति यत्सायंप्रातरग्निहोत्रं जुहोत्याहुतीष्टका एव ता उपधत्ते यजमानः । अहोरात्राणि वा एतस्येष्टका य आहिताग्निः । यत्सायंप्रातर्जुहोत्यहोरात्राण्येवाप्तेष्टकाः कृत्वोपधत्ते । दश समानत्र जुहोति । दशाक्षरा विराड्विराजमेवाप्त्वेष्टकां कृत्वोपधत्ते । अथो विराज्येव यज्ञमाप्नोति । चित्यश्चित्यो ऽस्य भवति । तस्माद्यत्र दशोषित्वा प्रयाति तद्यज्ञवास्तु । अवास्त्वेव तद्यत्ततो ऽर्वाचीनमिति । स यत्र दशोषित्वा प्रयास्यन्भवति तदग्निष्ठे ऽनसि समवशमयन्ते यदस्य समवशमयितव्यं भवति । अवास्त्वेव तद्यत्ततो ऽर्वाचीनम् । रुद्रः खलु वै वास्तोष्पतिर्यदहुत्वा वास्तोष्पतीयं प्रयायाद्रुद्र एनं भूत्वाग्निरनूत्थाय हन्यात् । वास्तोष्पतीयं जुहोति । भागधेयेनैवैवꣳ शमयति । नार्तिमार्च्छति यजमान इति ब्राह्मणम् । अथ वै भवति यद्युक्ते जुहुयाद्यथा प्रयाते वास्तावाहुतिं जुहोति तादृगेव तत् । यदयुक्ते जुहुयाद्यथा क्षेम आहुतिं जुहोति तादृगेव तत् । अहुतमस्य वास्तोष्पतीयꣳ स्यात् । दक्षिणो युक्तो भवति सव्यो ऽयुक्तो ऽथ वास्तोष्पतीयं जुहोतीति । स यत्र दक्षिणो युक्तो भवति सव्यो ऽयुक्तस्तत्प्रत्याच्छेद्यां पर्णमय्याꣳ स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये वास्तोष्पतीयं जुहोति । वास्तोष्पते प्रतिजानीह्यस्मानित्य-

XIV.19

It is indeed said, "One desiring progeny should offer Devikā oblations."[1] For one desiring progeny he first offers to Dhātṛ. First to Dhātṛ, for one desiring cattle. To Dhātṛ in the middle for one desiring a village. To Dhātṛ in the middle for one suffering from a chronic disease. First to Dhātṛ for one who is going to perform a Soma-sacrifice. Last to Dhātṛ for one who has performed a Soma-sacrifice. First to Dhātṛ for one desiring intellect. In the middle to Dhātṛ for one desiring lustre. These (oblations) are cooked in milk. "If one offers to them all together, they are capable of burning him. Having poured out oblation for the first two divinities, he should pour out the third one to Dhātṛ. Then he should pour out the other oblations. Thereby they do not burn him. "Moreover he gets fulfilled through them that desire for which it has been poured out." So says the Brāhmaṇa.[1]

It is indeed said, "In that he offers the Agnihotra in the evening and in the morning, the sacrificer lays down the bricks in the form of offerings. One who has set up the sacred fires, for him days and nights are the bricks. In that he offers Agnihotra in the evening and in the morning, thereby he gains days and nights, turns them into bricks and lays them down. He offers ten (Agnihotra) offerings (remaining) at one place. The Virāj metre has ten syllables. Having oblatined the Virāj metre he turns them into bricks and lays down. He gains the sacrifice in the Virāj metre. His (Agni) becomes piled in multiples. Therefore it is a place fit for sacrifice where one stays for ten (nights) and then departs. The place from where one departs after staying for a lesser period is not fit for sacrifice."[2] When one proposes to leave the place where he lived for ten (nights), whatever is to be collected is collected on the cart standing near the fire. The place from where one departs after staying for a lesser period is not fit for sacrifice. "Rudra indeed is the lord of habitat. In that one leaves a place without making an offering to Vāstoṣpati. Agni, having got up and having adopted the form of Rudra would injure him. One therefore makes an offering to Vāstoṣpati. Thereby one pacifies him by giving him his share. The sacrificer does not meet with a calamity." So says the Brāhmaṇa.[2]

It is indeed said, "If the sacrificer makes the offering after the oxen have beeen yoked to the cart, it would be as if one made an offering in the habitat after departure. If one makes the offering while the oxen are not yet yoked, it would be as if one made the offering in the normal state. His offering would not be taken to have been offered to Vāstoṣpati. While the right side ox is yoked and the left one remains unyoked, he makes the offering to Vāstoṣpati."[3] When the right side ox in

1. TS III.4.9.1
2. TS III.4.10.1-3
3. TS III.4.10.4

नुद्धुत्य वास्तोष्पते शग्मया सꣳसदा त इति जुहोति। अत्रैताꣳ स्रुचमुपनिधाय सव्यं युक्त्वा प्रयात्युभयमेवाकरपरिवर्गमेवैनꣳ शमयतीति ब्राह्मणम्। अथ वै भवति यदेकया जुहुयाद्दर्विहोमं कुर्यात्पुरोनुवाक्यामनूच्य याज्यया जुहोति सदेवत्वायेति ब्राह्मणम्। अथ वै भवति यद्धुत आदध्याद्रुद्रं गृहानन्वारोहयेत्। यदवक्षाणान्यसंप्रक्षाप्य प्रयायाद्यथा यज्ञवेशसं वादहनं वा तादृगेव तत्। अयं ते योनिर्ऋत्विय इत्यरण्योः समारोहयति। एष वा अग्नेर्योनिः स्व एवैनं योनौ समारोहयति। अथो खल्वाहुर्यदरण्योः समारूढो नश्येदुदस्याग्निः सीदेत्पुनराधेयः स्यादिति। या ते अग्ने यज्ञिया तनूस्तयेह्यारोहेत्यात्मन्त्समारोहयत इति। स आत्मन्त्समारोहयते या ते अग्ने यज्ञिया तनूस्तयेह्यारोहात्मानमच्छा वसूनि कृण्वन्नस्मे नर्या पुरूणि। यज्ञो भूत्वा यज्ञमासीद स्वां योनिं जातवेदो भुव आजायमानः सक्षय एहीति। अथैनमुपावरोहयत उपावरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं वह नः प्रजानन्। आयुः प्रजाꣳ रयिमस्मासु धेह्यजस्रो दीदिहि नो दुरोण इति। यजमानो वा अग्नेर्योनिः। स्वायामेवैनं योन्याꣳ समारोहयत इति ब्राह्मणम्॥ १९॥ अष्टमः॥

yoked and the left side one unyoked, he takes four spoonfuls into a ladle made of the wood of *Butea frondosa*[4] and makes an offering to Vāstoṣpati.He goes along the verse, "O Vāstoṣpati, do thou promise our (safe journey); thou art a safe settler, do thou be non-injurions to us. That which we seek from thee, do thou accrod us, and do thou be auspicious to our biped and quadruped,"[2] and makes the offering with the verse, "O Vāstoṣpati, may we be in thy company which is resourceful, pleasant and inspiring. Do thou help us fully in our gains and security. Do thou guard us ever with blessings."[2] At this stage having put down the ladle and having yoked the left side ox he starts. "He achieves both. He pacifies him completely." So says the Brāhmaṇa.[2]

It is indeed said, "If he offers with one verse he would be offering a Darvihoma. Having recited the puronuvākyā he offers with the yājyā to win the gods." So says the Brāhmaṇa.[2] It is indeed said, "If he were to load (the cart) after the offering, it would be as if he would lead Rudra into his residence. If he were to leave without extinguishing the smouldering embers, it would mean the disturbance of saceifice or the burning of residence. He consigns the fire into the kindling woods with the verse, "This is thy natural birth-place, O Agni, born from which thou hast shone. Knowing it, do thou rise up, and increase our wealth."[5] This is the birth-place of Agni. He consigns him into his own birth-place. It is further said, "If the fire is lost while being consigned into the kindling woods, his fire would be dispersed; it will have to be resetup. He consigns it within oneself with the formula, "O Agni, do thou come and be consigned (within me) with that which is your sacrificial body"[6] He consigns the fires within himself with the verse," O Agni, do thou come and be consigned (within me) with that which is your sacrificial body bringing to us ample manly wealth. Assuming the form of sacrifice, do thou ascend the sacrifice - thy own birth-place. O Jātavedas, being born from the earth do thou come with thy abode."[7] He lowers him down with the verse, "O Jātavedas, do thou again be lowered down. Knowing, do thou carry our oblation towards the gods. Grant us (long) life, offspring and wealth. Everlasting, do thou shine in our residence."[8] "The sacrifcer is the birth-place of the fire. He consigns within his own birth-place." So says the Brāhmaṇa.[6]

4. The text reads *tat pratyācchedyām parṇamayyāṁ sruci.* The word *pratyācchedyām* is obscure. Baudh PitṛS I.7 reads *tat pracchādyena parṇamayena sruveṇa.* Here Caland in his text reads *tam pratyāchedya.* Anyway the purport is not clear.
5. TS III.4.10.4; TBr. I.2.1.16
6. TS III.4.10.5
7. TBr II.5.8.8 The relative Brāhmaṇa is given in TS III.4.10.5.
8. TBr. II. 5.8.8

उक्तो ऽन्वारम्भः । अथ वै भवत्यृषयो वा इन्द्रं प्रत्यक्षं नापश्यन्तं वसिष्ठः प्रत्यक्षमपश्यत् । सो ऽब्रवीद्ब्राह्मणं ते वक्ष्यामि यथा त्वत्पुरोहिताः प्रजाः प्रजनिष्यन्ते ऽथ मेतरेभ्य ऋषिभ्यो मा प्रवोच इति । तस्मा एतान्त्स्तोमभागानब्रवीत्ततो वसिष्ठपुरोहिताः प्रजाः प्राजायन्तेति । तस्मादाहुर्वासिष्ठं ब्रह्मत्वमिति । स यत्राह ब्रह्मन्स्तोष्यामः प्रशास्तरिति तद्ब्रह्मा प्रसौति देव सवितरित्येतां प्रतिपदं कृत्वा रश्मिरसि क्षयाय त्वा क्षयं जिन्वेत्येतस्यानुवाकस्यैकैकमुपादाय प्रसौति । स एवमेव प्रसुवन्द्वादश-भिरग्निष्टोमं प्रसौति त्रयोदशभिरत्यग्निष्टोमं पञ्चदशभिरुक्थ्यꣳ षोडशभिः षोडशिनꣳ सप्तदशभिर्वाजपेयमेकान्नत्रिꣳशतातिरात्रꣳ सर्वैरप्तोर्यामम् । स यत्र राथंतराय सन्धये प्रसर्पन्ति तदाह वसुको ऽसि वेषश्रिरसि वस्यष्टिरसीति । स एवमेव प्रसौत्याप्तोर्यामात् । अथातो ऽतिक्रामाणामेव। अभिचरन्भ्रातृव्यवान्स्पर्धमानो ऽभिचरणीयशिल्पान्यायात्य संवत्सरमेतैः क्रमैः क्रमेताग्निना देवेन पृतना जयामि गायत्रेण छन्दसा त्रिवृता स्तोमेन रथंतरेण साम्ना वषट्कारेण वज्रेण पूर्वजान्भ्रातृव्यानधरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः क्रमेणात्येनान्क्रामामीन्द्रेण देवेन पृतना जयामि त्रैष्टुभेन छन्दसा पञ्चदशेन स्तोमेन बृहता साम्ना वषट्कारेण वज्रेण सहजान्भ्रातृव्यान-धरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः क्रमेणात्येनान्क्रामामि विश्वेभिर्देवेभिः पृतना जयामि जागतेन छन्दसा सप्तदशेन स्तोमेन वामदेव्येन साम्ना वषट्कारेण वज्रेणापरजान्भ्रातृव्यानधरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः क्रमेणात्येनान्क्रामामीति । अपि वाभिचरणीयास्विष्टिष्वनुवर्तेत । अपि वापोद्धत्येतरान्क्रमान्संवत्सरमेतैः क्रमैः क्रमेत । उक्तꣳ शुक्रामन्थिनोरधि-

XIV.20

The Anvārambha sacrifce has been spoken.[1] It is indeed said, The Ṛṣis did not personally behold Indra. Vasiṣṭha saw him personally. He (Indra) said, "I shall convey to thee the Brāhmaṇa[2] so that progeny shall have thee as the Purohita. Do not mention me to other Ṛṣis." He tauaght him these Stomabhāgas. Thereby the progeny had Vasiṣṭha as their Purohita. Therefore they say the office of the Brāhman belongs to Vasiṣṭha. When he (the Udagātṛ) says, "O Brahman, we shall chant, O Praśāstṛ," the Brahman gives the impulse, "O God Savitṛ ....." reciting this each time, he takes up one part each out of the Anuvāka beginning with "Thou art the ray; for dwelling thee; do thou win the dwelling,"[3] and (thus) gives the impulse. Giving impulse in this manner he gives the impulse with twelve (Stomabhāgas) at the Agniṣṭoma; thirteen at the Atyagniṣṭoma, fifteen at the Ukthya, sixteen at the Ṣoḍaśin, seventeen at the Vājapeya, twentynine at the Atirātra, all at the Aptoryāma. When they enter (the Sadas) in connection with the chanting of the Saṁdhi Stotra based on Rathantara Sāman, he says, "Thou art the wealthy, thou art the brilliant, thou art the gainer of good."[3] He similarly gives impulse upto the Aptoryāma.

After this (there is the discussion) of the (Viṣṇu-) strides. One who is going to practise exorcixm or one who has enemies or one who is in dispute should apply exorcistic devices and strides for a year with these strides: "Through god Agni, I win battles with the Gāyatrī metre, Trivṛt stoma, Rathantara Sāman; with Vaṣaṭ-utterance the thunderbolt I trample under foot my foes born before me; I depress them. I repel them in this residence in this earthly world (and also) one who hates us and whom we hate; I step over them with Viṣṇu-strides.—Through god Indra .. with Triṣṭubh metre, Pañcadaśa Stoma, Bṛhat Sāman .....foes born along with me ...—Through Viśve Devas .... Jagatī metre, Saptadaśa Stoma, Vāmadevya Sāman .... foes born after me ......"[4]

Or he may adopt them in the Iṣṭis intended for exorcism. Or discarding the usual Viṣṇukrama formulas, he should stride with these formulas for a year. Next is spoken[5] the stepping up (upon the Uttaravedi from east to west by the Adhvaryu and the Pratiprasthātṛ) in connection with offering of Śukra and Manthin draughts. Then (there is the discussion) of Atimokṣa formulas.[6] After having made the

1. TS III.5.1
2. Relating to the chanting of Sāmans in a Soma-sacrifice
3. TS IV.4.1.1; III.5.2.1
4. TS III.5.3
5. TS III.5.3.2; cf. BaudhŚS VII.13
6. TS III.5.4

द्रवणम् । अथातो ऽतीमोक्षाणामेवं वैश्वकर्मणानि हुत्वा गार्हपत्य आज्यं विलाप्योत्पूय स्रुचि चतुर्गृहीतं गृहीत्वा गार्हपत्ये जुहोत्यन्वारब्धे यजमाने ॥ २० ॥

ये देवा यज्ञहनो पृथिव्यामध्यासते । अग्निर्मा तेभ्यो रक्षतु गच्छेम सुकृतो वयꣳ स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वा गार्हपत्य एव जुहोति ये देवा यज्ञमुषः पृथिव्यामध्यासते । अग्निर्मा तेभ्यो रक्षतु गच्छेम सुकृतो वयꣳ स्वाहेति । अथाग्नीध्रमभिप्रैत्यागन्म मित्रावरुणा वरेण्या रात्रीणां भागो युवयोर्यो अस्ति । नाकं गृह्णानाः सुकृतस्य लोके तृतीये पृष्ठे अधि रोचने दिव इति । अथाग्नीध्रं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वाग्नीध्रे जुहोत्यन्वारब्धे यजमाने ये देवा यज्ञहनो ऽन्तरिक्षे ऽध्यासते । वायुर्मा तेभ्यो रक्षतु गच्छेम सुकृतो वयꣳ स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाग्नीध्र एव जुहोति ये देवा यज्ञमुषो ऽन्तरिक्षे ऽध्यासते । वायुर्मा तेभ्यो रक्षतु गच्छेम सुकृतो वयꣳ स्वाहेति । अथाहवनीयमभिप्रैति यास्ते रात्रीः सवितर्देवयानीरन्तरा द्यावापृथिवी वियन्ति । गृहैश्च सर्वैः प्रजया न्वग्रे सुवो रुहाणास्तरता रजाꣳसीति । अथाहवनीयं द्रुत्वा स्रुचि चतुर्गृहीतं गृहीत्वाहवनीये जुहोत्यन्वारब्धे यजमाने ये देवा यज्ञहनो दिव्यध्यासते । सूर्यो मा तेभ्यो रक्षतु गच्छेम सुकृतो वयꣳ स्वाहेति । अपरं चतुर्गृहीतं गृहीत्वाहवनीय एव जुहोति ये देवा यज्ञमुषो दिव्यध्यासते । सूर्यो मा तेभ्यो रक्षतु गच्छेम सुकृतो वयꣳ स्वाहेति । अथाहवनीयमुपतिष्ठते येनेन्द्राय समभरः पयाꣳस्युत्तमेन हविषा जातवेदः । तेनाग्ने त्वमुत वर्धयेमꣳ सजातानाꣳ श्रैष्ठ्य आधेह्येनमिति । यज्ञहनो वै देवा यज्ञमुषः सन्ति । त

Vaiśvakarmaṇa offerings,[7] having melted clarified butter, having purified it and having taken four spoonfuls into the ladle, he makes the offering on the Gārhapatya while the sacrificer has contacted him.

XIV.21

With the verse, "The evil demons destroying the sacrifice, who are seated on earth, may Agni protect me from them, may we go to those who did good deeds, Svāhā."[6] Having taken up another four spoonfuls, he makes the offering again on the Gārhapatya with the verse, "The evil demons stealing the sacrifice."[6] He approaches the Āgnīdhra chamber with the verse, "We have come O Mitra and Varuṇa, noble ones, to the share of the nights which is yours, grasping the firmament, in the place of good deeds on the third ridge above the light of heaven."[6] Having entered the Āgnīdhra chamber and having taken up four spoonfuls into the ladle, he makes an offering on the Āgnīdhrīya fire while the sacrificer has contacted him, with the verse, "The evil demons destroying the sacrifice who sit in the midregion; may Vāyu guard me from them; may we go to them who did good deeds, svāhā."[6] Having taken another four spoonfuls he makes an offering on the Āgnīdhrīya fire itself with the verse, "The evil demons stealing the sacrifice...[6] He goes towards the Āhavanīya with the verse, "The nights of thine O Savitṛ, which go, traversed by gods, between heaven and earth, with them and all your houses and offspring, do you first mounting the light, traverse the regions."[1] Having reached the Āhavanīya and having taken four spoonfuls into the ladle, he makes an offering on the Āhavanīya fire, while the sacrificer has maintained his contact, with the verse, "The evil demons destroying the sacrifice who are seated in the heaven, may Sūrya protect me from them; may we go to them who have done good deeds, svāhā."[1] Having taken another four spoonfuls he makes an offering on the Āhavanīya itself with the verse, "The evil demons stealing the sacrifice who are seated in the heaven, may Sūrya protect me from them; may we go to them who have done good deeds, svāhā."[1]

Then he prays to the Āhāvanīya with the verse, "O Jātavedas Agni, do thou feed this (sacrificer) with that best oblation with which thou didst provide Indra with milk (mixed with Soma). Do thou place him in superiority among his kinsmen."[1] Demons are indeed the destroyers and stealers of sacrifice. They live in these worlds

7. TS III.2.8.1
1. TS III.5.4.2

एषु लोकेष्वासत आददाना विमथ्नाना यो ददाति यो यजते तस्य । ये देवा यज्ञहनः पृथिव्यामध्यासते ये अन्तरिक्षे ये दिवीत्याह । इमानेव लोकाꣳस्तीर्त्वा सगृहः सपशुः सुवर्गं लोकमेतीति ब्राह्मणम् । अपि वा तिस्र एव गार्हपत्ये जुहोति तिस्र आग्नीध्रे तिस्र आहवनीये । अपि वा गार्हपत्याज्जपन्ननुद्रवेदाहवनीयात् । उक्तोदवसानीयेष्टिः । अत्रैतां तृतीयां प्रवृताहुतिं जुहोति सूर्यो मा देवो देवेभ्यः पातु वायुरन्तरिक्षाद्यजमानो ऽग्निर्मा पातु चक्षुषः स्वाहेति । अथाभिचरन्बभ्रुवे बभ्रुवत्सायै कार्ष्मर्यमयेन पात्रेण पयो जुहोति सक्ष शूष सवितर्विश्वचर्षण एतेभिः सोम नामभिर्विधेम ते तेभिः सोम नामभिर्विधेम ते स्वाहेति । साक्षादस्य हृदयं भित्त्वान्त्राणि परिकासयातै । स्तृणुते हैव तं भ्रातृव्यमथ येनास्यर्त्विजा स्पर्धा स्यात्तमाह मास्य चमसमनुप्रसृपतादभिमर्शनं करिष्यामीति । तस्यैतेनैव मन्त्रेण चमसं जुहुयात्तमूर्ध्वो ऽवाङ्वा राजातिपवते । उक्तं पात्नीवतस्य श्रयणम् । उक्तमादित्यग्रहस्योद्धननम् । उक्ता प्रायणीयस्य स्रुवाहुतिरुक्तोदयनीयस्य । उक्तं यूपस्योपस्थानम् ॥ २१ ॥ नवमः ॥

उक्तानि पत्नीयजूꣳषि । एवमेवैताः स्रुचो यथैतद्ब्राह्मणमुक्तो दधिग्रहः । अथ वै भवत्याज्यग्रहं गृह्णीयात्तेजस्कामस्येति । बर्हिषी

snatching from and struggling with one who gives away and who sacrifices. Those demons who destroying the sacrifice sit on the earth, in the midregion, in the heaven. So is it said. Having crossed over these worlds, he goes to the heaven together with his household and cattle." So says the Brāhmaṇa.[2] Alternatively, he offers three offerings on the Gārhapatya, three on the Āgnīdhra and three on the Āhavanīya. Or while murmuring (this verse) he should pass from the Gārhapatya up to the Āhavanīya. The Udavasānīyeṣṭi has been explained.[3]

He offers the third Pravṛta offering with the formula, "May god Sūrya guard me from gods, Vāyu from the midregion, may the sacrificing Agni guard me from (evil) sight, svāhā."[4] One who practises exorcism offers milk of a brown cow with a brown calf through a ladle of *Gmelina arborea* with the formula, "O strong one, O impetuous one, O instigator, O thou belonging to all, O Soma, with these names we praise thee, with these names we praise thee, svāhā."[5] Having strictly torn his (enemy's) heart, he throws around his entrails. He indeed strews that enemy.

With regard to that priest with whom one has a dispute, one should say, "Do thou not convey his goblet, I shall take hold of it." He offers his goblet with this very formula. He vomits or purges Soma. The mixing of the Pātnīvata cup (with ghee) is spoken of.[6] The lifting up of the Āditya-cup is spoken of.[5] The spoonful-offering at the Prāyaṇīeṣṭi is spoken of.[7] That at the Udayanīya-offering is spoken of.[8] The praying to the sacrificial post is spoken of.[9]

XIV.22

Patnīyajus formulas have been recorded (in the next Anuvāka).[1] The ladles should be made of the wood of such trees as are mentioned (in the next Anuvāka).[2] The formulas pertaining to the Dadhigraha are recorded (in the next Anuvāka).[3]

2. TS III.5.4.3
3. cf. BaudhŚS VIII.22
4. TS III.5.5.1 BaudhŚS VII.9 prescribes Pravṛta-offerings to be offered by each one of the seven Hotṛs at the Savanīya animal-sacrifce. The formula in question is the third one prescribed for the Adhvaryu and the Pratiprasthātṛ.
5. TS III.5.5.1
6. cf. BaudhŚS VIII.14, TS III.5.5.1
7. TS III.5.5.3; BaudhŚS VI.10
8. TS III.5.5.3; BaudhŚS VIII.21
9. BaudhŚS IV; TS IV.5.5.3

1. TS III.5.6
2. TS III.5.7
3. TS III.5.8

अन्तर्धायाज्यग्रहं गृह्णाति । सोमग्रहं गृह्णीयाद्ब्रह्मवर्चसकामस्येति । अꣳशूनुपसंगृह्य सोमग्रहं गृह्णाति । अथैतं महाव्रतीये ऽह्नि प्राजापत्यमतिग्राह्यं गृह्णाति त्वे क्रतुमपिवृञ्जन्ति विश्व इत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति । अथातः प्राणग्रहाणामेव ग्रहणम् । संतृप्तꣳ राजानं पुञ्जीकृत्वा नवाꣳशून्प्राच आयातयत्ययं पुरो भुवस्तस्य प्राणो भौवायनो वसन्तः प्राणायनो गायत्री वासन्ती गायत्रियै गायत्रं गायत्रादुपाꣳशुरुपाꣳशोस्त्रिवृत् । त्रिवृतो रथंतरꣳ

It is indeed said, "(The Adhvaryu) should take up the draught of clarified butter for a sacrificer desiring brilliance."[4] Having held two darbha-blades inbetween, he should take up the draught of clarified butter. He should take up the Soma-draught for the sacrificer desiring Brahman-splendour."[4] He takes up the Soma-draught holding Soma-shoots with his fingers. Having recited the verse, "All turn their minds towards thee since these (draughts) taken twice, thrice (etc.) guard thee. Do thou mix up the sweeter, thou sweet, with sweet; I have won the honey with honey,"[5] he takes up the Atigrāhya draught for Prajāpati on the day of the Mahāvrata sacrifice (in the Gavāmayana) with the formula, "Thou art taken with a support, I take thee dear to Prajāpati."[5] Having wiped around, he keeps it down with the formula, "This is thy birth-place; for Prajāpati thee."[5]

Now the taking up of Prāṇa-draughts (at the Udayanīya sacrifice). Having collected together the satiated Soma, he extends nine shoots towards the east with the formula, "This in front is Prajāpati; Prāṇa born of Prajāpati; Vasanta born of Prāṇa, Gāyatrī born of Vasanta; Gāyatra (Sāman) born of Gāyatrī metre; Upāṁśu draught born of Gāyatra, born if Upāṁśu is Trivṛt (stoma); born of Trivṛt is Rathantara (Pṛṣṭha), from the Rathantara is born Vasiṣṭha Ṛṣi; (O brick) from thee taken by Prajāpati I take up Prāṇa for the progeny."[6] Then he extends nine towards the south with the formula, "This Viśvakarman is towards the south; Manas born of Viśvakarman, Grīṣma born of Manas: Triṣṭubh metre born of Grīṣma; Aiḍasāman born of Triṣṭubh; Antaryāma cup from the Aiḍasāman; Pañcadaśa stoma from the Antaryāma cup; Bṛhat Pṛṣṭha from the Pañcadaśa stoma. Bharadvāja Ṛṣi from the Bṛhat Pṛṣṭha, with thee held by Prajāpati I take Manas for the progeny."[6] He extends nine towards the west with the formula, "This all-extending is towards the west; eye born of all-extending; rains born of eye; Jagatī metre born of rains; Ṛkṣama sāman born of Jagatī; Śukra cup born of Ṛkṣama Sāman; Saptadaśa stoma from the Śukra, Vairūpa Pṛṣṭha from the Saptadaśa; Viśvāmitra Ṛṣi from the Vairūpa Pṛṣṭha. With thee taken by Prajāpati I take up the eye for the progeny."[7] He extends nine towards the north with the formula, "This heaven is towards the north. The ear born of heaven; the autumn born of the ear; Anuṣṭubh born of the autumn; the Svāra sāman born of the Anuṣṭubh born of the autumn; the Svāra sāman born of the Anuṣṭubh the Manthin draught from the Svāra; the Ekaviṁśa stoma from the Manthin, the Vairāja Pṛṣṭha from the Ekaviṁśa; Jamadagni Ṛṣi from the Vairāja Pṛṣṭha. With thee taken by Prajāpati I take hold of the ear for the progeny."[7] He

4. TS III.5.9
5. TS III.5.10.1
6. TS IV.3.2.1
7. TS IV.3.2.2

रथंतराद्वसिष्ठ ऋषिः प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाभ्य इति। अयं दक्षिणा विश्वकर्मेति नव दक्षिणायातयत्ययं पश्चाद्विश्वव्यचा इति नव प्रतीच आयातयतीदमुत्तरात्सुवरिति नवोदीच आयातयति । इयमुपरि मतिरिति नवोपरिष्टात् । प्रदक्षिणं पर्यायातयति । तानपानभृद्भिः प्रत्यूहति प्राची दिशां वसन्त ऋतूनामग्निर्देवता ब्रह्म द्रविणं त्रिवृत्स्तोमः स उ पञ्चदशवर्तनिस्त्र्यविर्वयः कृतमयानां पुरोवातो वातः सानग ऋषिरिति । वाचयति पितरः पितामहाः परे ऽवर इति ये पुरस्ताद्भवन्ति । दक्षिणा दिशामिति ये दक्षिणतो भवन्ति । प्रतीची दिशामिति ये पश्चाद्भवन्ति ।

extends nine above with the formula, "This one above is thought; speech born of thought; Hemanta (winter) born of speech; Paṅkti metre born of winter; Nidhanavat; Sāman from Paṅkti; Āgrayaṇa vessel from Nidhanavat; Triṇava and Trayaṣṭriṁśa stomas from Āgrayaṇa; Śākvara and Raivata Pṛṣṭhas from Triṇava and Trayastriṃśa. Viśvakarman Ṛṣi from Śākvara and Raivata. With thee taken by Bṛhaspati I take speech for the progeny."[8] He extends them around by the right. He suppresses them with the Apānabhṛt formulas, "East among the quarters, spring among the seasons, Agni among the gods, Brahman among the articles of wealth. Trivṛt among the Stomas; it turns towards the Pañcadaśa Stoma, eighteen-months old calf among the cattle, Kṛta among the Yugas, eastern wind among the winds, Sānaga among the Ṛṣis."[9] He makes the sacrificer recite the formula, "Fathers and grandgfathers, far and near, may they guard us, may they protect us, in this Brahman class, in this ruling class, in this yearning, in this priesthood, in this rite, in this invocation of god,"[10] in regard to those (shoots) which are towards the east. He supresses those which are towards the south with the formula, "South among the quarters, summer of the seaons, Indra of the gods, rulerhood of the articles of wealth, Pañcadaśa of the Stomas which turns towards the Saptadaśa, two-years old cow among the cattle, the Trita among the Yugas, southward wind among the winds, Sanātana among the Ṛṣis."[9] He causes the sacrificer to recite the formula, "Fathers, grandfathers ...." in regard to those (shoots) which are towards the south. He suppresses those which are towards the west with the formula, "The west among the quarters, rainy season among the seasons, Viśve Devas among the gods, settlers as the article of wealth, Saptadaśa among the Stomas turning towards the Ekaviṁśa, three-years old cow among the cattle, Dvāpara among the Yugas, the westward wind among the winds, Ahabhūna among the Ṛṣis."[10] (He makes the sacrificer recite the formula, "Fathers, grandfathers ...).[10] He extends them towards the north with the formula, "The north among the quarters, autumn among the seasons, Mitra-Varuṇa among the gods, the serving class as the article of wealth. Ekaviṁśa among the stomas turning towards the Triṇava, the bull entering the fourth year among the cattle, Askanda (kali age) among the Yugas, northward wind among the winds, Pratna among the Ṛṣis."[10] (He makes the sacrificer recite the formula, "Fathers, grandfathers ....")[10] He extends them above with th formula, "The upward among the quarters, winter and cold seasons among the seasons, Bṛhaspati among the gods, splendour as the article of wealth, Triṇava among the Stomas turning towards the Trayastriṁśa, four-years old bull among the cattle. Abhibhu (end of the Kali age) among the ages, all-round blowing wind as the wind and Suparṇa as the Ṛṣi."[10] (He

8. TS IV.3.2.3
9. TS IV.3.3.1
10. TS IV.3.3.2

उदीची दिशामिति य उत्तरतो भवन्ति । ऊर्ध्वा दिशामिति य उपरिष्टात् । प्रदक्षिणं पर्यायातिता भवन्ति । ते वा एते प्रायणीयोदयनीययोरेव नियुक्ताः । दशमे ऽहःस्तदु रात्रिसत्रेषु । अप्यग्निष्टोम आमयाविन उपसृतो वा गृह्णीयादगदो हैव भवति ॥ २२ ॥ दशमः ॥

अथ वै भवत्युभये वा एते प्रजापतेरध्यसृज्यन्तेति ब्राह्मणमेव युवꣳ सुराममश्विनेति सौत्रामण्यामेव भवति । अथ वै भवतीयं वा अग्निहोत्री । इयं वा एतस्य निषीदति यस्याग्निहोत्री निषीदति । तामुत्थापयेदिति । स यस्याग्निहोत्री निषीदति तामुत्थापयत्युदस्थाद्देव्यदितिर्विश्वरूप्या-युर्यज्ञपतावधात् । इन्द्राय कृण्वती भागं मित्राय वरुणाय चेति । अथ वै भवत्यवर्तिं वा एषैतस्य पाप्मानं प्रतिख्याय निषीदति यस्याग्निहोत्र्युपसृष्टा निषीदति तां दुग्ध्वा ब्राह्मणाय दद्याद्यस्यान्नं नाद्यादिति । स यस्याग्निहोत्र्युपसृष्टा निषीदति तामेतदेव दुग्ध्वा ब्राह्मणाय ददाति । न चास्यात ऊर्ध्वमन्नमत्ति । अथ वै भवति पृथिवीं वा एतस्य पयः प्रविशति यस्याग्निहोत्रं दुह्यमानꣳ स्कन्दति । तदभिमन्त्रयेतेति । स यस्याग्निहोत्रं दुह्यमानꣳ स्कन्दति तदभिमन्त्रयते । यदद्य दुग्धं पृथिवीमसक्त यदोषधीरप्यसरद्यदापः । पयो गृहेषु पयो अघ्नियासु पयो वत्सेषु पयो अस्तु तन्मयीत्याह । पय एवात्मन्गृहेषु पशुषु धत्ते । अप उप-सृजत्यद्भिरेवैनदाप्नोतीति ब्राह्मणम् । अथ वै भवति यो वै यज्ञस्यार्तेनानार्तꣳ सꣳसृजत्युभे वै ते तर्ह्यार्च्छतः । आर्च्छति खलु वा एतदग्निहोत्रं यद्दुह्यमानꣳ स्कन्दति यदभिदुह्यादिति स यस्याग्निहोत्रं दुह्यमानꣳ स्कन्दति नैनदभि-दोग्धि । तदेव यादृक्कीदृक् च होतव्यम् । अथान्यां दुग्ध्वा पुनर्होतव्यम् ।

makes the sacrificer recite the formula, "Fathers, grandfathers ......)."[10] (The shoots) are turned around by the right.

These (shoots) are arranged in the Prāyaṇīya and Udayanīya (Atirātra) sacrifices. In the Rātrisattras they are arranged on the tenth day. One should arrange them even in the Agniṣṭoma performed by one suffering from a chronic illnes or by one approaching (death). He thereby becomes diseaseless.

XIV.23

It is indeed said, "These twofold (Devas and Asuras) were born from Prajāpati." So the Brāhmaṇa[1] says, (The Anuvāka beginning with *yuvam surāmam aśvinā*)...[2] concerns the Sautrāmaṇī sacrifce. It is indeed said, "The Agnihotra-cow is indeed this (earth). This (earth) plunges down for him whose Agnihotra-cow sits down when her calf has approached her. One should make her stand."[3] One causes the Agnihotra-cow to stand, when she has sat down when her calf has approached her, with the verse, "May Goddess Aditi, multi-coloured, providing share for Indra, Mitra and Varuṇa get up; may she grant (long) life to the sacrificer."[3] It is indeed said, "The Agnihotra-cow which sits down when her calf has approached her sits down indicating the evil scarcity. Having milked her, one should give her away to a brāhmaṇa whose food he should not eat."[4] One whose Agnihotra-cow sits down when her calf has approached her, milks her and gives her away to a brāhmaṇa. Hereafter he does not take food at his home. It is indeed said, "His milk goes to the rarth whose Agnihotra-milk, being milked, spills out. One should recite a formula over it."[5] One whose Agnihotra-milk, while being milked, spills out, recites over it the verse, "The milk which has fallen on the ground, which passed on to plants and water, may that milk be in our house, in our cows, in our calves and in me." So he says. "He holds the milk unto him, unto his house and cattle. He pours water. He acquires it through water." So says the Brāhmaṇa.[5]

It is indeed said, "Both the parts become injured for him who mixes the uninjured part of the sacrifice with the injured. The Agnihotra indeed becomes injured when, being milked, it spills out and one milks milk over the already milked one."[6] If one's Agnihotra-milk, when being milked spills out, one does not milk over the remaining part." Whatever quantity has remained one should offer it. Then having milked another cow, he should again offer the Agnihotra. Through the non-

1. TBr I.4.1
2. TBr I.4.2
3. TBr I.4.3.1
4. TBr I.4.3.2
5. TBr I.4.3.3
6. TBr I.4.3.4

अनार्तेनैवार्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति यद्युद्धुतस्य स्कन्देद्यत्ततो ऽहुत्वा पुनरेयाद्यज्ञं विच्छिन्द्यात् । यत्र स्कन्देत्तन्निषद्य पुनर्गृह्णीयादिति । स यत्रैव स्कन्दति तदेव स्थालीं निधायातिशिष्टमानीय पुनरभ्युन्नीय तदेव यादृक्कीदृक् च होतव्यम् । अथान्यां दुग्ध्वा पुनर्होतव्यम् । अनार्तेनैवार्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति वि वा एतस्य यज्ञश्छिद्यते यस्याग्निहोत्रे ऽधिश्रिते श्वान्तरा धावति । रुद्रः खलु वा एष यदग्निर्यद्गामन्वत्यावर्तयेद्रुद्राय पशूनपिदध्यात् । अपशुर्यजमानः स्याद्यदपो ऽन्वतिषिञ्चेदनाद्यमग्नेरापो ऽनाद्यमाभ्यामपिदध्यात् । गार्हपत्याद्भस्मादायेदं विष्णुर्विचक्रम इति वैष्णव्यर्चाहवनीयाद् ध्वꣳसयन्नुदद्रवेदिति । स वैष्णव्यर्चाहवनीयाद् ध्वꣳसयन्नुदद्रवति । यज्ञो वै विष्णुर्यज्ञेनैव यज्ञꣳ संतनोतीति ब्राह्मणम् । अथ भस्मना शुनः पदमपिवपति शान्त्या इति ब्राह्मणम् ॥ २३ ॥

अथ वै भवति नि वा एतस्याहवनीयो गार्हपत्यं कामयते नि गार्हपत्य आहवनीयं यस्याग्निमनुद्धृतꣳ सूर्यो ऽभिनिम्रोचति । दर्भेण हिरण्यं प्रबध्य पुरस्ताद्धरेदथाग्निमथाग्निहोत्रमिति । स यस्याग्निमनुद्धृतꣳ सूर्यो ऽभिनिम्रोचति दर्भेण हिरण्यं प्रबध्य परिकर्मी पूर्वः प्रतिपद्यते ऽन्वग्ब्राह्मण आर्षेय इध्मेनान्वगात्मनाग्निहोत्रेण । अथैतद्धिरण्यमाहवनीयस्यायतने सादयित्वापोद्धृत्य हिरण्यं प्रदक्षिणमावृत्येध्मं प्रतिष्ठापयति । अथ वै भवत्यग्निहोत्रमुपसाद्या तमितोरासीत । व्रतमेव हतमनुम्रियते । अन्तं वा एष आत्मनो गच्छति यस्ताम्यत्यन्तमेष यज्ञस्य गच्छति यस्याग्निमनुद्धृतꣳ

injured part, he removes the injured part of the sacrifice." So says the Brāhmaṇa.[6] It is indeed said, "If while (the Agnihotra-milk) spills out when carried forward, one comes back without making an offering out of it, he would violate the sacrifice. At the spot where it spills out, he should sit down and again take up (milk)."[7] At the spot where the milk has spilt out, he should keep down the vessel, bring into it the remaining milk, fill in the ladle again and offer it as it is. He should milk another cow and again make the offering. "He (thereby) removes the injured part of the sacrifice with the non-injured one." So says the Brāhmaṇa.[7]

It is indeed said, "The sacrifice of one becomes violated at whose Agnihotra (milk) while it has been kept on fire, a dog traverses in between (the Gārhapatya and the Āhavanīya). Rudra indeed is this Agni. If one makes a cow pass across, one would dispose the cattle to Rudra. The sacrificer would thereby be void of cattle. If he sprinkles water across, that water cannot be the food of Agni; he would be deemed as giving uneatable to the two Agnis. (Therefore) having taken ashes from the Gārhapatya, he should pass up to the Āhavanīya while scattering those ashes with the verse addressed to Viṣṇu, namely, "Viṣṇu traversed this, he stepped three steps. In his step covered with ashes, the entire world is wrapped."[8] "Viṣṇu indeed is sacrifice. He extends the sacrifice with sacrifice." So says the Brāhmaṇa.[9] "He covers the dog's footprints with the ashes." So says the Brāhmaṇa.[9]

XIV.24

It is indeed said, "His Āhavanīya desires to denounce the Gārhapatya, the Gārhapatya desires to denounce the Āhavanīya, on whose fire still not carried forward the sun sets. Having tied a piece of gold with a darbha-blade, he should carry it ahead and then carry the Agnihotra."[1] One, on whose Agnihotra still not carried forward the sun sets, should tie a piece of gold with a darbha-blade. An assistant moves ahead; a brāhmaṇa having Ṛṣi-ancesstors should follow him taking a faggot, and he himself should follow him with the Agnihotra. Having put down the piece of gold into the Āhavanīya fire-place, he lifts up the piece of gold, turns by the right and deposits the faggot. It is indeed said, "Having placed the Agnihotra, he should stand restraing his breath as long as he can. Thereby he as if dies following the violated vow. One who restrains his breath as if meets with an end of his life. One at whose Agnihora the sun sets while his (Āhāvanīya) fire is not yet

7. TBr I.4.3.5
8. TBr I.4.13.1
9. TBr I.4.3.6

1. TBr I.4.4.1

सूर्यो ऽभिनिम्रोचति । पुनः समन्य जुहोति । अन्तेनैवान्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति वरुणो वा एतस्य यज्ञं गृह्णाति यस्याग्निमनुद्धृतꣳ सूर्यो ऽभिनिम्रोचति । वारुणं चरुं निर्वपेत्तेनैव यज्ञं निष्क्रीणीत इति ब्राह्मणम् । अथ वै भवति नि वा एतस्याहवनीयो गार्हपत्यं कामयते नि गार्हपत्य आहवनीयं यस्याग्निमनुद्धृतꣳ सूर्यो ऽभ्युदेति । चतुर्गृहीतमाज्यं पुरस्ताद्धरेदथाग्निमथाग्निहोत्रमिति । स यस्याग्निमनुद्धृतꣳ सूर्यो ऽभ्युदेति चतुर्गृहीतेनाज्येन परिकर्मी पूर्वः प्रतिपद्यते ऽन्वग्ब्राह्मण आर्षेय इध्मेनान्वगात्मनाग्निहोत्रेण । अथैतदाज्यमाहवनीयस्यायतने सादयित्वापोद्धत्याज्यमथेध्मं प्रतिष्ठापयति । अथ वै भवति पराची वा एतस्मै व्युच्छन्ती व्युच्छति यस्याग्निमनुद्धृतꣳ सूर्यो ऽभ्युदेति । उषाः केतुना जुषतां यज्ञं देवेभिरिन्वितम् । देवेभ्यो मधुमत्तमꣳ स्वाहेति प्रत्यङ्निषद्याज्येन जुहुयात्प्रतीचीमेवास्मै विवासयतीति ब्राह्मणम् । अथ वै भवत्यग्निहोत्रमुपसाद्या तमितोरासीत । व्रतमेव हतमनुम्रियते । अन्तं वा एष आत्मनो गच्छति यस्ताम्यति । अन्तमेष यज्ञस्य गच्छति यस्याग्निमनुद्धृतꣳ सूर्यो ऽभ्युदेति । पुनः समन्य जुहोति । अन्तेनैवान्तं यज्ञस्य निष्करोतीति ब्राह्मणम् । अथ वै भवति मित्रो वा एतस्य यज्ञं गृह्णाति यस्याग्निमनुद्धृतꣳ सूर्यो ऽभ्युदेति । मैत्रं चरुं निर्वपेत्तेनैव यज्ञं निष्क्रीणीत इति ब्राह्मणम् । अथ वै भवति यस्याहवनीये ऽनुद्वाते गार्हपत्य उद्वायेद्यदाहवनीयमनुद्वाप्य गार्हपत्यं मन्थेद्विच्छिन्द्यात् । भ्रातृव्यमस्मै जनयेत् । यद्वै यज्ञस्य वास्तव्यं

carried forward, meets with the end of his sacrifice. Having again breathed in, he makes the offering. He compensates for the end of the sacrifice (as if) through his death." So says the Brāhmaṇa.[2]

It is indeed said, "Varuṇa attacks his sacrifice at whose Agnihotra-offering the sun sets while the (Āhavanīya) fire has not yet been carried forward. He should offer cooked rice to Varuṇa. Thereby he expiates for the sacrifice." So says the Brāhmaṇa.[3] It is indeed said, "His Āhavanīya desires to denounce the Gārhapatya and the Gārhapatya desires to denounce the Āhavanīya, at whose Agnīhotra-offering the sun rises while the (Āhavanīya) fire is not yet carried forward. He should carry ahead four spoonfuls of clarified butter, then the fire, then the Agnihotra."[3] If at the Agnihotra-offering the sun rises while the (Āhavanīya) fire is not yet carried forward,an assistant walks ahead together with four spoonfuls of clarified butter; a brāhmaṇa having Ṛṣi-ancestors follows him taking the faggot, and he himself follows taking the Agnihōtra. Having placed the clarified butter in the Āhavanīya fire-place and having taken it away, one lays down the faggot. It is indeed said, "The dawn dawns upon him so as not to return at whose Agnihotra the sun rises while the (Āhavnīya) fire is not yet carried forward. Having sat down to the rear, one should make the offering with the verse, "May the dawn enjoy through brightness the sacrifice adopted by the gods and the sweetest for the gods, svāhā." "Thereby (the dawn) shines so as to return for him." So says the Brāhmaṇa.[4] It is indeed said, "Having placed the Agnihotra, he should stand restraining his breath as long as he can. Thereby he as if dies following the violated vow. One who restrains his breath (as if) meets with an end of his life. He meets with the end of the sacrifice at whose Agnihotra the sun rises while the (Āhavanīya) fire is not yet carried forward. Having inhaled he makes the offering. He thereby compensates for the end of sacrifice (as if) through his death." So the Brāhmaṇa says.[5]

It is indeed said, "Mitra seizes his sacrifice at whose sacrifice the sun rises while the (Āhavanīya) fire is not yet carried forth. He should offer cooked rice to Mitra. Thereby he compensates for the sacrifice." So says the Brāhmaṇa.[5] It is indeed said, "The Gārhapatya possibly becomes extinguished while the Āhavanīya remains unextinguished. In such a case if one churns out the Gārhapatya without extinguishing the Āhavanīya, he would violate (his sacrifice). (That violated sacrifice) would create enmity for him. Whatever secular is done in respect of a sacrifice, Rudra follows it. If he finishes the rite with reference to the eastern (Āhavanīya)

2. TBr I.4.4.2
3. TBr I.4.4.3
4. TBr I.4.4.5
5. TBr I.4.4.6

क्रियते तदनु रुद्रो ऽवचरति । यत्पूर्वमन्ववस्येद्वास्तव्यमग्निमुपासीत । रुद्रो ऽस्य पशून्घातुकः स्यात् । आहवनीयमुद्वाप्य गार्हपत्यं मन्थेदिति । स आहवनीयमुद्वाप्य गार्हपत्यं मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु प्रजानन्निति। छन्दोभिरेवैनꣳ स्वाद्योनेः प्रजनयतीति ब्राह्मणम् । अथ वै भवति गार्हपत्यं मन्थति । गार्हपत्यं वा अन्वाहिताग्नेः पशव उपतिष्ठन्ते । स यदुद्वायति तदनु पशवो ऽपक्रामन्तीति। अथैनमुपतिष्ठत इषे रय्यै रमस्व सहसे द्युम्नायोर्जे पत्यायेति । अथैनमुपसमिन्द्धे सारस्वतौ त्वोत्सौ समिन्धाताꣳ सम्राडसि विराडसीति ॥ २४ ॥

अथ वै भवति वज्रो वै चक्रम् । वज्रो वा एतस्य यज्ञं विच्छिनत्ति यस्यानो वा रथो वान्तराग्नी याति । आहवनीयमुद्वाप्य गार्हपत्यादुद्धरेदिति। स आहवनीयमुद्वाप्य गार्हपत्यादिध्ममुद्धरति यदग्ने पूर्वं प्रभृतं पदꣳ हि ते सूर्यस्य रश्मीनन्वाततान । तत्र रयिष्ठामनुसंभरैतꣳ सं नः सृज सुमत्या वाजवत्येति । पूर्वेणैवास्य यज्ञेन यज्ञमनुसंतनोतीति ब्राह्मणम् । अथैनमुपतिष्ठते त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वितन्वत इति । अग्निः सर्वा देवता देवताभिरेव यज्ञꣳ संतनोतीति ब्राह्मणम् । अथाग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपति । अन्वाहार्यमासाद्यानड्वाहं ददाति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ वै भवति यस्य प्रातः सवने सोमो ऽतिरिच्यते माध्यंदिनꣳ सवनं कामयमानो ऽभ्यतिरिच्यत इति । स प्रातःसवने सोमे ऽतिरिक्ते प्राडयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिच इति ।

fire, he would be deemed to have worshipped secular fire. Rudra would kill his cattle. So having extinguished the Āhavaniya, he should churn out the Gārhapatya."[6] Having extinguished the Āhavanīya he churns out the Gārhapatya with the verse, "Jātavedas Agni is born here first from his birth-place. Knowing, may he carry oblation to gods with the assistance of Gāyatrī, Triṣṭubh and Jagatī. He produces him from his womb with the assistance of the metres." So says the Brāhmaṇa.[7] It is indeed said, "He churns out the Gārhapatya. Following the Gārhapatya the cattle reside with one who has set up the fires. If it becomes extinguished, following it the cattle leave him. [7] He prays to him (the Gārhapatya) with the formula, "Do thou be cherished with food, wealth, might, brilliance, vigour and lordship."[7] Then he adds fuel to it with the formula, "May the two springs of Sarasvatī flare thee; thou art sovereign ruler, thou art Virāj."[8]

XIV.25

It is indeed said, "The thunderbolt is indeed a wheel. The thunderbolt injures the sacrifice of one at whose fire-place a cart or a chariot passes betwen the two fires. Having extinguished the Āhavanīya, he should carry forward fire from the Gāhapatya."[1] Having extinguished the Āhavanīya he carries forward a firebrand from the Gārhapatya with the verse, "O Agni, thy former place which extended itself following the rays of the sun, on that place do thou furnish this (fire) equipped with wealth. Grant us good intention together with strength."[1] He joins his sacrifce with his former sacrifice." So says the Brāhmaṇa.[1] He then prays tohim with the verse, "O Agni, thou art well known, an agreeable Hotṛ to be chosen by all. Men perform sacrifce by means of thee."[2] "Agni is all deities; through the deities he attains the continuity of the sacrifice." So says the Brāhamaṇa.[1] Then he pours out paddy for a cake on eight potsherds to Pathikṛt Agni. Having placed the Anvāhārya cooked rice (within the altar) the sacrificer gives away an ox. The Iṣṭi is concluded in the prescribed manner.

It is indeed said, "If the Soma-juice is left over after the morning pressing, it remains longing for the Midday-pressing."[3] When the Soma is left over after the morning pressing, while moving forward he says, "Do you fill in the goblets following the Hotṛ's goblet; O Unnetṛ, fill up the entire Soma-juice, do not keep

6. TBr I.4.4.7
7. TBr I.4.4.8
8. TBr I.4.4.9

1. TBr I.4.4.10
2. TBr II.4.1.6; I.4.4.10
3. TBr I.4.5.1

होतृचमसमेव प्रथममुन्नयन्ति यथोपपादमितरान् । सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति। स्तुवते । तदेतद्गायत्रꣳ साम पञ्चदशं गौर्धयति मरुतामिति धयद्वतीषु कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । समानमत ऊर्ध्वम् । अथ वै भवति यस्य माध्यंदिने सवने सोमो ऽतिरिच्यत आदित्यं तृतीयसवनं कामयमानो ऽभ्यतिरिच्यत इति । स माध्यंदिने सवने सोमे ऽतिरिक्ते प्राञयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नयन्ति यथोपपादमितरान्। सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति। अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । तदेतद्गौरीवितꣳ साम सप्तदशं बण्महाꣳ असि सूर्येत्येतासु कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । समानमत ऊर्ध्वम् । अथ वै भवति यस्य तृतीयसवने सोमो ऽतिरिच्येतोक्थ्यं कुर्वीत । यस्योक्थ्ये ऽतिरिच्येतातिरात्रं कुर्वीत । यस्यातिरात्रे ऽतिरिच्यते तं वै दुष्प्रज्ञानमिति। अतिरात्रे ऽतिरिक्ते प्राञयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नयन्ति यथोपपादमितरान्। सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति। अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । तदेतद्बृहत्सामैकविꣳशं वैष्णवीषु शिपिविष्टवतीषु कुर्वन्ति । होत्र एषोत्तमेति प्राहुः । समानमत ऊर्ध्वम् ॥ २५ ॥

इति नु छन्दोगबह्वृचेषु कामयमानेषु । ते चेन्न कामयेरन्प्रातःसवने ऽतिरिक्ते याꣳ स्थालीमलꣳ राज्ञे ऽतिशिष्टाय मन्यते तस्या उपरिष्टादाग्रयणमानीयाधस्तादुपगृह्णाति । त्रिरभिविष्यन्दयति । सो ऽभिविष्यन्दमानः सर्व आग्रयणः संपद्यते । तं त्रिरभिहिंकृत्य परिमृज्य सादयति । माध्यंदिने सवने ऽतिरिक्ते तथैव याꣳ स्थालीमलꣳ राज्ञे ऽतिशिष्टाय मन्यते तस्या

back." The Hotṛ's goblet is filled in first and then the others at one's will. After having filled in the entire Soma, they place (the goblets) on the Uttaravedi. Having touched water, having taken two darbha-blades, restraining speach and having hastened to the west, he introduces the chanting of the Stotra. (The Udgātṛs) chant the Stotra. They chant this Gāyatra Sāman in Pañcadaśa Stoma on the Dhayadvatī-verses beginning with *gaur dhayati marutām*.. They say to the Hotṛ, "This is the last verse." The subsequent rite is similar. It is indeed said, "If the Soma-juice is left over after the Midday pressing, it remains longing for the Third pressing dedicated to the Ādityas.[4] If the Soma is left over at the Midday pressing, while moving towards the east, he says, "Do you fill in (the goblets) following the Hotṛ's goblet; O Unnetṛ, do thou finish the entire Soma; do not keep back." The Hotṛ' goblet is filled in first, and then the others at will. Having filled up the entire Soma, they keep (the goblets) on the Uttaravedi. Having touched water, having taken two darbha-blades, restraining speech and having hastened to the west, he introduces the chanting of the Stotra. (The Udgātṛs) chant the Stotra. They chant the Gaurivita Sāman in seventeen Stomas based on the verses beginning with *baṇ mahāṅ asi sūrya*. They say to the Hotṛ, "This is the last one." The subsequent procedure is similar.

It is indeed said, "If the Soma-juice is left over at the end of the third prssing, one should perform the Ukthya. If it is left over ar the end of the Ukthya sacrifice, one should perform the Atirātra. If the Soma is left over at the end of the Atirātra, the contingency becomes difficult of solution. If Soma is left over at the end of the Atirātra, while moving towards the east he says, "Do you fill in (the goblets) following the Hotṛ's goblet; O Unnetṛ, do thou take up the entire Soma; do not keep back." The Hotṛ's goblet is filled up first, then the others at will. Having filled up the entire Soma, they place (the goblets) on the Uttaravedi. Having touched water, taking two darbha-blades, restraining speech and having hastened to the west, he introduces the Stotra. (The Udgātṛs) chant (the Stotra). They chant this Bṛhat Sāman in Ekaviṁśa Stoma based on the verses addressed to Śipiviṣṭa Viṣṇu. They say to the Hotṛ, "This is the last one." The subsequent procedure is similar.

XIV.26

This is if the priests belonging to the Sāmaveda and Ṛgveda so desire. If they do not agree, in the contingency of Soma being left over at the morning pressing, he procures a vessel capable of accomodating the left over Soma, pours into it from above the Soma in the Āgrayaṇa vessel. He makes it flow down continuously for a long time. That entire Soma which flows down becomes the Āgrayaṇa draught. Having uttered *hiṁ* thrice ovet it, he clasnses (the vessel) around and places it on

4. TBr I.4.5.2

उपरिष्टादाग्रयणमानीयाधस्तादुपगृह्णाति । त्रिरभिविष्यन्दयति । सो ऽभिविष्यन्दमानः सर्व एवाग्रयणः संपद्यते । तं तथैव त्रिरभिहिंकृत्य परिमृज्य सादयति। तृतीयसवने ऽतिरिक्ते हारियोजनमेवात्राभिविष्यन्दयति। न हि पुनर्ग्रहणं विद्यते । अथातो ध्रुवस्यैव परिहीणस्य मीमाꣳसा । ऐन्द्राग्निभ्यामेनमृग्भ्यां परिगृह्य जुहुयादिन्द्राग्नी वै देवानां पुनःपुनरभ्युपाकारं यजामह इत्येतदेकम्। अश्विनीभ्यामेनमृग्भ्यां परिगृह्य जुहुयात्। अश्विनौ वै देवानां भिषजौ ताभ्यामेवास्मै भेजषं करोतीत्येतदेकम् । वैष्णवीभ्यामेनमृग्भ्यां परिगृह्य जुहुयात् । यद्वै यज्ञस्यातिरिच्यते विष्णुं तच्छिपिविष्टमभ्यतिरिच्यत इत्येतदेकम्। अवभृथेनैनꣳ सहाभ्यवहरेत् । यथा मेऽन्यानि सोमलिप्तानि पात्राण्येवं म एव भविष्यतीत्येतदेकम् । बर्हिषैनꣳ सहाभ्युपोषेदेष वा अग्निर्वैश्वानरो यत्प्रदाव्यः । अग्रय एष वैश्वानराय गृह्यते। ध्रुव एवमग्नौ वैश्वानरे हुतो भविष्यतीत्येतदपरम्। अथ पुनर्दीक्षते । यज्ञो ह वै यज्ञस्य प्रायश्चित्तिः । इति न्वेकाहयाजिनः । अथ सत्रिणाम् । मार्जालीये परिष्यन्दं निष्यन्दनवन्तं कृत्वा तदेनं निनयन्ति । श्वो भूते हि ते सोष्यन्तो भवन्ति ॥ २६ ॥ एकादशः ॥

उक्तः सꣳसवः। अथ वै भवत्यार्तिं वा एते नियन्ति येषां दीक्षितानां प्रमीयते । तं यदववर्जेयुः क्रूरकृतामिवैषां लोकः स्यात् । आहर दहेति ब्रूयादिति । दीक्षितं चेदुपतपद्विन्देदाग्नीध्रीयशयनो ह भवति । तदस्मै भक्षानाहरन्ति यावदलं भक्षाय मन्यते । स यद्यु हागदो भवति पुनरैति । यद्यु वै प्रैति सर्वेभ्यो ऽग्निभ्यो ऽङ्गारान्निर्वर्त्यारण्योरग्नीन्समारोह्यान्तरेण चात्वालोत्करावुदङ्ङुपनिर्हृत्य तेनैनं दहेयुः । तं त्रिरात्रेण शीतीकृत्वा संचिनुयुस्ते तथाकृतेन षडहसꣳस्थां काङ्क्षेयुः । अथ सꣳस्थिते षडहे

the ground. If (the Soma is left over after the Midday pressing, he similarly takes up a vessel capable of accomodating the left over Soma, pours into it from above the Soma in the Āgrayaṇa vessel. He makes it flow down continuously for long. That entire Soma whixh flows down becomes the Āgrayaṇa draught. Having uttered *him* thrice over it, he cleanses the vessel around . If (the Soma) is left over after the third pressing, he causes the Hāriyojana cup to flow down. There is no further taking up of draughts.

Now the discussion about the Dhruva draught being lost. Having taken it with two verses addressed to Indra-Agni, he makes the offering with the intention that "We shall offer to Indra-Agni among the gods invoking again and again." This is one view. One should offer having taken it with two verses addressed to the Aśvins. Aśvins are the physicians of gods. Through them he provides remedy for him. This is one view. He should offer having taken it with two verses addressed to Viṣṇu. Whatever is left over of the sacrifice, it is meant for Śipiviṣṭa Viṣṇu. This is one view. One should dispose of it along with the Avabhṛtha thinking "Just as my other utensils besmeared with Soma are disposed, similarly this also will be disposed." This is one view. One should burn it along with the sacrificial grass. The conflagration is indeed Vaiśvānara Agni. It is taken for Vaiśvānara Agni. In this manner the Dhruva vessel will be deemed to have been offered into Vaiśvanara Agni. This is another view. Then the sacrificer again becomes initiated. Sacrifice is indeed the expiation for a sacrifice. This applies to one performing an Ekāha sacrifice. Now for the Sattrins. Having formed a current with a gush on the Mārjālīya mound, they pour it down there. Next day they do the pressing.

XIV.27

The Saṁsava has been explained (in the next Anuvāka).[1] It is indeed said, "Those initiated out of whom somebody becomes deceased meet with injury. If they disregard him, they would meet with the world of those who are evil- doers. One should say (to his descendant), "Do thou carry him and cremate."[2] If an initiated becomes ill, he is made to lie down in the Āgnīdhra-chamber. His Soma-portions are brought over to him as long as he is capable of consuming . If he becomes free from disease, he rejoins the Sattra. If he dies, having drawn embers from all fires, having consigned (his) fires into kindling woods, having taken out (the dead body) towards the north inbetween the Cātvāla and the rubbish-heap, they should cremate him with that fire. Having allowed the pyre to be cooled down after three nights, they should collect (his bones). Through these rites they should await the

1. TBr I.4.6
2. TBr I.4.6.5

ऽस्थिकुम्भं याचति । तस्मिन्संचितमवधाय तं दक्षिणतो वेद्यै निधाय सर्पराज्ञिया ऋग्भि स्तुयुः । इयं वै सर्पतो राज्ञी । अस्या एवैनं परिददति। व्यृद्धं तदित्याहुर्यत्स्तुतमननुशस्तमिति । होता प्रथमः प्राचीनावीती मार्जालीयं परीयाद्यामीरनुब्रुवन्सर्पराज्ञीनां कीर्तयेदिति । तेषां तथा परीतानामध्वर्युर्जघन्यः पर्येति । अथ यज्ञोपवीतं कृत्वा यथेतं त्रिः पुनः प्रतिपरियन्ति। तेषां तथा परीतानामध्वर्युः पूर्वः पर्येति । अथैनमादायन्तरेण चात्वालोत्करावश्मानं चास्थिकुम्भं च निधायाद्भिरवोक्षत्यप नः शोशुचदघमिति । तस्मिन्मैत्रावरुणाग्रान्ग्रहान्गृह्णन्ति । अथातिशिष्टꣳ सत्रस्यासते । तस्यावभृथवेलायामस्थिकुम्भं निधायाद्भिरवोक्षति । एतदवभृथ उ वैवैष भवति । अपि वा यो ऽस्य स्वो नेदिष्ठी स्यात्तस्य स्थाने तं दीक्षयेत् । संवत्सरे ऽस्थीनि याजयन्त्यथ वै भवति ॥ २७ ॥

असुर्यं वा एतस्माद्वर्णं कृत्वा पशवो वीर्यमपक्रामन्ति यस्य यूपो विरोहति त्वाष्ट्रं बहुरूपमालभेतेति । सत्रिणां चेद्यूपो विरोहेत्संप्रच्छिद्यास्य चषालꣳ सवनीयस्य त्वाष्ट्रमुपालम्भ्यं कुर्युरपि वा त्वाष्ट्रं ब्रह्मौदनꣳ श्रपयित्वैताः शाखाः प्रवृश्चेयुः प्र वा तक्ष्णुयुरपि वा त्वाष्ट्रीः स्रुवाहुतीर्हुत्वैताः शाखाः प्रवृश्चेयुः प्र वा तक्ष्णुयुरपि वा त्वाष्ट्रे त्वष्ट्र इत्येव ब्रूयादिति । अथ वै भवत्यार्तिमेते नियन्ति येषां दीक्षितानामग्निरुद्वायति । यदाहवनीय उद्वायेद्यत्तं मन्थेद्विच्छिन्द्यात् । भ्रातृव्यमस्मै जनयेत् । यदाहवनीय

conclusion of the (ongoing) Ṣaḍaha. At the conclusion of the Ṣaḍaha (the Adhvaryu) asks for a pitcher for the bones. Having poured the gathered bones into is and having kept that pitcher to the south of the altar, the Udgātṛs should chant the stotra based on Sarparājñī Ṛks. "This (earth) is the queen of the crawling ones. They assign him to her. Defective is it, they say, which is the chanting not followed by the reciting of the Śastra. The Hotṛ, suspending his sacred cord over the right shoulder and under the left arm, should go round the Mārjālīya mound first, reciting the verses addressed to Yama. He should then recite the Sarparājñī verses."[3] The Adhvaryu goes around the last of all those similarly going around. Having suspended the sacred cord over the left shoulder, they go the other way round thrice. The Adhvaryu goes around first of all those similarly going the other way round.

Having taken it (=the pitcher of bones), having kept down a stone and the pitcher of bones between the Cātvāla and the rubbish-heap, he sprinkles water (over them) with the verse, "O Agni, do thou burn away our evil; purify the wealth; burn away the evil; to Mṛtyu svāhā."[4] In that (Soma-offering) they take up the draughts with that for Mitra-Varuṇa to be the first. Then they go through the remaining part of the Sattra. At the time of its Avabhṛtha (the Advaryu) keeps down the pitcher of bones and sprinkles it with water. This becomes his (deceased Sattrin's) Avabhṛtha. Or otherwise one should initiate in his place his nearest relative. At the end of the year the bones are made to make the offering.

It is indeed said:

XIV.28

"Cattle and valour leave him after having transferred their form to the Asuras in whose sacrifice the sacrificial post shoots out. (Such a sacrificer) should offer a variegated animal to Tvaṣṭṛ."[1] If the sacrificial post of the Sattrins shoots out, one should cut off the Caṣāla on it, and offer the Savanīya animal to Tvaṣṭṛ. Or having cooked Brahmaudana for Tvaṣṭṛ, they should either cut off its twigs or fashion (the post). Or having offered spoonfuls to Tvaṣṭṛ, one should cut off the twigs or fashion (the post). Or he should simply say, "To Tvaṣṭṛ what belongs to Tvaṣṭṛ."

It is indeed said, "The initiated ones whose fire becomes extinguished meet with calamity. If the Āhavanīya becomes extinguished and if one churns it, it would violate (the sacrifice); it would create enemies for him. If the Āhavanīya becomes

3. TBr I.4.6.5-6
4. TĀ VI.10

1. TBr I.4.7.1

उद्वायेदाग्नीध्रीयादुद्धरेत् । यद्याग्नीध्रीय उद्वायेद्गार्हपत्यादुद्धरेत् । यद्गार्हपत्य उद्वायेदत एव पुनर्मन्थेत् । अत्र वाव स निलयते । यत्र खलु वै निलीनमुत्तमं पश्यन्ति तदेनमिच्छन्ति । यस्माद्दारोरुद्वायेत्तस्यारणी कुर्यात् । क्रुमुकमपि-कुर्यादिति । स यस्माद्दारोरुद्वायति तस्यारणी कृत्वा क्रुमुकशकलमन्ववधाय तान्येवावक्षाणानि संनिधाय मन्थेदिति । स तान्येवावक्षाणानि संनिधाय मन्थतीतः प्रथमं जज्ञे अग्निः स्वाद्योनेरधि जातवेदाः । स गायत्रिया त्रिष्टुभा जगत्या देवेभ्यो हव्यं वहतु प्रज़ानन्निति । छन्दोभिरेवैनꣳ स्वाद्योनेः प्रजनयति ब्राह्मणम् ॥ २८ ॥

अथ यद्याहवनीयगार्हपत्यावुद्वायेयातां गार्हपत्यं मथित्वाग्नी-ध्रीयादाहवनीयमुद्धरेद्यद्याग्नीध्रीयगार्हपत्यावुद्वायेयातां गार्हपत्यं मथि-त्वाग्नीध्रीयमुद्धरेत् । अथ यद्याग्नीध्रीयाहवनीयावुद्वायेयातां गार्हपत्या-दाग्नीध्रीयमुद्धृत्य तत आहवनीयमुद्धरेत् । अथ यदि सर्व एवोद्वायेयुर्गार्हपत्यं मथित्वाग्नीध्रीयमुद्धृत्य तत आहवनीयमुद्धरेदिति । अथ वै भवति गार्हपत्यं मन्थति । गार्हपत्यो वा अग्नेर्योनिः । स्वादेवैनं योनेर्जनयति । नास्मै भ्रातृव्यं जनयतीति ब्राह्मणम् । अथ वै भवति यस्य सोम उपदस्येत्सुवर्णꣳ हिरण्यं द्वेधा विच्छिद्यर्जीषे ऽन्यदाधूनुयाज्जुहुयादन्यदिति। स यस्य सोम उपदस्यति तत्सुवर्णꣳ हिरण्यं द्वेधा विच्छिद्यर्जीषे ऽन्यदाधूनोति मुख्ये चमसे ऽन्यदवधाय जुहोति । सोममेवाभिषुणोति सोमं जुहोतीति ब्राह्मणम् । अथ वै भवति सोमस्य वा अभिषूयमाणस्य प्रिया तनूरुदक्रामत्तत्सुवर्णꣳ हिरण्यमभवद्यत्सुवर्णꣳ हिरण्यं कुर्वन्ति प्रिययैवैनं तनुवा समर्धयन्तीति ब्राह्मणम् । अथ वै भवति यस्याक्रीतꣳ

extinguished, one should carry forth fire from the Āgnīdhrīya fire. If the Āgnīdhrīya fire becomes extinguished, one should carry forth from the Gārhapatya. If the Gārhapatya becomes extinguished, one should churn out fire at its place. Herein it becomes merged. Where they perceive a precious thing disappearing, there only they try to find it. One should prepare kindling woods from that wood from which (the fire) becomes extinguished. One should prepare them even out of the Krumuka wood."[2] One should get prepared kindling woods out of that wood from which the fire becomes extinguished, put down a chip, collect together the burnt embers and churn out. Having put together the burnt embers, he churns out with the verse, "Jātavedas Agni is born here first from his birth-place. Knowing, may he carry oblation to gods with the assistance of Gāyatrī, Triṣṭubh and Jagatī." "He produces him from his womb with the assistance of the metres."[3] So says the Brāhmaṇa.

XIV.29

If the Āhavanīya and the Gārhapatya become extinguished, having churned out the Gārhapatya, one should carry forth the Āhavanīya from the Āgnīdhrīya. If the Āgnīdhrīya and the Gārhapatya become extinguished, having churned out the Gārhapatya one should carry forth the Āgnīdhrīya. If the Āgnīdhrīya and the Āhavanīya become extinguished, having carried forth the Āgnīdhrīya from the Gārhapatya, one should carry forth the Āhavanīya from that (Āgnīdhrīya). If all the fires become extinguished, having churned out the Gārhapatya, and having carried forth the Āgnīdhrīya, one should carry forth the Āhavanīya from that (Āgnīdhrīya). It is indeed said, "He churns out the Gārhapatya. Gārhapatya is indeed the birth-place of Agni. He generates him from his womb. He does not create enemy for him." So says the Brāhmaṇa.[1]

It is indeed said, "One whose Soma-juice is exhausted, should make two parts of a piece of gold, stir one part into the residue of Soma and offer another on the fire."[2] One whose Soma-juice becomes exhausted should make two parts of piece of gold, stir one part into the residue of Soma, and offer another having put it into the principal goblet. "He presses Soma and offers Soma," So says the Brāhmaṇa.[2] It is indeed said, "The beloved body of the Soma being pressed passed upwards. It became gold. In that they stir gold into it, they furnish it with a beloved body." So

2. TBr I.4.7.1-3
3. TBr I.4.4.8

1. TBr I.4.7.3-4
2. TBr I.4.7.4

सोममपहरेयुः क्रीणीयादेव । सैव ततः प्रायश्चित्तिरिति ब्राह्मणम् । अथ वै भवति यस्य क्रीतमपहरेयुरादाराꣳश्च फाल्गुनानि चाभिषुणुयादित्यादाराः क्षुद्रतृणानि फाल्गुनानि हैमवतानि । तेषामलाभे श्वेतकानां प्रतिनिधिः । विज्ञायते तृतीयस्यामितो दिवि सोम आसीत्तं गायत्र्याहरत् । तस्य पर्णमच्छिद्यत। तत्पर्णो ऽभवत्तत्पर्णस्य पर्णत्वमिति । तस्मात्पर्णत्सरूणामेवाभिषवः कार्य इति ।शृतेन प्रातःसवने श्रीणीयादिति। शृतमेतद्भवति । दध्ना मध्यंदिन इति । दध्येतद्भवति । नीतमिश्रेण तृतीयसवन इति । विमथितꣳ सपिलकमुद्धृतं प्राङ्नवनीतभावादिति । एतदाचकक्षते । ऽग्निष्टोमः सोमः स्याद्रथन्तरसामा । य एवर्त्विजो वृताः स्युस्त एनं याजयेयुरिति । त एवैनं याजयन्ति । एकां गां दक्षिणां दद्यादिति। एकां गामत्र दक्षिणां ददाति । यदिह दास्यन्भवति तदमुत्र ददाति पुनः सोमं क्रीणीयात् । यज्ञेनैव तद्यज्ञमिच्छति । सैव ततः प्रायश्चित्तिरिति ब्राह्मणम्। अथ वै भवति सर्वाभ्यो वा एष देवताभ्यः सर्वेभ्यः कामेभ्यः सर्वेभ्य स्तोमेभ्यः सर्वेभ्यश्छन्दोभ्यः सर्वेभ्यः पृष्ठेभ्य आत्मानमागुरते यः सत्रायागुरते । एतावान्खलु वै पुरुषो यावदस्य वित्तम् । सर्ववेदसेन यजेतेत्यतिरात्रं विश्वजितमुपयन्ति । अथात्र सर्ववेदसं ददाति । सर्वपृष्ठो ऽस्य सोमः स्यात् । सर्वाभ्य एव देवताभ्यः सर्वेभ्यः कामेभ्यः सर्वेभ्य स्तोमेभ्यः सर्वेभ्यश्छन्दोभ्यः सर्वेभ्यः पृष्ठेभ्य आत्मानं निष्क्रीणीत इति ब्राह्मणम् ॥ २९ ॥

पवमानः सुवर्जन इति सौत्रामण्यामेष भवति । ब्राह्मणमुत्तरम् । अथ वै भवति तस्माद्वैश्वदेवेन यजमानः संवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशासीत । तस्माद्वरुणप्रघासैर्यजमानः परिवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशासीत । तस्मात्साकमेधैर्यजमान इदावत्सरीणाꣳ स्वस्तिमाशास्त

says the Brāhmaṇa.[3] It is indeed said, "If Soma is stolen away while it is not yet formally purchased, one should purchase (another Soma). That is the expiation therefor." So says the Brāhmaṇa.[4] It is indeed said, "If the purchased Soma is stolen away, one should press Ādāra and Phālguna plants,"[4] Ādāra is inferior grass. The Phālguna plants grows on the Himalayas. If they are not available, white plants should be used as the substitute. It is indeed said, "Soma grew in the third world from here. Gāyatrī brought it. Its leaf fell down. It became the Parṇa tree (*Butea frondosa*). This is why Parṇa is so called. Therefore one should press the stalks of leaves of Parṇa. "One should mix up (the juice) with hot milk in the morning pressing."[5] That becomes hot milk. "With curds at the Midday pressing."[5] It becomes the curds. "With the curds not yet made into butter at the third pressing."[5] It is said to be the curds which is churned and extracted together with exhuberances before they reach the stage of butter. "The Soma-sacrifice should be the Agniṣṭoma characterised by the Rathantara Pṛṣṭha. The kriests who have been chosen should perform his sacrifice."[6] Those very priests cause him to offer the sacrifice. "(The sacriicer) should give away one cow as the Dakṣiṇā.[6] He gives one cow as Dakṣiṇā in this sacrifice. The Dakṣiṇā which he had proposed for this sacrifice, he should give away in the next sacrifice. "He should again purchase Soma. Through the subsequent sacrifice he is deemed to have performed the (genuine) sacrifce. That is the expiation." So says the Brāhmaṇa.[6]

It is indeed said, "One who proclaims his intention to perform a Sattra expresses his intention with regard to all deities, all desires, all Stomas, all metres, and all Pṛṣṭhas. A man is that much what is his wealth. (Therefore) one should perform a Soma-sacrifice involving his entire property as Dakṣiṇā."[6] They perform the Viśvajit Atirātra. In this sacrifice one gives away all his belongings. "His Soma-sacrifce is characterised by all Pṛṣṭhas. Thereby he redeems himself from all deities, all desires, all Stomas, all metres and all Pṛṣṭhas." So says the Brāhmaṇa.[6]

XIV.30

(The Anuvāka[1] beginning with) *pavamānaḥ suvarjanaḥ* is employed in the Sautrāmaṇī sacrifice.[2] The next Anuvāka[3] is its Brāhmaṇa. It is indeed said,

3. TBr I.4.7.4-5
4. TBr I.4.7.5
5. TBr I.4.7.6
6. TBr I.4.7.7

1. TBr I.4.8
2. BaudhŚS XVII.36
3. TBr I.4.9

इत्याशासीत। तस्माच्छुनासीरीयेण यजमानोऽनुवत्सरीणाꣳ स्वस्तिमाशास्त इत्याशासीतेति । अथ वै भवत्यग्रेः कृत्तिकाः शुक्रं परस्ताज्ज्योतिरवस्तादिति नक्षत्रेष्टकाभिर्विकल्पन्त इति ब्रुवते । अथ वै भवति यत्पुण्यं नक्षत्रं तद्वट्कुर्वीतोपव्युषमिति प्रातः कुर्वीत । संगवे कुर्वीत । मध्यंदिने कुर्वीतापराह्णे कुर्वीत । सायं कुर्वीत । यावति तत्र सूर्यो गच्छेद्यत्र जघन्यं पश्येत्तावति कुर्वीत । यत्कारी स्यात्पुण्याह एव कुरुत इति । ब्राह्मणमुत्तरे ब्राह्मणमुत्तरे ॥ ३० ॥ द्वादशः ॥

॥ इति चतुर्दशः प्रश्नः ॥

"Therefore one performing the Vaiśvadevaparvan (of the Cāturmāsyas) should ask for a blessing as expressed in the formula, "He seeks blessing lasting for a year."[4] "Therefore the sacrificer performing the Varuṇapreghāsaparvan seeks blessing expressed in the formula, 'He seeks blessing lasting for a Parivatsara.'[5] "Therefore the sacrificer performing the Sākamedhaparvan seeks blessing expressed in the formula,'He seeks blessing lasting for an Idāvatsara.'[5] "Therefore the sacrifcer performing the Śunāsīyaparvan seeks the blessing expressed in the formula, 'He seeks blessing lasting for an Anuvatsara.'[6]

It is inde said, "Kṛttikās belong to Agni; the bright beyond, the flame below."[7]—These formulas are optionally employed in connection with the piling up of Nakṣatra-bricks. It is indeed said, "That which is an auspicious constellation at the appearance of dawn, one should indeed adopt it."[8] One may adopt the period in the morning, at the time when the cows are gathered together; at midday; in the afternoon; in the evening. "One may adopt that period at which he would perceive the sun to the east of the constellation. Whatevr one performs (at that period) he is deemed to have performed it on an auspicious day."[9] The next two Anuvākas[9] are the Brāhmaṇa.

CHAPTER XIV ENDS.

4. TBr I.4.10.1
5. TBr I.4.10.2
6. TBr I.4.10.3
7. TBr I.5.1
8. TBr I.5.2.1
9. TBr I.5.2.3

अश्वमेधेन यक्ष्यमाणो भवति राजा विजिती सार्वभौमः । स एतद्दे-वयजनं जोषयत आश्विनं प्रागाश्विनं दक्षिणाश्विनं प्रत्यगाश्विनमुदक् । छिन्दन्ति वृक्षान्प्र स्थलानि भिन्दन्ति प्रति निम्नान्पूरयन्ति किꣳशारूणि निरस्यन्ति । नदीनां तीर्थानि सर्वतःप्रस्रवणानि पल्वलानि कुर्वन्ति । अथैतौ ह्रदौ मध्यतो देवयजनस्य जोषयते सꣳस्राविणावनुपदासिनौ पुण्यनामानौ यद्येवं विन्दन्ति । यद्यु वा एवं न विन्दन्ति खात्वैनावभिवाह्याभिर्वाभिहार्याभिर्वाद्भिः पूरयन्ति । यथा त्वैव सꣳस्राविणावनुपदासिनौ पुण्यनामानौ भवतस्तथा । तावपरेण मध्यतो देवयजनं जोषयते द्विस्तावद्यथाग्रेर्विधायाम् । तच्छालां कुर्वन्ति प्राचीनवꣳशां दिक्ष्वतीकाशां दक्षिणतो वर्षीयसीम् । तस्यै दक्षिणतो ऽश्वशालां कुर्वन्ति। तदश्वत्थानाꣳ श्लीषाणामवाचीनाग्राणामश्वव्रजं कुर्वन्ति । अथास्यैते संभारा उपक्लृप्ता भवन्त्यश्वो रूपीयो यो ऽस्य सदश्वानाꣳ सत्तमस्तस्यान्ये ऽपरिमिता निरमणा निरष्टाः कृष्णश्च श्वा चतुरक्षो द्वौ दासावनुजायै च पुत्रो ऽन्वाधेयायै च जरत्पूर्वा चैषीकश्चाभ्यूहः सैध्रकं च मुसलं पौꣳश्चलेयश्च चत्वारि शतानि गोप्तृणाꣳ शतं तल्प्यानाꣳ राजपुत्राणाꣳ शतमराज्ञामुग्राणाꣳ शतꣳ सूतग्रामणीनाꣳ शतं क्षत्तसंग्रहीतृणां चत्वारो महान्त ऋत्विजः । तानन्वितरे । तान्काले ऽपदातीन्समावहन्ति ॥ १ ॥

CHAPTER - XV

AŚVAMEDHA

XV.1

A king who has conquered all over and is a sovereign performs the Aśvamedha sacrifice. He chooses a sacrificial place which leaves towards the east, towards the south, towards the west and towards the north as much space as a horse would traverse in a day. (Within this area) trees are cut, upheavals are levelled, cavities are filled up and beards of corn are removed. Rivers are provided with steps and tanks with effusions on all sides. The sacrificer chooses two tanks which lie within the sacrificial place, which are flowing together, are non-drying and have auspicious names, if such ones are available. If they are not available, they should be dug up and should be filled with water flowing into them or being carried over so that they flow together, and become non-drying and should bear auspicious names. To their west and in the middle he chooses the sacrificial place two times bigger than that to be measured for a sacrificial place involved in piling up of the fire-altar. There a shed is prepared with its central beam pointing towards the east, with openings in the quarters and higher towards the south. To its south a shed for horses is constructed, Therein is prepared a stable for the horse out of the branches[1] of *Ficus religiosa* with their tips downwards.

The following materials are procured for him: a well-shaped horse which may be the best of his (= sacrificer's) good horses, its other companions which are worn out and emasculated, a black four-eyed dog, two attendants - a son of his paternal aunt and another of his maternal aunt, a cord for tying,[2] a broom made of reeds, a pestle of Sidhraka wood, the son of a harlot, four hundred guardians - a hundred princes worthy of coach, a hundred brave persons who are not of the ruling class, a hundred charioteers and village-chiefs, and a hundred attendants and accounts-officers, four chief priests and the others following them. They (all the priests) are brought over at the proper time (in a conveyance) not walking.

1. The meaning of the word *ślīṣa* is not certain.
2. The word *jaratpūrvā* is obscure. The Karmāntasūtra (BaudhŚS XXVI. 10) explains, *upadhānarajjur evai'ṣo'ktā bhavati.* ApŚS X.3.9 has employed the word *peśas* which is explained by Kapardisvāmin in his bhāṣya as *sauvarṇa.* Caland translates as a piece with embroidered things. VādhŚS XI. 1.41; 4.13 has the same word *jaratpūrvā.*

आ सुब्रह्मण्यायाः । चतुष्टयीरापो दिग्भ्यः संभृताश्चतुरःसाहस्रान्निष्कान्सुवर्णरजतौ च रुक्मौ द्वे अन्ये हिरण्ये द्वौ वीणागाथिनौ ब्राह्मणं च राजन्यं च द्वे रशने मौञ्जीं च कुशमयीं चोभे त्रयोदशारत्न्यावेतेनोपक्लृप्तेन चित्रामायतीमुपरमति । अद्य चित्रयेत्यरण्योरग्नीन्समारोह्य शालामभिप्रैति ये ते पन्थानः सवितः पूर्व्यासो ऽरेणवो वितता अन्तरिक्षे । तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च देव ब्रूहीति। उत्तरेण शालां परीत्य पूर्वया द्वारा शालां प्रपाद्य गार्हपत्यस्यायतने मथित्वाग्नीन्विहृत्य गार्हपत्यमुपतिष्ठते नमो ऽग्नये पृथिविक्षिते लोकस्पृते लोकमस्मै यजमानाय देहीति । नमो वायवेऽन्तरिक्षक्षिते लोकस्पृते लोकमस्मै यजमानाय देहीत्यन्वाहार्यपचनम् । नमः सूर्याय दिविक्षिते लोकस्पृते लोकमस्मै यजमानाय देहीत्याहवनीयम् । अथास्यैतत्पुरस्तादेव जघनेनाश्वशालामेकापस्रावं विमितं कारितं भवति । तद्व्रथाग्निमुपसमाधाय मृत्यवे स्वाहा मृत्यवे स्वाहेति नवतिमाहुतीर्जुहोति प्रयासाय स्वाहेत्येकादश। शतायुर्वै पुरुषःशतवीर्य आत्मैकशतो यावानेव पुरुषस्तस्मान्मृत्युमवयजत इति ब्राह्मणम् । अथ केशश्मश्रु वापयित्वा लोमानि संहृत्य नखानि निकृत्य दतो धाव्य स्नातावहते वाससी परिदधाते । उभौ मानुषेणालङ्कारेणालङ्कृतौ भवतो ऽहतवाससौ । अथाभ्यां व्रतोपायनीयं पाचयति । तस्याशितौ भवतः सर्पिर्मिश्रस्य पयोमिश्रस्य । अथापराह्णे मुखयोर्हिरण्ये अन्वस्येते ॥ २ ॥

XV.2

Until the time for the Subrahmaṇyā chanting. Four kinds of waters procured from the various quarters; four thousand gold coins, a gold and a silver sheet, two pieces of gold, two lute-players- one brāhmaṇa and the other a rājanya, two cords- one of Muñja and the other of Kuśa grass, both thirteen aratnis long.

Having procured all thess, the sacrificer a waits the appearance of the Citrā constellation. At the appearance of the Citrā constellation, having consigned the fires into the kindling woods, he moves towards the (Prāgvaṁśa) shed with the verse, "O God Savitṛ, do thou guard us today with those easy paths of thine which are old, dustless and which are spread along the midregion. Do thou speak good about us."[1] Having gone around a long the north of the shed, having entered it by the eastern door, having churned out fire in the place of Gārhapatya fire and having spread out fires, he prays to the Gārhapatya with the formula, "Obeisance to Agni residing on the earth and gratifying the people. (O Agni) do thou grant a (good) place for the sacrificer." To the Anvāhāryapacana with the formula, "Obeisance to Vāyu residing in the midregion and gratifying the people. Do thou grant a (good) place for this sacrificer."[1] To the Āhavanīya with the formula," Obeisance to Sūrya residing in the heaven and gratifying the people. Do thou grant a (good) place for this sacrifcer."[1]

A square hut with a single outlet is already got prepared for him to the rear of the shed for horses. Having kindled fire in an informal manner, the Adhvaryu offers ninety offerings with the formula, "To Mṛtyu svāhā"[2] (recited each time) and eleven with the formulas beginning with "To Prayāsa svāhā."[3] "Man lives for a hundred years; he performs a hundred heroic deeds; his self is the hundred and first; so much is the man. Therefore one gets rid of death by offering a sacrifice." So says the Brāhmaṇa.[4] Having got the hair and beard shaved,[4] having got the hair on the body shaved,[5] having pared the nails, having cleansed the teeth and having bathed, (the sacrificer and his wife) wear new garments. Both adorn themselves with decorations employed by human beings. The Adhvaryu causes the Vrata-food to be cooked for them. They consume it together with ghee and milk. In the afternoon they hang upon their faces gold ornaments.

1. TS VII.5.24.1
2. TBr III.9.15.1; TĀ VI.10.1
3. TBr III.9.11.2; TĀ III.20
4. TBr III.9.14; 15
5. This does not apply to the sacrificer'wife.

सुवर्णं यजमानो रजतं पत्नी रजतानि वा यदि बह्व्यो भवन्ति । अथास्य वाचंयमस्य सायमग्निहोत्रं जुहोति । उपसंगच्छन्त एनमेते राजगृहाः सूतग्रामण्यः क्षत्तसंग्रहीतारः कारुविशा इति । तेभ्यः पष्ठौहीं वेहतं ददाति । तां ते पचमाना रमयन्तो जागरयन्त आसते । अथ प्रातराचाममाचामन्तौ हिरण्ये प्रोथतः । ते पौंश्चलेय आदत्ते । अथादित्यमुद्यन्तमुपतिष्ठन्ते द्रष्ट्रे नम उपद्रष्ट्रे नमो ऽनुद्रष्ट्रे नमः ख्यात्रे नम उपख्यात्रे नमो ऽनुख्यात्रे नमः शृण्वते नम उपशृण्वते नमो ऽनुशृण्वते नमः सते नमो ऽसते नमो जाताय नमो जनिष्यमाणाय नमो भूताय नमो भविष्यते नम इति । अथ वैश्वदेवीं सांग्रहणीं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता चतुष्टयीष्वप्सु ब्रह्मौदनं श्रपयित्वाभिघार्योदञ्चमुद्वासयति । अथैतां पात्रीं निर्णिज्योपस्तीर्य तस्यामेतं रजतं रुक्मं प्रक्षालितमवदधाति । तस्यामेनमसंघ्नन्निवोद्धरति। सर्पिरासेचनं कृत्वा प्रभूतमाज्यमानीय । अथोपरिष्टात्सुवर्णं रुक्मं प्रक्षालितमवदधाति । अथैतान्महत ऋत्विज उत्तरतो ऽनुदिशमुपवेश्यताननुपूर्वमाचमय्य तेभ्य एनं भूमिं स्पृशन्ननुच्छिन्दन्निवोपोहति ॥ ३ ॥

स आह ब्राह्मणाश्च राजानश्चानेन माश्वेन मेध्येन स्वस्ति समापयाताब्रह्मज्यताया इति । तं तथेतीतरे प्रत्याहुरनेन त्वामश्वेन मेध्येन स्वस्ति समापयिष्यामो ऽब्रह्मज्यताया इति । अब्रह्मज्यतामस्मै संजानते।

XV.3

The sacrificer wears a gold ornament and the sacrificer's wife a silver one. She wears silver ornaments if there are many. The Adharyu offers the evening Agnihotra of the sacrificer who has restrained speech. Members of the royal family, charioteers and village-chiefs, attendants and accounts-officers, artisans and Vaiśyas approach (the sacrificer). He gives them a barren heifer. They cook it and keep on enjoying and keeping awake. The sacrificer and his wife while sipping water in the morning sprinkle water on two pieces of gold. The harlot's son picks them up. All pray to Āditya with the formula, "Obeisance to the beholder, obeisance to the looker on, obeisance to the surveyor, obeisance to the declarer, obeisance to one who relates, obeisance to the informant, obeisance to the listener, obeisance to the hearer, obeisance to the harkener, obeisance to the existing, obeisenace to non-existing, obeisance to the born, obeisance to one to be born, obeisance to the past, obeisance to one going to become."[1] The Adhvaryu then performs the Sāṁgrahaṇīṣṭi. The Iṣṭi is concluded with the normal procedure.

While the Adhvaryu is busy with his function, the Pratiprasthātṛ cooks Brahmaudana in the fourfold water, pours clarified butter over it and brings it down towards the north. He cleanses the pot, spreads clarified butter as base and puts into it the silver sheet which is cleansed. He scoops out the boiled rice into it so as not to heap it together. He makes a cavity into it for ghee, pours ample ghee into it, and places upon it a cleansed golden sheet. He makes the chief priests sit down towards the north in different directions, gives them water for sipping one by one and draws towards them the pot of rice sticking to the ground uninterruptedly.

XV.4

The sacrificer says, "O brāhmaṇas and royal persons, do you lead me to the accomplishment (of the sacrifice) through this horse to be offered so that I may not oppress brāhmaṇas." "Be it so" they respond. "We shall lead thee to the accomplishment (of the sacrifice) through this horse to be offerd for the attainment of absence of oppression of brāhmaṇas." They thus promise the absence of oppression of brāhmaṇas. He then instructs them, "Having eaten up one morsel

1. KS XXVI.12, ĀpŚS XX.1.17, MānŚS IX.2.1.10

अथैनान्सꣳशास्ति सकृत्सकृत्प्राश्याप्रत्यवमृशन्तो धारयाध्वा इति । अथैतस्मिन्सर्पिरासेचने रशने संतर्प्य परिकर्मिणे प्रयच्छति । द्विरपरं प्राश्य प्रशꣳसन्ति राद्धस्ते ब्रह्मौदन इति । तेभ्यश्चतुरः साहस्रान्निष्कान्ददाति सुवर्णरजतौ च रुक्मौ । अत्र ये क्षत्रस्याभिषेक्तारस्ते ऽध्वर्युमभिषिञ्चन्ति। स आह ब्राह्मणाश्च राजानश्चाध्वर्युरेतौ द्वौ संवत्सरौ राजा भविष्यति तस्य शुश्रूषध्वं यो हास्य न शुश्रूषिष्यते सर्वस्वं तं ज्यास्यन्तीति । अथाध्वर्युरेतौ द्वौ संवत्सरौ राजा भवति । यजमान इतीतरमाचक्षते । स आह ब्रह्मन्नश्वं मेध्यं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासमिति । बधानेतीतरः प्रत्याह देवेभ्यः प्रजापतये तेन राध्नुहीति ॥ ४ ॥ प्रथमः ॥

अथ रशनामादत्ते देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामादद इति । आदायाभिमन्त्रयत इमामगृभ्णन् रशनामृतस्येति । तयाश्वमभिदधात्यभिधा असि भुवनमसि यन्तासि धर्तासि सो ऽग्निं वैश्वानरꣳ सप्रथसं गच्छ स्वाहाकृतः पृथिव्यां यन्ता राड् यन्तासि यमनो धर्तासि धरुण इति । एवमेव द्वितीयाꣳ रशनामादत्ते । तयैवमेवाश्वमभिदधाति। ते अश्वस्यानुपृष्ठमनुपृणक्ति । एतस्मिन्काले ऽनुजायै च पुत्रो ऽन्वाधेयायै च श्वबन्धाभ्याꣳ श्वानमभिधत्तः । अथैष पौꣳश्चलेयो जरत्पूर्वया सव्यं जानु

each, do you hold on without touching the cooked rice." Having dipped two cords into the cavity filled with ghee, he hands them over to an attendant. Having eaten up the rice a second time they praise, "Thy Brahmaudana is well accomplished." He gives them four thousand gold coins and the golden and silver sheets.

At this stage the sprinklers of the royal sacrifcer sprinkle the Adhvaryu. He (the royal sacrificer) says, "O brāhmaṇas and memebers of the ruling class, the Adhvarryu shall officiate as the king for these two years. Do you obey him. One who will not obey him will lose everthing." The Adhvaryu functions as the king for these two years. They address the other one (i.e. the genuine royal sacrificer) as simply sacrificer. He says, "O Brahman, I shall fasten the horse to be offered to gods and Prajāpati. May I prosper thereby." "Do you fasten," So says the other (i.e. Brahman). "For gods and prajāpati, and propsper thereby."

XV.5

The Adhvaryu takes up the cord with the formula, "In the impluse of god Savitṛ with the arms of Aśvins and with the hands of Pūṣan I take thee." Having taken he recites over it the verse, "The old sages took up in their assemblies this cord of order exclaiming the advent in the Sāman of the order. With it the gods reached the Soma-pressing."[1] He fasterns the horse with it with the formula, "Thou art being tied, thou art the world, thou art the controller, thou art the holder. Do thou go to Vaiśvānara Agni extensively at the Svāhā-utterance. (Thou art) controlling ruler in the world; thou art the controller, who is capable of controlling, holder capable of holding."[2] Similarly he takes the second cord. He similarly fastens the horse with it. He brings them along the back of the horse. At this time the son of the paternal aunt and the son of the maternal aunt fasten the dog with the cords of the horse. The harlot's son winds the cord round his left knee and stands by the side of the dog taking the pestle of Sidhraka wood. The Adhvaryu stands in the east together with the princes worthy of coach. The Brahman to the south together with a hundred cruel men of non-ruling class. The Hotṛ to the west together with a hundred charioteers and village-chiefs; the Udgātṛ towards the north together with a hundred attendants and accounts-officers. The horse and the dog are at the cetre.

They go to the southern pond. The horse is made to enter into (the water) up to its breast with the three Anuvākas[3]: (i) "Heaven is thy back, earth the seat, trunk the midrgion, sea the birth-place, the sun is thy eye, wind the vital breath, moon the ear, months and half-months the goints, seasons the limbs, year the greatness."[4]

1. TS VII.1.11.1; TBr III.8.3
2. TS VII.1.11.1
3. cf TBr III.9.4.8
4. TS V.7.25

वेष्टयित्वा सैध्रकेण मुसलेन श्वानमनूपतिष्ठते । अथाध्वर्युः पुरस्तात्प्रति-पद्यते सह शतेन तल्प्यानाꣳ राजपुत्राणाम् । ब्रह्मा दक्षिणतः सह शतेनाराज्ञामुग्राणाम्। होता पश्चात्सह शतेन सूतग्रामणीनाम् । उद्गातोत्तरतः सह शतेन क्षत्तसंग्रहीतृणाम् । मध्ये ऽश्वः श्वा च । अथ दक्षिणꣳ ह्रदम-भिप्रयान्ति । द्यौस्ते पृष्ठं क्रमैरत्यक्रमीद्वाज्याक्रान्वाजीति त्रिभिरनुवाकैरा क्रोडादश्वमभिधावयन्ति ।तमध्वर्युः पुरस्तात्प्रत्यङ्मुखस्तिष्ठन्प्रोक्षत्यनेना-श्वेन मेध्येनेष्ट्वायꣳ राजा वृत्रं वध्यादिति । तस्यानु प्रोक्षणꣳ शतं तल्प्या राजपुत्राः प्रोक्षन्ति । ब्रह्मा दक्षिणत उदङ्मुखस्तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायꣳ राजाप्रतिधृष्योऽस्त्विति । तस्यानु प्रोक्षणꣳ शतमराजान उग्राः प्रोक्षन्ति । होता पश्चात्प्राङ्मुखस्तिष्ठन् प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायꣳराजास्यै विशो बहुं वै बह्वश्वायै बह्वजाविकायै बहुव्रीहियवायै बहुमाषतिलायै बहुहिरण्यायै बहुहस्तिकायै बहुदासपुरुषायै रयिमत्यै पुष्टिमत्यै बहुरायस्पोषायै बहुसर्वधनायै राजास्त्विति । तस्यानु प्रोक्षणꣳ शतꣳ सूतग्रामण्यः प्रोक्षन्ति। उद्गातोत्तरतो दक्षिणामुखस्तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायꣳ राजा सर्वमायुरेत्त्विति । तस्यानु प्रोक्षणꣳ शतं क्षत्तसंग्रहीतारः प्रोक्षन्ति । दिग्भ्यो ऽश्वꣳ समुक्षन्तीति ब्राह्मणम् । अथास्यैष पौꣳश्चलेयः सꣳशिष्टो भवति यदा त्वोपमीवाम्यथ शुनः प्रहरासीति । उपमीवत एष पौꣳश्चलेयः सैध्रकेण मुसलेन शुनः प्रहन्ति । तमत एवानुमन्त्रयते ॥५॥

(ii) "The horse agreeing with the Viśve Devas worthy of sacrifice has stepped beyond. (O horse) do thou lead us to the world of good-doers. May we rejoice in thy strength."[5] (iii) "The steed has stepped upon the earth; the strong seat has made Agni his yoke-fellow; the steed has stepped upon the midregion; the strong steed has made Vāyu his yoke-fellow; the steed has stepped upon the heaven; the strong steed has made Sūrya his yoke-fellow: O horse, Agni is thy yoke-fellow; I contact thee; do thou lead me successfully. O horse, Vāyu is the yoke-fellow. I contact theel do thou lead me successfully. O horse, Āditya is thy yoke-fellow; I contact thee, lead me successfully. Thou art the supporter of Prāṇa; do thou support my Prāṇa; thou art the supporter of Vyāna; do thou supprt my Vyāna; thou art the supporter of Apāna; do thou support my Apāna. Thou art the eye; grant me eye; thou art the ear; grant me ear; thou art life; grant me (long life)."[6]

Standing to the east and facing the west, the Adhvaryu sprinkles the horse with the formula, "May this king kill the enemy by sacrificing this horse worthy of sacrifice."[6] Following his sprinkling the hundred princes worthy of coach sprinkle. Standing to the south and facing the north, the Brahman sprinkles with the formula, "May this king be unconquerable through this horse worthy of sacrifice."[7] Following his sprinkling the hundred brave persons of non-ruling class. Standing to the west and facing the east, the Hotṛ sprinkles with the formula, "May this king be the king of these subjects possessing many cows, many horses, many goats and sheep, ample paddy and barley, ample beans and sesame, much gold, many elephants, many male servants, wealthy, prosperous, much abundance, ample wealth of all kinds."[8] Following his sprinkling, the hundred charioteers and village-chiefs sprinkle. Standing to the north and facing the south, the Udgātṛ sprinkles with the formula, "May this king enjoy the entire span of life through this horse worthy of sacrifce."[9] Following his sprinkling the hundred attendants and accounts-officers sprinkle. "They sprinkle the horse from all quarters," So says the Brāhmaṇa.[10] The horlot's son is then instructed. "As soon as I hint thee, do thou strike at the dog." At the hint the harlot's son strikes at the dog with the pestle of Sidhraka wood. (The Adhvaryu) follows (the dog being struck).

5. TS V. 7.24
6. TS VII.5.19
7. TBr III.8.5.1
8. TBr III.8.5.3
9. TBr III.8.5.4
10. TBr III.8.5.1 reads *catvāra ṛtvijaḥ samukṣanti. ābhya evai'nam catasṛbhyo digbhyo'bhisamīrayanti.*

यो अर्वन्तं जिघाꣳसति तमभ्यमीति वरुण इति । तमश्व-स्याधस्पदमुपास्य दक्षिणापप्लावयति परो मर्तः परः श्वेति । अथास्य ब्रह्मा हस्तं गृह्णाति ब्रह्मणो वा यजमानो ऽहं च त्वं च वृत्रहन्त्संबभूव सनिभ्य आ । अरातीवा चिदद्रिवो ऽनु नौ शूर मꣳसतै भद्रा इन्द्रस्य रातय इति । अत्रैतमैषीकमभ्यूहं मौञ्जीभ्याꣳ रज्जुभ्यामन्तयोरभिदधाति । तत्सह वेतसशाखोपसंबद्धा भवति । तदेतेन शतं तल्प्या राजपुत्रा विविच्यन्ते । तेषामनु विवेकमितरे । द्वे अन्यतरमन्तꣳ शते गृह्णीतो द्वे अन्यतरमन्तꣳ शते। अथैनान्सꣳशास्त्यनेनैषीकेणाभ्यूहेनाभ्युदूहन्त इव पुरस्तात्प्रत्यञ्च-मूर्मिणाश्वमभिधावयाता इति । अभिधाव्यमाने ऽध्वर्युर्यजमानं वाचयत्यभि क्रत्वेन्द्र भूरध ज्मन्न ते विव्यङ्महिमानꣳ रजाꣳसि । स्वेना हि वृत्रꣳ शवसा जघन्थ न शत्रुरन्तं विविदद्युधा त इति । अथैनꣳ संवेष्ट्य दक्षिणापप्लावयति।

XV.6

With the verse, "Varuṇa attacks him who attempts to kill the horse."[1] He pushes the dog below the legs of the horse and makes it flow away towards the south (with the latter part of the verse). "Man be away; the dog be away,"[1] The Brahman holds his (sacrificer's) hand or the sacrificer holds Brahman's hand with the verse, "O Vṛtra-killer, myself and you have been united for gains. O brave holder of the bolt, even the foe agrees with us. The gifts of Indra are good."[1] At this stage he ties the broom made of reeds with two cords of Muñja grass at the two ends. A twig of cane is fastened to it. By means of this the hundrd princes worthy of coach are divided. Following their division other (hundreds) are also divided. Two hundreds hold one end; the other two hundreds the other end. He instructs them. "Do you cause the horse to be covered with a wave from east to west pulling him with the broom." While the horse is being covered with the wave, the Adhvaryu makes the sacrifcer recite the verse, "Thou hast surpassed, O Indra, all with thy might on this earth; the worlds have not comprehended thy greatness. Thou hast slain Vṛtra with thy strength; no enemy has perpetrated thy end in battle."[1] Having wound the broom he causes it to flow away towards the south.

After having turned the horse by the right, he brings the horse to the shed with the verse, "O pronouncer, do thou carry back this horse to us by the same route by which the wind (horse) went towards the water the dear body of Indra."[2] The Adhvaryu follows him while reciting the former Stokīyās namely, "To Agni svāhā; to Soma svāhā; to Savitṛ svāhā; to Sarasvatī svāhā; to Pūṣan svāhā; to Bṛhaspati svāhā; to the rejoicing of water svāhā; to Vāyu svāhā; to Mitra svāhā; to Varuṇa svāhā; to all svāhā. "[3] He follows with this Anuvāka repeated again and again until the drops of water on the body of the horse cease. After having made the horse stand facing the east in front of the shed, the Adhvaryu, having reached there makes seven Sāvitra offerings with the formulas, "To Agni svāhā; to Vāyu svāhā; to Sūrya svāhā; thou art holy order; thou art holy order of the holy order; thou art truth; thou art truth of the truth; thou art the path of the holy order, shadow of the gods, the name of immortality; it is the truth that thou art Prajāpati; since in this horse there is fineness more than in gods, the divine subjects (i.e. Maruts) vie with the sun (=horse). Chousing the waters the wise one passes through like the active guardian, going around follows the cattle."[4]

1. TS VII.4.15.1
2. TS VII.4.20.1
3. TS VII.1.16; cf. TBr III.8.6
4. TS VII.1.20

अथैतमश्वं प्रदक्षिणमावर्त्य शालामानयति यद्वातो अपो अगमदिन्द्रस्य तनुवं प्रियाम् । एतꣳ स्तोतरेतेन पथा पुनरश्वमावर्तयासि न इति । तमध्वर्युः पूर्वाभि स्तोकीयाभिरन्वैत्यग्नये स्वाहा सोमाय स्वाहेत्येतेनानुवाकेन पुनः पुनरभ्युपाकारं यावदस्य स्तोका उपरमन्ति । अथैतमश्वमग्रेण शालां प्राञ्चꣳ स्थापयित्वा प्रपद्याश्वस्य सावित्राणि जुहोत्यग्नये स्वाहा वायवे स्वाहेति सप्त । अथ सावित्रमष्टाकपालं प्रातर्निर्वपति। आसाद्य पुरस्ताद्धागाञ्जुहोत्यग्नये स्वाहा स्वाहेन्द्राग्निभ्यामिति पञ्च । पुरस्तात्स्विष्ट-कृतस्त्रयोऽशीतिमश्वचरितान्युपजुहोतींकाराय स्वाहेंकृताय स्वाहेति । असमुदिते त्रयोदश प्रद्रावाञ्जुहोत्यायनाय स्वाहा प्रायणाय स्वाहेति । सा

Next morning the Adhvaryu pours out paddy for a cake on eight potsherds to Savitṛ. Having deposited it within the altar, he offers five pre-offerings with the formulas, "To Agni svāhā; to Indra-Agni svāhā; to Prajāpati svāhā; to Viśve Devas svāhā; to all deities svāhā."[5] Before the Sviṣṭakṛt offering he offers eightythree "horse movements" with the formulas, "To *īm*-utterance svāhā; to the uttered *īm* svāhā; to the neighing one svāhā; to the neighing down one svāhā; to the snorting one svāhā; to one snorting forth svāhā; to the smell svāhā; to the smelt one svāhā; to expiration svāhā; to cross-breathing svāhā; to inspiration svāhā; to one being bound svāhā; to the bound one svāhāl to one being untied svāhā; to one tied svāhā; to one about to run svāhā; to one having run svāhā; to one about to run svāhā; to one who has rested svāhā; to one who is about to rest svāhā, to the resting one svāhā; to one who has rested svāhā; to one who is about to sit svāhā; to one sitting svāhā; to one seated svāhā; to one about to seat seta, to one seated svāhā to one having seated svāhā; to one about to settle down svāhā; to one about to settle down svāhā; to one settled down svāha; to one about to lie down svāhā; to one lying down svāhā; to one laid down svāhā; to one about to close the eyes svāhā; to one closing the eyes svāhā; to one who has closed down the eyes svāhā; to one about to sleep svāhā; to one sleeping svāhā; to one who has slept svāhā; to one about to be awake svāhā; to one being awake svāhā; to one awakened svāhā; to one about to keep awake svāhā; to one keeping awake svāhā; to one kept awake svāhā; to one desiring to listen svāhā; to one listening svāhā; to one who has listened svāhā; to one about to witness svāhā; to one witnessing svāhā; to one witnessed svāhā; to one about to go forth svāhā; to one going forth svāhā; to one going up svāhā; to one about to roll out svāhā; to one rolling out svāhā; to one rolled out svāhā to one about to get up svāhā; to one getting up svāhā; to one got up svāhā, to one about to shake svāhā; to one shaking svāhā; to one shaken up svāhā; to one about to step up svāhā; to one stepping up svāhā; to one stepped up svāhā; to one about to rush out svāhā; to one rushing out svāhā; to one rushed out svāhā; to one about to scratch svāhā; to one scratching svāhā; to one scratched svāhā; to one about to rub svāhā. to one rubbing svāhā; to one rubbed svāhā; svāhā to what he eats; svāhā to what he drinks; svāhā to what he urinates; svāhā to what he excretes; to semen virile svāhā; to offspring svāhā; to procreation svāhā; to all svāhā."[6] Before the conversation with the Āgnīdhra prior to the Śaṁyuvāka, he offers thirteen Pradrāva offerings respectively with the formulas, "To the going svāhā; to the advancing svāhā; to the running svāhā; to the run up svāhā; to the *śu*-utterance svāhā; to the *śu*-uttered svāhā; to the running svāhā; to the running

5. TS VII.1.12.1
6. TS VII.1.19

प्रसिद्धेष्टिः संतिष्ठते । अथैतमश्वं प्रदक्षिणमावर्त्य पूर्वया द्वारा शालां प्रपाद्यान्तर्वेदि प्राञ्चं स्थापयित्वाह ॥ ६ ॥

यद्वा इदमाहुः पदेपदे ह वा अश्वस्य मेध्यस्याध्वर्युर्जुहोतीहैव वयं तद्धोष्यामो यथा नः पदेपदे हुतं भविष्यतीति । तस्य पत्सु धृतीर्जुहोत्यक्ष्णया वा पर्यारिणीर्वेह धृतिः स्वाहेह विधृतिः स्वाहेह रन्तिः स्वाहेह रमतिः स्वाहेति । अथैनं प्राञ्चमुत्क्रामय्य प्रोक्षति प्रजापतये त्वेति पुरस्तादिन्द्राग्निभ्यां त्वेति दक्षिणतो वायवे त्वेति पश्चाद्विश्वेभ्यस्त्वा देवेभ्य इत्युत्तरतो देवेभ्यस्त्वेत्यधस्तात्सर्वेभ्यस्त्वा देवेभ्य इत्युपरिष्टात् । अथैनमतिप्रोक्षेण प्रोक्षति कृष्यै त्वा क्षेमाय त्वा रय्यै त्वा पोषाय त्वा पृथिव्यै त्वान्तरिक्षाय त्वा दिवे त्वा सते त्वासते त्वाद्भ्यस्त्वौषधीभ्यस्त्वा विश्वेभ्यस्त्वा भूतेभ्य इति । अथास्य रूपाणि जुहोत्यञ्ज्येताय स्वाहाञ्जिसक्थाय स्वाहा कृष्णाय स्वाहा श्वेताय स्वाहेत्येताभ्यामनुवाकाभ्याम् । अथास्योपोत्थायाश्वनामभिर्दक्षिणं कर्णमाजपति विभूर्मात्रा प्रभूः पित्राश्वो ऽसि हयो ऽस्यत्यो ऽसि नरो ऽस्यर्वासि सप्तिरसि वाज्यसि वृषासि नृमणा असि

forward svāhā; to one springing forward svāhā; to one springing away svāhā; to one advancing svāhā; to one fast advancing svāhā; to all svāhā."[7]

The Iṣṭi comes to a close in the prescribed manner. After having turned the horse by the right, having made it enter the shed by the eastern door and having made it stand facing the east within the altar, he says :

XV.7

"Then they say, the Adhvaryu makes offerings on each of the legs of the horse to be sacrificed, here (on the legs) we shall offer so that it will be offered for us at every step." He offers Dhṛti-offerings on its legs transversely or going around respectively with the formulas, "Here stability svāhā; here keeping apart svāhā; here joy svāhā; here delight svāhā."[1] Having made it step to the east, he sprinkles it—"For Prajāpati thee" in front, "For Indra-Agni thee" towards the south, "for Vāyu thee" towards the wesy; "for Viśve Devas thee" towards the north; "for gods thee" below; "for all gods" above. He sprinkles it with an extra formula, "For cultivation thee; for welfare thee; for wealth thee; for prosperity thee, for earth thee; for midregion thee; for heaven thee; for existing thee; for non-existing thee; for waters thee; for plants thee; for all beings thee."[2]

He then offers the forms of the horse with the two Anuvākas :-(i) "To the glossy variegated one svāhā; to the glosy-thighed one svāhā; to the white-footed one svāhā; to the white humped one svāhā; to one with white openings svāhā; to the white-backed one svāhā; to the white-shouldered one svāhā; to the flower-eared one svāhā; to the white-lipped one svāhā; to the white-browed one svāhā; to one with white buttocks svāhā; to the white shining one svāhā; to the glossy svāhā; to the marked one svāhā; to the black-kneed svāhā; to the black-speckled one svāhā; to the red-speckled one svāhā; to the ruddy-speckled one svāhā; to such one svāhā; to of what kind svāhā; to of such kind svāhā; to the similar one svāhā; to the dissimilar one svāhā; to the very similar one svāhā; to the form svāhā; to all svāhā[3] (ii) "To the black one svāhā; to the white one svāhā; to the tawny one svāhā; to the spotted one svāhā; to the ruddy one svāhā; to the yellow one svāhā; to the brown one svāhā; to the ichnomon (-coloured one) svāhā; to the ruddy one svāhā; to the purple one svāhā; to the black one svāhā; to the dark blue one svāhā; to the dark black one svāhā; to the fair-shaped one svāhā; to one of like form svāhā; to one of diferent form svāhā; to one of a similar form svāhā; to one of matching form svāhā; to the tawny one

7. TS VII.1.13

1. TS VII.1.12
2. Formula not traced.
3. TS VII.3.17

ययुर्नामासीति । अथैनमुपतिष्ठत आदित्यानां पत्वान्विहीति । अथैनꣳ रशनाभ्यामुत्सृजति भूरसि भुवे त्वा भव्याय त्वा भविष्यते त्वा विश्वेभ्यस्त्वा भूतेभ्य इति । अथैनं देवताभ्यः परिददाति देवा आशापाला एतं देवेभ्यो ऽश्वं मेधाय प्रोक्षितं गोपायतेति । अत्रास्मा एतानपरिमितान्निरमणान्नि-रष्टानुपावसृजन्ति । अत्रैनमेतानि चत्वारि शतानि गोप्तृणामनुयुञ्जते प्रास्तकवचा विततवरूथा यथा युद्धाय तथा । तेभ्यः पक्वाशनं प्रसौति ॥ ७ ॥

स आह ब्राह्मणाश्च राजानश्च यस्येमे पक्वाशनमुपावहरिष्यन्ते मयाप्रसूता मोपवादिष्टेति । स आह ब्राह्मणाश्च राजानश्च बहिर्देवयजनाद्वाहनं व्युदचध्वं यस्यायं वडबाभिः सꣳसृज्यते सर्वस्वं तं ज्यास्यन्तीति । ते बर्हिर्देवयजनाद्वाहनं व्युदचन्ते । अश्वैश्चैव साण्डैश्चरन्त्यश्वतरैश्च । न वडबाभिर्नाश्वतरीभिः । अथैतौ वीणागाथिनावतिप्रगृह्णीतः । अथैष ब्राह्मणो वीणागाथी गायतीत्यददा इत्ययजथा इत्यपचथा इत्येवं मिश्रास्तिस्रो गाथाः कामचारो ऽश्वस्य । स्नानाच्चैवैनं गोपायन्ति वाहनाच्च । अथ यद्यश्वमुपतपद्विन्दत्याग्नेयो ऽष्टाकपालः सौम्यश्चरुः सावित्रो ऽष्टाकपालः पौष्णश्चरू रौद्रश्चरुरिति । अथ यदि नागच्छत्यग्नये वैश्वानराय द्वादशकपालो मृगाखर इति । अथ यदि वडबाभिः सꣳसृज्यते ऽग्नये ऽꣳहोमुचे ऽष्टाकपालः सौर्यं पयो वायव्य आज्यभागः । यद्यभिवाति रौद्रः । यदि स्रावः पौष्णः । यद्यप्सु वारुणः । यदि काणः सौर्यः । एतासामार्तीनां यां

svāhā; to the pale red one svāhā; to the speckled one svāhā; to the speckled-thighed one svāhā; to all svāhā."[4]

Approaching it, he murmurs in the right ear of the horse the horse-names; "Thou art plentiful through thy mother; powerful through thy father; thou art a horse; thou art a steed; thou art a runner; thou art a male; thou art a speedy one; thou art a servant; thou art a strong one; thou art a stallion; thou art kind to men; thou art Yayu by name."[5] Then he prays to him with the formula, "Do thou pass on along the route of the Ādityas."[5] He then releases it from the two cords with the formula, "Thou art Bhūḥ; for the past thee; for the passing thee; for the going to be thee; for all beings thee."[5] He gives it over to the deities with the formula, "O Gods, guardians of the quarters, do you guard for gods this horse sprinkled for the sacrifice."[5] With this horse are released many horses which are aged and emasculated. Four hundred guardians equipped with armours and warlike preparations, as if they had prepared themselves for battle are sent after him. He gives directions with regard to the cooked food to be served to them.

XV.8

He says, "O brāhmaṇas and royal persons, do you not speak ill of him without my permission from whom they will fetch the cooked food." Again he says, "O brāhmaṇas and royal persons, do you lead the wagon of chariot outside the Devayajana. One with whose mares this (horse) copulates will lose all his belongings. They disperse the wagon outside the Devayajana. The horse roams in company with young horses and mules, not with mares and female mules. The two lute-players grasp each other beyond. The brāhmaṇa lute-player sings three Gāthās mixed as "You gave away this; you performed such and such sacrifice; you cooked so much food."

The horse roams at will. It is guarded against bath and the wagon of chariot. If the horse falls ill, one should perform an Iṣṭi with a cake on eight potsherds to Agni, cooked rice to Soma, a cake on eight potsherds to Savitṛ, cooked rice to Pūṣan, and cooked rice to Rudra. If it does not come back there should be a cake on twelve potsherds to Vaiśvānara Agni in the den of a wild animal. If it is mixrd with mares, there should be cake on eight potsherds to Aṁhomuc Agni, milk to Sūrya and clarified butter to Vāyu. If wind blows over,[1] there should be (cooked rice) to Rudra. If there is morbid flow,[2] there should be (cooked rice) to Pūṣan. If (it falls)

4. TS VII.3.18
5. TS VII.1.12

1. ĀpŚS XX.7.11 mentions the contingency 'if the great god (Rudra) attacks.'
2. Instead of *srāva* ĀpŚS XX.7.10 reads *loṇa.*

कां च न्येति । सकृत्त्वेव प्रायश्चित्तिः । अथ यो ऽस्य सदश्वानाꣳ सत्तमस्तमुत्सृजति । अथातो रशनाभ्यामेव प्रतिपद्यते । समानं कर्मा परिदानात् ॥ ८ ॥ द्वितीयः ॥

उत्सृज्याश्वं वैश्वदेवान्पशूनालभन्ते । तेषां पशुपुरोडाशाननुवर्तन्ते वैश्वदेवहवीꣳषि । वैश्वदेवहवीꣳषि वैवैषां पशुपुरोडाशा भवन्ति ।ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथैतौ वीणागाथिनावतिप्रगृह्णीतः । अथैष राजन्यो वीणागाथी गायतीत्यजिना इत्ययुध्यथा इत्यमुꣳ संग्राममहन्नित्येवं मिश्रास्तिस्रो गाथाः । प्रातरग्निहोत्रे हुते ब्राह्मणो वीणागाथी गायति सायमग्निहोत्रे हुते राजन्यः । तावेवमेव संवत्सरं गायतः । अथ सावित्रमष्टाकपालं प्रातर्निर्वपति । आसाद्य पुरस्ताद्ब्रागाञ्जुहोत्यसमुदिते धृतीश्च जुहोति प्रद्रावाꣳश्च जुहोति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ मध्यंदिने सवित्रे प्रसवित्रे पुरोडाशमेकादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथापराह्णे सवित्र आसवित्रे द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमानश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामं यवाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु सावित्र्येष्ट्येष्ट्वा वरुणप्रघासान्पशूनालभन्ते ॥ ९ ॥

in water, there should be (cooked rice) to Varuṇa. If it becomes blind in one eye,[3] there should be (cooked rice) to Sūrya. Whatever of these miseries it meets with, the expiation should be once only. The sacrificer sends out that horse which is the best one. Hereafter the Adhvaryu commences the further procedure with the two cords (relating to the fastening of the horse). The procedure up to the giving over (of the horse to deities) is similar.[4]

XV.9

After the horse is sent off, animals are offered to Viśve Devas. The offering of the Paśupuroḍāśas pertaining to them is followed by the Vaiśvedeva oblations,[1] Or Vaiśvadeva-oblations themselves become the Paśupuroḍāśas of the animals. The middle Iṣṭi for Savitṛ follows them. The animal-offerings come to a close in the prescribed manner. In the afternoon the Adhvaryu offers a cake on twelve potsherds to Āsavitṛ Savitṛ. That Iṣṭi is concluded in the prescribed manner. After having performed the full-moon and the Vaimṛdha sacrifices, the sacrificer gets his hair cut in the prescribed manner. The two lute-players grasp each other beyond. The lute-payer of the ruling class sings three mixed Gāthās, "Thus did you conquer; thus did you fight; thus did you win the battle." The brahmaṇa lute-player sings after the morning Agnihotra has been offered; the one of the ruling class after the evening Agnihotra has been offered. In this way they continue to sing throughout the year.

In the morning the Adhvaryu offers a cake on twelve potsherds to Savitṛ. Having placed the oblation (within the altar) the Adhvaryu offers the pre-offerings. Before the conversation with the Āgnīdhra prior to the Śaṁyuvaka, he offers Dhṛti and Pradrāva offerings.[1] The Iṣṭi comes to a close in the prescribed manner. At midday he offers a cake on eleven potsherds to Prasavitṛ Savitṛ. The Iṣṭi is concluded in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitṛ Savitṛ. The Iṣṭi comes to a close in the prescribed manner. Next day he starts the procedure with offerings to Savitṛ. In this manner the sacrificer passes four months with Sāvitra offerings, may be by Iṣṭis or animal-sacrifices or Āgrayaṇa of barley. At the expiry of four months he performs an Iṣṭi to Savitṛ and offers animals pertaining to the Varuṇapraghāsaparvan.

3. *andha* according to ĀpŚS X.7.18
4. cf. BaudhŚS XV.6-7

1. cf. BaudhŚS V.1

तेषां पशुपुरोडाशाननुवर्तन्ते वरुणप्रघासहवीꣳषि । वरुणप्रघासहवीꣳषि वैवैषां पशुपुरोडाशा भवन्ति ।ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमानो ऽपराꣳश्चतुरो मास एति काममिष्ट्या कामं पशुबन्धेन कामꣳ श्यामाकाग्रयणेन । अथ चतुर्षु मासेषु पर्यवेतेषु पौर्णमास्या उपवसथ आनीकवतं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तत आनीकवतꣳ हविः । आनीकवतो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तते प्रथमा सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथ मध्यंदिने सांतपनं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तते सांतपनꣳ हविः । सांतपनो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तते मध्यमा सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति। सा प्रसिद्धेष्टिः संतिष्ठते । अथ सायं गृहमेधीयेन चरति । अथापररात्रे पूर्णदर्व्येण चरति । अथ प्रातः क्रैडिनं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तते क्रैडिनꣳ हविः । क्रैडिनो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तते प्रथमा सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथ मध्यंदिने साकमेधान्पशूनालभन्ते ॥ १० ॥

तेषां पशुपुरोडाशाननुवर्तन्ते महाहवीꣳषि । महाहवीꣳषि वैवैषां पशुपुरोडाशा भवन्ति । ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे पितृयज्ञेन चरति । पितृयज्ञेन चरित्वा त्रैयम्बकैश्चरति। त्रैयम्बकैश्चरित्वादित्यं पशुमालभते । तस्य पशुपुरोडाशमनुवर्तत आदित्यꣳ हविः । आदित्यो वैवास्य पशुपुरोडाशो भवति । तमनुवर्तत उत्तमा

XV.10

The Varuṇapraghāsa oblations[1] follow the Paśupuroḍāśas pertaining to them. Or the Varuṇapraghāsa oblations take the place of the Paśupuroḍāśas. The midday Iṣṭi for Savitṛ follows them. The animal-sacrifices come to a close in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitṛ Savitṛ. The Iṣṭi comes to a close in the prescribed manner. Having performed the Full-moon and the Vaimṛdha sacrifices, he gets his hair trimmed in the prescribed manner. Next day he hegins with the Sāvitra sacrifices. In this way offering Sāvitra oblations every day, the sacrificer passes four months, may be by offering Iṣṭis or animal-sacrifices or Āgrayaṇa sacrifice of Śyāmāka.

At the expiry of four months he offers an animal to Anīkavant Agni on the Upavasatha day of the Full-moon sacrifice. The oblation to Anīkayant Agni[2] follows its Paśupuroḍāśa offerings Or the oblation for Anīkavant Agni takes the place of the Paśupuroḍāśa. The first Iṣṭi for Savitṛ follows it. The animal-sacrifice is concluded in the prescribed manner. At midday he offers an animal to Sāṁtapana Maruts. The oblation to Sāṁtapana Maruts[3] follows the Paśupuroḍāśa offering. Or the oblation to Sāṁtapana Maruts takes the place of its Paśupuroḍāśa. The midday Iṣṭi for Savitṛ follows it. The animal-sacrifice is concluded in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitṛ Savitṛ. The Iṣṭi is concluded in the prescribed manner. In the evening he performs an Iṣṭi for Gṛhamedhīya Maruts.[2] In the latter part of the night he makes the Pūrṇadarvya offering.[2] In the morning he offers an animal to Krīḍin Maruts. The oblation for Krīḍin Maruts[2] follows its Paśupuroḍāśa. Or the oblation to Krīḍin Maruts takes the place of the Paśupuroḍāśa. The first Iṣṭi for Savitṛ follows it. The animal-sacrifice comes to a close in the prescribed manner. At midday the animals pertaining to the Sākamedhaparvan[2] are offered.

XV.11

The Mahāhavis oblations follow their Paśupuroḍāśas. Or the Mahāhavis oblations take the place of their Paśupuroḍāśas. The middle Iṣṭi for Savitṛ follows them. The animal-offerings are concluded in the prescribed manner. In the afternoon he performs the Pitṛyajña.[1] After having performed the Pitṛyajña he makes the Tryambaka offerings.[2] After having gone through the Tryambaka

1. cf. BaudhŚS V.5
2. cf. BaudhŚS V.10

1. cf. BaudhŚS V.11
2. cf. BaudhŚS V.16

सावित्री । प्रसिद्धः पशुः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा प्रसिद्धं निवर्तयते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते । स एवमेव सावित्रीभिरहरहर्यजमानोऽर्धचतुर्थान्मास एति काममिष्ट्या कामं पशुबन्धेन कामं व्रीह्याग्रयणेन । अथामावास्याया उपवसथीयेऽहन्सावित्र्ये-ष्ट्येष्ट्वाग्निकानि सावित्राणि हुत्वोखाः संभृत्य पशुशीर्षाणि च वायव्यं पशुमालभते । तस्य प्राजापत्यस्तूपर उपालम्भ्यो भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । तावनुवर्तते मध्यमा सावित्री । प्रसिद्धौ पशू संतिष्ठेते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ श्वो भूते सावित्रीभिरेव प्रतिपद्यते। स एवमेव सावित्रीभिरहरहर्यजमान एतमर्धमासमेति काममिष्ट्या कामं पशुबन्धेन । अथ चतुर्षु मासेषु पर्यवेतेषु सावित्र्येष्ट्येष्ट्वा ॥ ११ ॥

शुनासीरीयान्पशूनालभन्ते । तेषां पशुपुरोडाशाननुवर्तन्ते शुनासीरी-यहवींषि । शुनासीरीयहवींषि वैवैषां पशुपुरोडाशा भवन्ति ।ताननुवर्तते मध्यमा सावित्री । प्रसिद्धाः पशवः संतिष्ठन्ते । अथापराह्णे सवित्र आसवित्रे पुरोडाशं द्वादशकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते पुरस्तादेवाग्रेऽथ दक्षिणतोऽथ पश्चादथोत्तरतोऽथोपरिष्टात् । संतिष्ठन्ते चातुर्मास्याः पशवः संतिष्ठन्ते सावित्र्यः ॥ १२ ॥ तृतीयः ॥

अथाश्वशालायामश्वं निग्रथ्नन्ति । अथैनं तीर्थादानीय पवयित्वा त्रिहविषमग्निदीक्षणीयामिष्टिं निर्वपति । तस्यै तावन्त्युत्सीदन्ति यावन्ति

offerings he offers an animal to Āditya. The oblation to Āditya follows its Paśupuroḍāśa. Or the oblation to Āditya takes the place of the Paśupuroḍāśa. The Iṣṭi for Savitṛ follows it. The animal-offering is concluded in the prescribed manner. After having performed the Full-moon and the Vaimṛdha sacrifices, the sacrificer gets his hair trimmed. Next day he commences the ritual with the oblations to Savitṛ. In this way offeing the oblations to Savitṛ every day, the sacrificer passes on three and a half months, may be by Iṣṭis or animal-ssacrifices or the Āgrayaṇa sacrifce of paddy.

On the Upavasatha day of the New-moon sacrifice, having performed the Iṣṭi for Savitṛ, having offered oblation to Savitṛ as prescribed for the fire-altar, the Adhvaryu prepares the cauldrons, procures the heads of animals and offers an animal to Vāyu. A hornless goat is also to be offered to Prajāpati. Having offered their omenta in the prescribed manner, he offers the two Paśupuroḍāśas. The middle Iṣṭi for Savitṛ follows them. The animal-offerings are concluded in the prescribed manner. In the afternoon he offers a cake on twelve potsherds to Āsavitṛ Savitṛ. The Iṣṭi comes to a close in the prescribed manner. Next day he commences with the offerings to Savitṛ. In a similar manner offering oblations to Savitṛ every day, the sacrificer passes on the half month, may be Iṣṭis, of animal-sacrifices. After four months are passed over, having performed an Iṣṭi for Savitṛ.

XV.12

The animals prescribed for the Śunāsīrīyaparvan are offered. The Śunāsīrīya oblations[1] follow their Paśupuroḍāśas. Or the Śunāsīrīya oblations take the place of their Paśupuroḍāśas. The middle Iṣṭi for Savitṛ follows them. The animal-offerings are concluded in the prescribed manner. In the afternoon the Adhvaryu offers a cake on twelve potsherds to Āsavitṛ Savitṛ. The Iṣṭi is concluded in the prescribed manner. Having performed the Full-moon and the Vaimṛda sacrifices and having sat down in his seat, the sacrifcer gets his hair on his head trimmed by means of three-stripped quill of a porcupine and a razor of bronze, and shave around—first in front, then towards the south, then towards the west, then towards the north and then on the top. The Cāturmāsya animal-sacrifices and the Iṣṭis to Savitṛ are thus concluded.

XV.13

The Horse is fastened in the horse-shed. Having brought it back from the pond and having purified, the Adhvaryu performs the Agnidīkṣaṇīyā Iṣṭi of three

1. cf. BaudhŚS V.18

दीक्षणीयायाः । अथाध्वर्युः प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य त्रीणि पूर्वाणि वैश्वदेवानि जुहोति स्वाहाधिमाधीताय स्वाहेति । अथ सप्त प्राणाहुतीर्जुहोति प्राणाय स्वाहा व्यानाय स्वाहेति । एकविꣳशिनीं दीक्षां जुहोति पृथिव्यै स्वाहान्तरिक्षाय स्वाहेति । पञ्चाध्वरदीक्षाहुतीर्जुहोति षडग्निदीक्षा एकामृतुदीक्षां भुवो देवानां कर्मणेति। सप्ताहान्येतयेष्ट्या यजत इति । स त्रीणित्रीण्येव पूर्वाणि वैश्वदेवानि जुहोत्युत्तरामुत्तरामृतुदीक्षाम् । द्वे अन्तत ऋतुदीक्षे जुहोति महीमू षु सुत्रामाणमिति । एतदेवाहर्दीक्षते । संवत्सरमुख्यं बिभर्ति । द्वादशोपसदः । अत्रैनमेता यथाम्नातं विशः पर्यवस्यन्ति । नेदीय एनमेते कर्मकृत उपसंगच्छन्ते तक्षाणश्च रथकृतश्च मयस्कृतश्च कुलालाश्च द्वयाः कर्मारा नखकृतः सप्तमे । अथैताꣳस्तक्ष्णः सꣳशास्ति ॥ १३ ॥

oblations.[1] At it those rites are left out which are left out at the Dikṣaṇīyeṣṭi.[2] Having turned by the right, having hastened to the west, having offered the Patnīsaṁyājas, having gone to the east and having swollen the Dhruvā ladle, the Adhvaryu offers the three prior Vaiśvadeva offerings with the formulas, "Svāhā (I offer) to the meditated upon, to the mind svāhā; (I offer) to the meditated upon, to the mind svāhā; (I offer) to mind to Prajāpati svāhā."[3] He then offers seven Prāṇa-offerings with the formulas "To Prāṇa svāhā; to Vyāna svāhā ....."[4] He offers twentyone Dīkṣā-offerings with the formulas "To earth svāhā; to the midregion svāhā; to the heaven svāhā; to Agni svāhā; to Soma svāhā; to Candramas svāhā; to the day svāhā; to the night svāhā; to the straight one svāhā; to the good one svāhā; to good stability svāhā; to the hunger svāhā; to satisfaction svāhā; to the disease svāhā; to the winter svāhā; to the cold svāhā; to the hot svāhā; to the forest svāhā; to the Svarga svāhā; to the world svāhā; to all svāhā."[5]

He offers five offerings at the initiation for a Soma-sacrifice,[6] six at the initiation for the piling up of the fire-altar[7] and one Ṛtudīkṣā with the formula, "Thou hast come into being by the toil the work of gods. Thou art the way to the holy order. I yoke thee as deity with the gods Vasus and the Gāyatra metre. I initiate thee with the spring oblation."[8] The cacrificer continues to perform this Iṣṭi for seven days. (Each time) he offers only three Vaiśvadeva oblations and one Ṛtudīkṣā in the successive order.[9] Finally he offers two Ṛtudīkṣās with the verses *mahīm ū ṣu....*[10] and *sutrāmāṇam...*[10] The sacrificer gets initiated on the very day (of the last Dīkṣaṇīyeṣṭi). He maintains the fire in the cauldron for a year. There should be twelve Upasad days. The settlers assemble around him as mentioned. The artisans come close to him—carpenters, chariot-makers, leather-workers, potters, two types of smiths (for iron and gold) and receptacle-makers[11] the seventh (group). He instructs the carpenter :

1. cf. BaudhŚS X.12
2. cf. BaudhŚS VI.3
3. TS VII.3.15
4. TS VII.4.21
5. TS VII.1.17
6. cf. BaudhŚS VI.4
7. cf. BaudhŚS X.13
8. TS VII.1.18.1
9. TS VII.1.18.1-2
10. TS VII.1.18.2; I.5.11.5
11. *nakhakṛtaḥ* ?

एकशतं बैल्वानि दार्वाचितानि छिन्दत तानि प्रवकलानि कृत्वावचायं चिनुतैकविꣳशतिं यूपाञ्छिन्दतैकविꣳशत्यरत्नीन् राज्जुदालमग्निष्ठं पौतुद्रवावुपस्थावानौ षड् बैल्वान् षट् खादिरान् षट् पालाशान्पालाशमुपशयं पालाशं पात्नीवतं पालाशं विशालयूपमेकतयानि दारुमयाणि पात्राणि कुरुत षट्त्रिꣳशतः स्रुवान्दीर्घदण्डान् षट्त्रिꣳशतमनुवेषान्दीर्घ-दण्डाꣳश्चत्वारि वाष्टौ वेन्द्राणसानि चतुश्चक्राणि बृहच्चक्राणि यथा समानि यूपाग्रैः स्युरपरिमितान्यारोहणमहानसानि कुरुतैकं वैतसं कटं कुरुताश्व-स्योपस्तरणायेति । अथैतान् रथकृतः सꣳशास्ति स्वरथं कुरुतापरि-मितान् रथान्कुरुतेति । अथैतान्मयस्कृतः सꣳशास्त्यपरिमितं चर्मण्यं कुरुतेति । अथैनान्कुलालान्सꣳशास्ति यथैकविꣳशतिविधायाग्रय एवमिष्टकाः कुरुत तिस्रो महतीः कुम्भीः कुरुत यथाश्वं तूपरं गोमृगमित्येतान्साङ्गाञ्छ्रपयेयुरपरिमिता स्थालीः कुरुतेति ॥ १४ ॥

अथैतान्कालायसकृतः सꣳशास्ति सायकं कुरुत सिक्त्रिमं कल्पोदकं कृष्णं कृष्णत्सरुꣳ सुवर्णꣳ सुवर्णत्सरुं चतुरः कालायसान्लोहाय-सत्सरूꣳश्चतुरो लोहायसान्कालायसत्सरून्षट्त्रिꣳशतꣳ सुवर्णान्रजतत्सरून् षट्त्रिꣳशतꣳ रजतान्सुवर्णत्सरूꣳस्त्रीणि च शतानि त्रयस्त्रिꣳशतं च सौवर्णानाꣳ सूचीनां त्रीणि च शतानि त्रयस्त्रिꣳशतं च राजतानां त्रीणि च शतानि त्रयस्त्रिꣳशतं च सीसानामेकं कालायसस्य कमण्डलुं कुरुताश्वतेजन्यै श्रपणायेति । अथैतान्सुवर्णकृतः सꣳशास्ति परःशतꣳ शतपलान्निष्कान्कुरुत सुवर्णरजते महिम्नोः पात्रे कुरुतैकतयानि सौवर्णानि पात्राणि कुरुत यावत्यः पत्नयस्तावतः सौवर्णानुपशयान्कुरुत रजतग्रन्थीन् राजतान्वा सुवर्णग्रन्थीन्यावत्यः पत्नयस्तावन्ति सौवर्णानि कुम्बकुरीराणि कुरुत रजतशङ्कूनि राजतानि वा सुवर्णशङ्कूनि यावत्यः पत्नयस्तावतः सौवर्णान्क-

XV.14

"Do you cut off one hundred and one heaps of the wood of *Aegle marmelos*; having removed their bark[1] arrange separate heaps.[2] Cut off twentyone sacrificial posts each twentyone aratnis high,—one standing near the (Āhavanīya) fire of the wood of *Cordia myxa*, two by its sides of the wood of *Pinas deodara*, six of *Aegle marmelos*, six of *Acasia catechu*, six of *Butea Frondosa*, one lying down of *Butea Frondosa*, the Pātnīvata of *Butea frondosa*; a big sacrificial post of *Butea Frondosa*; prepare wooden implements of each category : thirtysix spoons with long hands, thirtysix fire-stiring sticks with long hands, four or eight big carts (?) with four big wheels each so that they may be at the same height as the tips of the sacrificial posts, prepare a large number of carriages and wagons; prepare a mat of cane for the bed of the horse." He instructs the chariot-makers, "Do you prepare the special chariot as also the other ones." He instructs the leather-makers, "Do you prepare a large quantity of leather goods." He instructs the potters "Do you prepare as many bricks as may be adequate for piling up a fire-altar measuring an area of twentyone Puruṣas, three big jars, and numerous vessels adequate for (cooking the organs of) the horse, hornless goat and Gayal together with the subordinate animals."

XV.15

He instructs the smiths, "Do you prepare a tempered arrow with three tips,[1] a black one with black hand, a gold one with golden hand, four iron-arrows with bronze hands, four bronze arrows with iron hands, thirtysix golden arrows with silver hands, thirtysix silver arrows with golden hands, three hundred ands thirtythree gold needles, three hundred and thirtythree silver needles, three hundred and thirtythree of lead, a water-pot of iron for cooking the blood of the horse. He instructs the goldsmiths, "Do you prepare gold coins numbering more than a hundred and weighing a hundred Palas each, a gold and a silver Mahiman cups, prepare golden pots of a single variety, prepare as many subsidiary pots as the royal sacrificer's queens with silver knots or silver subsidiary pots with golden knots, as

1. *Pravakalāni* is of unknown meaning according to Caland. *Vakala* (TBr III.7.4) means a bark.
2. The text reads *acāyam cinuta*. *acāyam* is uncertain according to Caland, It may be *avacāyam* which finds support in the recorded variants. The word also occurs in BaudhŚS XV.19.

1. Caland reads *siltimaṅkalpodakam*. He is not sure about this reading which is found in one manuscript. He has recorded two variants. VādhŚS XI.8.24 reads *sāyakaḥ siktrimaḥ*. I am inclined to adopt this reading. I have given its probalbe meaning of which I am not sure. There is no paralllel to *kalpodaka* in the VādhŚS.

मण्डलून्कुरुत रजतरास्नान् राजतान्वा सुवर्णरास्नानेकꣳ सौवर्णं विधवनं कुरुत त्रीणि सौवर्णानि धवित्राणि कुरुत रजतदण्डानि राजतानि वा सुवर्णदण्डानि सहस्रꣳ सौवर्णान्काचान्कुरुत सहस्रꣳ राजतान्सहस्रꣳ सामुद्रान्हिरण्मयं कशिपु हिरण्मयं पड्बीशꣳ हिरण्मयं संदानमिति ॥ १५ ॥

अथैतान्नखकृतः सꣳशास्त्यपरिमितान्यष्टमानि कुरुतेति । अथास्यैतान्यन्यान्युपक्लृप्तानि भवन्ति शतं घृतचर्माणि शतं मधुचर्माणि शतं तण्डुलचर्माणि शतं पृथुकचर्माणि शतं लाजाचर्माणि शतं करम्भचर्माणि शतं धानाचर्माणि शतꣳ सक्तुचर्माणि शतं मसूस्यचर्माणि शतं प्रियङ्गुतण्डुलचर्माणीति । अथास्यैत एकविꣳशतिः प्रतिप्रस्थातारः सꣳशिष्टा भवन्त्यात्मना द्वाविꣳशः । ते जनपदेभ्यः पशून्समचन्ति तथारूपान्यथारूपाꣳस्ते विदुः । ग्रामेणु ग्राम्यान् रक्षन्त्यरण्य आरण्यान् गिरिषु गैरेयान्नदीषु नादेयान्पञ्जरेषु वयाꣳसि कुम्भीषु सरीसृपानिति ॥ १६ ॥ चतुर्थः ॥

प्रसिद्धः संनिवापः । अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वार्षभे चर्मन्सहस्रेण राजानं क्रीत्वोह्यातिथ्यं निर्वपति। आतिथ्येन प्रचर्याथान्वहं प्रवर्ग्योपसद्भ्यां प्रचरति । द्वादशाह एवैष । एकविꣳशतिविधो ऽग्निर्निष्ठीयते । तस्यैकविꣳशतिच्छदिः सदो

many golden headdresses as the royal sacrificer's queens with silver pins or silver ones with golden pins; prepare as many golden water-pots as the royal sacrificer's queens, with silver girdles or silver ones with golden girdles, prepare a golden wind-blower, three golden fans with silver handles or silver fans with golden handles, a thousand golden garlands, a thousand silver ones, a thousand sea-born ones, a golden bed, a golden fetter for the leg of the horse and golden halter."

XV.16

He instructs the receptacle-makers, "Do you prepare numerous food-containers." Various receptacles are procured for him; a hundred leather-bags for ghee, a hundred leather-bags for honey, a hundred leather-bags for rice, a hundred leather-bags for flattened rice, a hundred leather-bags of parched grains, a hundred leather-bags for flour of parched barley mixed with curds, a hundred leather-bags for parched barley, a hundred leather-bags for flour of parched barley, a hundred leather-bags for *masūsya* (a kind of barley) and hundrd leather-bags for the seeds of *Panicum Italicum.* "Then he instructs twentyone Pratiprasthātṛs with himself as the twentysecond. They collect together animals from the rural areas of such kinds as they were aware of. They preserve the domestic animals in villages, the forest-animals in the forest, the mountaneous ones in the mountains, the acquatic ones in the rivers, birds in cages, the serpentines in pitchers.

XV.17

The pouring down (of the two fires together) is as prescribed.[1] (The Adhvaryu) then perfroms the Prāyaṇīyeṣṭi.[2] After having performed the Prāyaṇīyeṣṭi, he goes through the rite of (the earth under) the foot-print (of the Soma-purchasing cow).[3] Having gone through the rite of the foot-print and having purchased Soma with a thousand (cows) on a bull's hide, he performs the Ātithyeṣṭi.[4] After having performed the Ātithyeṣṭi, he performs the Pravargya and Upasad rites every day. The fire-altar of the area of twentyone square Puruṣas as in the Dvādaśāha sacrifice is piled up.[5] For this (sacrifice) the Sadas is of twentyone roofs. He then carries forth the Āhavanīya. Having carried forth the Āhavanīya he erects the Sadas and the Havirdhāna sheds. Having erected the Sadas and the Havirdhāna sheds he carries

1. cf. BaudhŚS X.21
2. cf. BaudhŚS VI.10
3. cf. BaudhŚS VI.13
4. cf. BaudhŚS VI.17
5. cf. BaudhŚS XVI.2; XXIII.9

भवति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय सदोहविर्धाने संमिनोति। सदोहविर्धाने संमित्याग्नीषोमौ प्रणयति । अग्नीषोमौ प्रणीय यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तꣳ राज्जुदालमग्निष्ठमुत्सृज्याग्नीषोमीयं पशुमुपाकरोति। तस्य प्रसिद्धं वपया चरित्वा वसतीवरीर्गृह्णात्यथ पशुपुरोडाशं निर्वपति । तमनुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्नये गृहपतय इत्येतान्यग्नये गायत्रायेत्येषा च दशहविरिष्टिः । तस्या एता याज्यापुरोनुवाक्या भवन्ति समिद्दिशामाशया नः सुवर्विदिति । इडान्ताः पशुपुरोडाशाः संतिष्ठन्ते । पत्नीसंयाजान्तः पशुर्हृदयशूलान्त इत्येके । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथातो महारात्र एव बुध्यन्ते । समानं कर्मा परिधीनां परिधानात् । परिधिष्वनुवर्तयति कस्त्वा युनक्ति स त्वा युनक्त्विति षण्मध्यमे षड् दक्षिणार्ध्ये पञ्चोत्तरार्ध्ये । अथ राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति। अग्निष्टोमं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मा पवमानात् । पवमानꣳ स्रप्स्यन्याचति बर्हिश्च शतपलं च । अथाहोद्गातर्बर्हिश्च ते शतपलं चाश्वो म उद्गायत्विति । ते अश्वस्य वालधिꣳ समन्वारभन्ते ऽग्निस्ते वाजिन्युङ्ङनु त्वारभे स्वस्ति मा संपारय वायुस्ते वाजिन्युङ्ङनु त्वारभे स्वस्ति मा संपारयादित्यस्ते वाजिन्युङ्ङनु त्वारभे स्वस्ति मा संपारयेति । अथोदञ्चो अभि पवमानꣳ सर्पन्ति । उत्तरत एष वडबाव्रज उच्छ्रय्या परिश्रितो भवति । तं विवृण्वन्ति । अभ्यश्वं वडबाः

forth fire and Soma. Having carried forth fire and Soma, he erects the sacrificial post with the procedure therefor. Having furnished the sacrificial post of the wood of *Cordia myxa* (*Rajjudāla*) standing in front of the Āhavanīya fire with the wooden chip, he dedicates the animal to Agni-Soma. Having offered its omentum in the prescribed manner, he takes up the Vasatīvarī waters. He offers the Paśupuroḍāśa. It is followed by eight Devasū offerings beginning with that for Gṛhapati Agni and the Iṣṭi of ten oblations beginning with that to Gāyatra Agni.[6] The puronuvākyās and yājyās for this Iṣṭi are those beginning with *samid diśām āśayā naḥ suvarvid* .....[7] The Paśupuroḍāśa rites are concluded with the Iḍā. The procedure of the animal-sacrifice ends with the Patnīsaṁyāja offerings. According to some teachers it ends with disposal of the heart-spike. Having carried the Vasatīvarī waters around and having given instructions in respect of the various milks, they wait.

They get up in the latter part of night. The procedure up to the laying of the enclosing sticks is similar.[8] In regard to the laying of the enclosing sticks he adds the formulas, "Who yokes thee let him yoke thee; may Viṣṇu yoke thee for the flourish of this sacrifice, for the fulfilment of such and such desire of mine, for long life thee.-... for Prāṇa thee. - ...... for Apāna thee. - .... for Vyāna thee. - .... for prosperity thee. .....-for wealth thee." These six formulas for the middle (enclosing stick). (The same) six formulas for the southen one. The next five formulas : " .... for riches thee. -... for favour thee.-. for thriving thee. .....-for wide publicity thee. -.. for relief thee"[9] for the northern one. Having brought down king Soma (from the cart) he initiates the Prātaranuvāka. At the conclusion of the Prātaranuvāka he approaches the waters. He comes up with waters. He offers with the Kratukaraṇa formula employed in Agniṣṭoma.[10] The pressing of Soma takes place as prescribed.[11] The Soma-draughts are taken as prescribed. The procedure up to the Bahiṣpavamāna is similar.[12] While moving out for the Bahiṣpavamāna he asks for sacrificial grass and a piece of gold weighing a hundred Palas. He says to the Udgātṛ, "This sacrificial grass and the hundred Palas gold is thine. Let the horse chant for me." The priests concerned touch together the horse's tail with the formulas, "O horse, Agni is thy Yoke, I touch thee, lead me safely; O horse, Vāyu is thy yoke; I touch thee, lead me safely; O horse, Āditya is thy yoke, I touch thee, lead me safely."[12] They crawl towards the north for the Bahiṣpavamāna. The stable for mares enclosed with mats is

6. TS VII.5.14
7. TS IV.4.12
8. cf. BaudhŚS VII.1
9. TS VII.5.13
10. cf. BaudhŚS VII.4
11. cf. BaudhŚS VII.7
12. TS VII.5.19.1

क्रन्दन्त्यभ्यश्वो बडवाः क्रन्दति । सो ऽश्वस्योद्गीथः । तत्पुण्या वाचः संप्रवदन्ति ॥ १७ ॥

उदगासीद्वा अयमश्वो मेध्य आयुरुदगासीत्सुभूतमुदगासीद्ब्रह्मवर्चसमुदगासीदिदमुदगासीदिदमुदगासीदिति पुण्या वाचः संप्रवदन्ति । उत्सृजन्ति वडबाः । अश्वशालायामश्वं निग्रथ्नन्ति । अत्रास्मा आमुकुष्मिकमन्नमुपकिरन्ति । अथाहोद्गातर्धेनुशतं च ते शतपलं च त्वं म उद्गायेति । तस्य चतसृषु बहिष्पवमानः । अष्टास्वष्टास्वाज्यानि । द्वादशो माध्यंदिनः पवमानः । षोडशानि पृष्ठानि । सविंश आर्भवः पवमानश्चतुर्विंशमग्निष्टोमसाम । तं चतुष्टोम इत्याचक्षते । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपमभ्यैति। स्वर्वन्तं राज्जुदालमग्निष्ठमुत्सृज्यैकादशिनान्पशूनुपाकरोति । तेषां प्रसिद्धं

constructed towards the north. It is opened. The mares neigh at the horse. The horse neighs at the mares. That is the chant of the horse. Auspicious sounds are made.

XV.18

They utter these auspicious words: "This horse to be sacrificed has sung (long) life; has sung well-being; has sung Brahman-splendour; it has sung this."[1] The mares are let loose. The horse is fastened in the shed. For it food[2] is scattered. Then he says, "O Udgātṛ, (I shall give) thee a hundred cows and a golden piece weighing a hundred Palas; do thou chant for me (the Bahiṣpavamāna)." His Bahiṣpavamāna stotra is based on four verses; Ājyastotras on eight verses each. The Mādhyaṁdina Pavamāna is chanted on twelve verses. The Pṛṣṭhastotras comprise sixteen stomas each. The Ārbhavapavamāna Stotra is chanted on twenty verses. The Agniṣṭoma Stotra conprises twentyfour Stomas. The sacrifice is called Catuṣṭoma. The procedure upto the taking of the draught for the Aśvins is similar.[3] Having taken up the draught for the Aśvins he takes up eleven cords and approaches the sacrificial post. Having furnished with a wooden chip the sacrificial post of *Cordia myxa* (*Rajjudāla*) wood standing in front of the Āhavanīya fire, he dedicates the animals pertaining to the Ekādaśinī. Having offered their omenta in the prescribed manner, they proceed for the morning pressing. It is concluded straightway.

They proceed for the midday pressing. The pressing of Soma takes place in the prescribed manner.[4] The draughts are taken in the prescribed manner.[5] The procedure upto the offerings related to the giving away of Dakṣiṇās is similar.[6] Having offerred the offerings pertaining to the Dakṣiṇās, he offers eight Saṁvarga offerings respectively with the verses, "May the sacrifice which was kept in front by the Ṛṣis come to me from yonder.—May the fault in the sacrifice be transferred to him who hates us after making his body godless and manless. Distorted and inert, may it rest in him who hates us—O sacrifice, enter into me with that lustre which belongs to the sacrifice. O sacrifice, I invoke the brāhmaṇas, priests and gods by means of the brilliance of thee the sacrifice.—O Sava sacrifice, I summon cooked (food) through the offering. I gather for thee good deed, offspring and cattle.—I

1. TBr III.8.22.3; ĀpŚS XX.13.8
2. The text reads *āmukuṣmikam annam*. The variant in all other Mss is *ākukamaṇḍinam*. VādhŚS XI.12.14 : *Kuṣṭikam anneno'pakiranti*. ĀpŚS XX.7.8 *yavasam āharanti*. The Baudh. word is obscure.
3. cf. BaudhŚS VII.8
4. cf. BaudhŚS VIII.1
5. cf. BaudhŚS VIII.1-2
6. cf. BaudhŚS VIII.5

वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वाष्टौ संवर्गाहुतीर्जुहोत्यर्वाङ् यज्ञः संक्रामत्विति । तृतीयं दक्षिणानां ददाति । वैश्वकर्मणानि हुत्वा नव पर्याप्तीर्जुहोति भूतं भव्यं भविष्यदिति । नात्राग्न्यभिषेकः । अहीनसंततिं करोति । ऋजुधा माध्यंदिनꣳ सवनꣳ संतिष्ठते । प्रसर्पन्ति तृतीयसवनाय। प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभिश्चरति । तेषां नाना मनोता नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके । समानं

accomplish for the calls, Sāmidhenī verses, the Āghāra-libations, Ājyabhāga offerings, the call, and the response. I gather the Prayājas, Anuyājas, Sviṣṭakṛt-offering, Iḍā, the blessing and the heaven.—O Sava sacrifice, I summon thee, accompanied by the deities Agni Indra, Soma, Sarasvatī and Viṣṇu, by means of the puronuvākyās and yājyās. I adopt for the offering attended by the Vaṣaṭ-utterance.—O Sava sacrifice, I accomplish the Stotra, Śastra, Pratigara, Soma-draught, Iḍā, the blessings and heaven. I offer the Patnīsaṁyājas for thee. I adopt Samiṣṭayajus offering for thee.—O Sava Sacrifice, I adopt for thee cattle, pressing, cakes, the rites of Soma-offering, sacrifice, deities including Indra, with Agni as their head and together with Soma."[7]

The sacrificer gives away one third of the Dakṣiṇās. After having offered the Vaiśvākarmaṇa offerings, the Adhvaryu offers nine Paryāpti offerings with the formulas, "(Svāhā to) the past, the present and the future, Vaṣaṭ-utterance, Svāhā and obeisance.—The Ṛk, Sāman, Yajus, Vaṣaṭ, Svāhā and obeisance.—Gāyatrī, Triṣṭubh, Jagatī, Vaṣaṭ and obeisance.—Earth, midregion, heaven, Vaṣaṭ, Svāhā and obeisance.—Agni, Vāyu, Sūrya, Vaṣat, Svāhā and obeisance.—Praṇa, Vyāna, Apāna, Vaṣaṭ, Svāhā and obeisance. - Food, tilling,showers, Vaṣaṭ, svāhā and obeisance. - Father, son, grandson, Vaṣat svāhā and obeisance - Bhūḥ, Bhuvaḥ, Suvaḥ, Vaṣaṭ svāhā and obeisance."[8] Here the sprinkling of the sacrificer to be done at the piling up of the fire-altar[9] does not take place. He accomplishes the continuity of the Ahīna sacrifice.[10] The midday pressing comes to a close straightaway.

They move in for the third pressing. After having offered the Āditya-draught in the prescribed manner, the Adhvaryu takes up the Āgrayaṇa draught.[11] The procedure upto the Bahiṣpavamāna Stotra is similar.[12] After having gone through the procedure pertaining to the Bahiṣpavamāna sttotra, the Adhvaryu goes through the rite of the Savanīya animals. In respect of them, Manotā hymn should be recited by the Hotṛ separately for each animal; the deities should be mentioned separately; the formulas for touching the cooked organs should be recited separately; offerings of the oily part of flesh should be made separately; the offering to Vanaspati should be common; the Sviṣṭakṛt offering together with the call should be common; the Iḍā-invocation should be common; the offerings to the quarters should be common; they should be separate according to some teachers.[13] The procedure upto

7. TS. VII.3.11
8. TS. VII:3.12
9. cf. BaudhŚS X.57
10. cf. BaudhŚS XXVI.12
11. cf. BaudhŚS VII.6
12. cf. BaudhŚS VII.7
13. cf. BaudhŚS IV.9

कर्मा पत्नीसंयाजेभ्यः । उपकाश एवैषो ऽग्निष्टोमश्चतुष्टोमः संतिष्ठते पत्नीसंयाजान्तः ॥ १८ ॥ पञ्चमः ॥

अथास्यैतानि शतमौक्षाणि चर्माण्युपस्तीर्णानि भवन्त्युत्तराꣳ श्रोणिमुत्तरेण पक्षसꣳहितानि । अथैतेषां घृतचर्मणां विꣳशतिं वा चतुर्विꣳशतिं वापोद्धृत्याथेतरैरन्नानि संप्रयुवन्ति । अथैतेषां दार्वाचितानां विꣳशतिं वा चतुर्विꣳशतिं वा मध्ये ऽग्नेरवचायं चित्वाथेतराणि संछिद्यसंछिद्यैव संप्रकिरन्ति । तदेतां चतुरश्रां देवपुरमध्यात्ममायातयत्यपि वा पक्षपुच्छानभिनिरूहति यथा समावती यूपाग्रैः स्यात् । अथैनाꣳ समुच्छ्रित्य परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति । तदेतानीन्द्राणसान्युपवर्तयन्ति चत्वार्यनुदिशमवान्तरदिशास्वितराणि यद्यष्टौ भवन्ति । तेषां चत्वारश्चत्वार एकैकमधिरोहन्ति दशान्ये रात्रिकर्मिणः । अथैभ्य स्थालीभिराज्या-न्यभिहरन्त्यष्टमैरन्नानि । अथाध्वर्युरादत्ते स्रुवं च दीर्घदण्डं दर्विं च दीर्घदण्डाम् । आददत एकविꣳशतिः प्रतिप्रस्थातारो दशान्ये रात्रि-कर्मिणः । अथाध्वर्युः स्रुवेणाज्यस्योपहत्य त्रीणि पूर्वाणि वैश्वदेवानि जुहोति स्वाहाधिमाधीताय स्वाहेति स्रुवैरेवाज्यानां जुह्वति दत्वते स्वाहेति दर्वैरन्नानामदन्तकाय स्वाहेति । त एवमेवैतमनुवाकम् । यदैतस्यानुवाकस्य पारं यन्त्यथैतेनानुवाकेन व्यवदधाति ॥ १९ ॥

the Patnīsaṁyāja offerings should be similar. The Agniṣṭoma characterised by four Stomas comes to a close ending with the Patnīsaṁyājas when the quarters have become visible.

XV.19

Now a hundred hides of oxen are spread over to the north of the northern buttock with their sides attached. Twenty or twentyfour leather-bages full of ghee are kept back and food is mixed with (the ghee from) the other (bags). He piles up in separate groups twenty ortwentyfour heaps of wood in the middle of the fire-altar, and scatters the others cutting the woods into pieces. He erects a square shed on the body of the fire-altar, or extends it up to wings and tail so that it may be as high as the tips of the sacrificial posts. They raise it and cover on all sides. A door is left towards the north. Four big carts are set in four quarters; if there are eight, the remaining four in four intermdiate quarters. Four persons step in on each of the big carts. Ten other persons functioning at night also step in.

Ghee is brought to them in vessels, and food in "eighth" (pots).[1] The Adhvaryu takes up a spoon with a long hand and a ladle with a long hand. Twentyone Pratiprasthātṛs and ten others who will be funtioning at night take up those. The Adhvaryu having dipped the spoon into the ghee offers three prior Vaiśvadeva offerings. (Tha Pratiprasthātṛs) offer clarified butter with spoons respectively with the formulas, "(I adopt) the meditation, svāhā to the meditated upon. (I adopt) the meditated, upon, svāhā to the mind. - (I adopt) mind, to Prajāpati svāhā; to Ka svāhā; to Katama svāhā; to Aditi svāhā; to the great Aditi svāhā; to gladdening Aditi svāhā; to Sarasvatī svāhā; to the great Sarasvatī svāhā; to the purifying Sarasvatī svāhā; to Pūṣan svāhā; to Pūṣan protector of travellers svāhā; to Pūṣan supporter of men svāhā; to Tvaṣṭṛ svāhā; to spermatic Tvaṣṭṛ svāhā; to Tvaṣṭṛ of many forms svāhā; to Viṣṇu svāhā; to Viṣṇu Nikhuryapa svāhā; to Viṣṇu Nibhūyapa svāhā; to all svāhā;"[2] With the formula "To one having teeth svāhā."[3] they offer food by means of ladle;[4] with "the teethless one svāhā" (clarified butter).[3] (They offer clarified butter) with this Anuvāka[2] (as said above). When they reach the end of this Anuvāka, they offer alternately with this Anuvāka.[3]

1. *Prastha* the largest measure of quantity. *Kuḍava* was one fourth of it. *Aṣṭama* was probably the eighth part of *Prastha*, one half of *Kuḍava*. The word *aṣṭama* is used also in VādhŚS XI.13.15.
2. TS VII.3.15
3. TS VII.5.12
4. The text has the word m. *darva*. The word is found also in VādhŚS XI.13.19.

पूर्वा स्तोकीया अथैतमनुवाकम् । दिश्या अथैतमनुवाकमुत्तरा स्तोकीया अथेतमनुवाकमेकविंशिनीं दीक्षामथैतमनुवाकमृतुदीक्षा अथैतमनुवाकमश्वस्य सावित्राण्यथैतमनुवाकम् । त एवमेवैताननुवाकानेतेनैवानुवाकेन । यदैतेषामनुवाकानां पारं यन्त्यथैताननुवाकानुपसंक्रामन्ति वैश्वदेवानि चाश्वाङ्गानि च द्वावश्वरूपाणामोषधीनां च वनस्पतीनां च द्वावपां संधानानां चाभिधानानां च संप्लवस्यैकः । उक्तः खारीहोमः । त एवमेवैताननुवाकानेतेनैवानुवाकेन । यदैतेषामनुवाकानां पारं यन्त्यथैताननुवाकानभिनिवर्तन्ते ॥ २० ॥

एकस्मै स्वाहा द्वाभ्यां स्वाहेति । त एवमेवैताननुवाकानेतेनैवानुवाकेन पुनःपुनरभ्युपाकारं जुह्वति । अथ वसतीवरीणां परिहरणकाले ऽधिद्रवन्ति। परिहृतासु वसतीवरीष्वाहूतायां सुब्रह्मण्यायां पुनरेवाधिद्रवन्ति । त एवमेवैताननुवाकानेतेनैवानुवाकेन पुनःपुनरभ्युपाकारं जुह्वतः समाप्नुवन्ति। तानि वा एतान्यश्वस्य सर्वायुषाणीत्याचक्षते ॥ २१ ॥

समाप्तय इति हैक आहुः । एतैर्हि सर्वां रात्रिं जुह्वति । अथ प्रातरनुवाकमुपाकरिष्यन्ताववद्रवतो ऽध्वर्युश्च प्रतिप्रस्थाता च द्वावन्या-

XV.20

Former Stokīyā,[3] then this Anuvāka;[2] Diśyās, then this Anuvāka,[2] latter Stokīyā,[6] then this Anuvāka[2] Ekaviṁśinī Dīkṣā,[7] then this Anuvāka; Ṛtudīkṣā,[8] then this Anuvāka;[2] Aśvasya sāvitrāṇi,[9] then this Anuvāka,[2] In this way they place asunder these Anuvākas with this Anuvāka. When they come to an end of those Anuvākas they subjoin these Anuvākas; Vaiśvadeva offerings,[2] horse's limbs,[10] two of forms of the horse,[11] two of plants and trees,[12] two of the containers of water[13] and designation of waters,[14] one of flowing together (of the dog).[15] The Khārīhoma has already been mentioned.[3] In a similar manner (they place asunder) these Anuvākas with this Anuvāka.[2] When they pas over these Anuvākas,[16] they subjoin these Anuvākas:

XV.21

"To one svāhā, to two svāhā" etc.[1] They make offerings with (the formulas from) these Anuvākas intervened again and again with this Anuvāka.[2] At the time of moving around of the Vasatīvarī waters, they get on. After the Vasatīvarī waters have been moved around and after the Subrahmaṇyā has been invoked, they again get on. They come to the conclusion of the offerings with these Anuvākas intervened with this Anuvāka. All these are said to be granting full life to the horse.

XV.22

(They aim) at the (horse's) end. So say some teachers. They make the offerings throughout the night. The Adhvaryu and the Pratiprasthātṛ come down when they are about to initiate the Prātaranuvāka. Two other priests functioning

5. TS VII.1.14
6. TS VII.1.16
7. TS VII.1.17; cf. BaudhŚS XV.13
8. TS VII.1.18
9. TS VII.1.20
10. TS VII.3.16
11. TS VII.3.17, 18
12. TS VII.3.19, 20
13. TS VII.4.13
14. TS VII.4.14
15. TS VII.4.15
16. VādhŚS XI.9 may be compared with the prescriptions in BaudhŚS XV.20

1. TS VII.2.11-20

वधिद्रवतो रात्रिकर्मिणौ । अथ राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति। परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । उक्थ्यं क्रतुमुपैति । समानं कर्मोपाꣳशोः । उपाꣳशुꣳ होष्यन्निन्द्राणसमधिद्रुत्य चतस्रः स्रुवाहुतीर्जुहोत्युषसे स्वाहा व्युष्ट्यै स्वाहोदेष्यते स्वाहोद्यते स्वाहेति । प्रसिद्धो ऽभिषवः । समानं कर्मान्तर्यामात् । अन्तर्यामꣳ होष्यन्निन्द्राण-समधिद्रुत्य चतस्रः स्रुवाहुतीर्जुहोत्युदिताय स्वाहा सुवर्गाय स्वाहा लोकाय स्वाहा सर्वस्मै स्वाहेति । अत्रैतदुदित आदित्य उपरमन्ति रात्रिकर्मिणः । व्यवच्छिन्दन्ति परिश्रयणानि । निवर्तयन्तीन्द्राणसानि । प्रसिद्धꣳ सुवर्णमयैर्ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्ग्रहात् । आग्रयणं गृहीत्वा सुवर्णरजताभ्यां द्वौ महिमानौ ग्रहौ गृह्णाति यः प्राणतो य आत्मदा इति । अथोक्थ्यं गृह्णाति । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वा चतुर्विꣳशतिꣳ रशना आदाय यूपानभ्यायन्ति चतस्रश्चतस्र इतरे परि-कर्मिणः । स्वर्वन्तꣳ राज्जुदालमग्निष्ठमुत्सृज्य तस्माद्दक्षिणमेव पूर्वं पौतुद्रवमुपस्थावानमुच्छ्रयति ॥ २२ ॥

अथोत्तरम् । त्रीन्दक्षिणतो बैल्वाꣳस्त्रीनुत्तरतस्त्रीन्दक्षिणतः खादिराꣳस्त्रीनुत्तरतस्त्रीन्दक्षिणतः पालाशाꣳस्त्रीनुत्तरतः । अत्रैतं पालाशमुपशयं दक्षिणतो न्यस्यति तूष्णीम् । स्वर्वन्तान्यूपानुत्सृज्या-

at night climb up. Having taken down king Soma, the Adhvaryu initiates the Prātaranuvāka. At the enclosing of the Prātaranuvāka he approaches the waters. He comes back with waters. He goes through the *Kratu* rite related to the Ukthya sacrifice.[1] The procedure upto the offering of the Upāṁśu-cup is similar. When about to offer the Upaṁśu-cup, he gets into the big cart and offers four spoonfuls with the formulas, "To Uṣas svāhā; to the dawn svāhā; to the sun about to rise svāhā; to the rising sun svāhā."[2] The pressing of Soma is as prescribed. The procedure upto the offering of the Upāṁśu-cup is similar. When about to offer the Antaryāma-cup, he ascends the big cart and offers four spoonfuls with the formulas, "To the risen sun svāhā; to the heaven svāhā; to the world svāhā; to all svāhā."[2]

At the sunrise those functioning at night stop (the offering). The enclosures are taken away. The big carts return. Soma-draughts are taken up as prescribed, in golden cups. The procedure upto the taking of Āgrayaṇa draught is similar. Having taken up the Āgrayaṇa draught, he takes up two Mahiman draughts respectively in gold and silver cups with the verses, "Who through his greatness is the sole ruler of the world which breathes and wrinkles, who governs the bipeds and quadrupeds, who is the god whom we shall worship with oblation. Thou art taken with a support; I take thee dear to Prajāpati. Heaven is thy greatness, stars thy form, sun thy brilliance; to his greatness, to Prajāpati I offer thee svāhā. - Who is the giver of body, who is the giver of strength, whose order all (beings) and gods obey, whose shadow is immortality, whose shadow is death, who is that god whom we shall worship with oblation ? Thou art taken with a support; I take thee dear to Prajāpati. The earth is thy greatness, trees and plants thy form, fire thy brilliance. To his greatness, to Prajāpati I offer thee, svāhā."[3] Then he takes up the Ukthya draught. The procedure up to the taking of the draught for the Aśvins is similar. Having taken up the draught for the Aśvins and having taken up the twentyfour cords, they go towards the sacrificial posts, each assistant taking four. Having furnished with a chip the sacrificial post of *Cordia myxa* (*Rajjudāla)* wood standing near the fire, he first raises the southern one of the two sacrificial posts of *Pinus deodara*.

XV.23

Then the northern one. Three sacrificial posts of *Aegle marmelos* towards the south, three towards the north, three sacrificial posts of *Acasia catechu* towards the south, three towards the north, three sacrificial posts of *Butea frondosa* towards the

1. cf. BaudhŚS VII.4
2. TS VII.2.20
3. TS VII.5.16

थाध्वर्युरग्निष्ठ उपाकरोत्यश्वं तूपरं गोमृगमित्येतांस्त्रीन्प्राजापत्यान् । अथ पर्यङ्ग्यानुपाकरोत्याग्नेन्द्रं कृष्णललाममैन्द्रापौष्णं पौष्णमाग्नेयौ कृष्णग्रीवौ त्वाष्ट्रौ लोमशसक्थौ शितिपृष्ठौ बार्हस्पत्यौ धात्रे पृषोदरः सौर्यं बलक्षं पेत्वमिति । अथाध्वर्युरग्निष्ठ एवोपाकरोत्यग्नये ऽनीकवते रोहिताञ्जिरनड्वा-नित्येकादश । अथाध्वर्युरग्निष्ठ एवोपाकरोति सोमाय स्वराज्ञे ऽनोवाहा-वनड्वाहाविति द्वन्द्विनः । अथाध्वर्युरग्निष्ठ एवोपाकरोतीन्द्राय राज्ञे सूकर इत्येकादशारण्यान्। सैषाग्निष्ठे पशुषष्टिर्भवति । अथ रोहितो धूम्ररोहित इति दशाष्टादशिनो ऽनुवाकास्तेषां पूर्वा एव नवतो दक्षिणेषु यूपेषूपस्थापयन्त्युत्तरा नवत उत्तरेषु । आग्नेन्द्रा दक्षिणेषां मुख्या भवन्त्यैन्द्रासूरा उत्तरेषाम् । अथ मयुः प्राजापत्य इति दश दशिनो ऽनुवाकास्तेषां पूर्वा एव पञ्चती दक्षिणेषु यूपेषूपस्थापयन्त्युत्तराः पञ्चत उत्तरेषु । सोमापौष्णा दक्षिणेषां मुख्या भवन्त्यैन्द्रापौष्णा उत्तरेषाम्। अथैतस्मिन्नुपशये मनसैव यं द्वेष्टि तमुपा-करोति । यद्यु वै न द्वेष्ट्याखुस्ते पशुरित्यनुदिशति । एतस्मिन्काल आहवनीये स्रुवाहुतिं जुहोत्यपाकृताय स्वाहेति ॥ २३ ॥ षष्ठः ॥

अथैतमश्वमग्रेण यूपान्स्वरथे युनक्ति युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुष इति । अथास्य पृष्ठं मर्मृज्यते रोचन्ते रोचना दिवीति । एवमेवोत्तरं

south, three towards the north. He lays down silently towards the south the sacrificial post of *Butea frondosa* which remains lying down. Having furnished the sacrificial posts with wooden chips, the Adhvaryu dedicates to Prajāpati the three animals—the horse, a hornless goat and a gāyal at the sacrificial post standing near the Āhavanīya fire. Then he dedicates the animals over and above (the horse)—a goat with a black spot to Agni-Indra, another to Indra-Pūṣan and still another to Pūṣan, two goats with black neck to Agni, two goats with hairy thighs to Tvaṣṭṛ, two goats with white back to Bṛhaspati, a goat with spotted belly to Dhātṛ and a white ram to Sūrya. The Adhvaryu dedicates eleven animals beginning with an ox with red mark[4] to Anīkavant Agni at the sacrificial post near the Āhavanīya fire. He dedicates to self-ruler Soma animals in pairs beginning with two oxen drawing a cart at the sacrificial post near the fire.[5] He dedicates eleven wild animals beginning with the wild hog to Indra the ruler at the sacrificial post near the fire itself.[6] This amounts to sixty animals at the sacrificial post near the fire.

There are ten Anuvākas[7] each one mentioning eighteen animals beginning with "Red, dark red." The first ninety are fastened to the southern sacrificial posts and the latter ninety to the northern ones : The animals dedicated to Agni-Indra are the foremost among those of the southern side, those dedicated to Indra-Sūrya among those of the northern side. There are ten anuvākas[8] each one recording ten animals beginning with "The Ape for Prajāpati." The first fifty are fastened to the southern sacrificial posts and the latter fifty to the northern ones. The animals to Soma-Pūṣan are the foremost among those on the southern side and those dedicated to Indra-Pūṣan among those on the northern side. He dedicates with reference to the lying post one whom he mentally hates. If he does not hate anybody he mentions "the rat is thy animal." At this juncture he offers a spoonful on the Āhavanīya with the formula, "to the dedicated one svāhā."

XV.24

The Adhvaryu yokes the horse to its chariot standing in front of the sacrificial post with the verse, "They yoke the tawny (sun) the ruddy (fire) the moving (wind) and (the worlds) standing around in the sky."[1] He cleanses its back with "the bright

4. TS V.5.24
5. TS V.6.21
6. TS V.5.11
7. TS V.6.11-20
8. TS V.5.12-21

1. TS VII.4.20.1

योग्यं युनक्ति । तस्यैवमेवोत्तरतः प्रष्टिमुपनियुनक्ति । तयोः पृष्ठं मर्मृज्यते युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसेति । अथ केतुं कृण्वन्नकेतव इति ध्वजं प्रतिमुञ्चति । अथ यजमानं वर्मसंनहनीयाभिः संनह्यति जीमूतस्येव भवति प्रतीकमिति चतुर्दशभिर्यथारूपम् । अथ रथमुपतिष्ठते वनस्पते वीड्वङ्गो हि भूया इति तिसृभिरनुच्छन्दसम् । अथ दुन्दुभिमुपश्वासयत्युपश्वासय पृथिवीमुत द्यामिति तिसृभिरनुच्छन्दसम्। अथ दक्षिणꣳ ह्रदमभिप्रयाति द्यौस्ते पृष्ठं क्रमैरत्यक्रमीद्वाज्याक्रान्वाजीति त्रिभिरनुवाकैः । आ क्रोडेभ्यो ऽश्वानभिधावयन्ति । अथैतꣳ रथं प्रदक्षिण-मावर्त्य शालामानयति यद्वातो अपो अगमदिन्द्रस्य तनुवं प्रियाम् । एतꣳ स्तोतरेतेन पथा पुनरश्वमावर्तयासि न इति । तानध्वर्युरुत्तराभि

(stars) shine in the sky."[1] Similarly he yokes the horse on the northern side. Similarly he yokes the third horse to its north. He cleanses the backs of the two with the verse, "They yoke on the two sides the two beautiful horses, red, carrying men and strong."[1] He unfurls the banner with the verse, "Making a banner for one having none, form for the formless, O man, thou wert born with the dawns."[1]

The Adhvaryu equips the sacrificer with the warlike appliances by appropriately reciting fourteen relevant verses:[2] "When (the hero), wearing an armour enters into the battle, his face appears like a cloud. Do thou (O sacrificer) be victorious with thy body not wounded; may the greatness of the armour protect thee.—We shall win cattle and contest with the bow; we shall win hard battles with the bow; the bow violates the intention of the enemy; may we win all quarters with the bow.—This cord stretched on the bow and leading to success in the battle, again and again reaches the ear as if telling something. Embracing the dear companion, it makes a fondling sound like a woman.—May the two ends of the bow acting like a woman in an assembly, hold (the arrow) in their lap like the mother her child. In unison and acting together, may they pierce the enemies.—The quiver, guardian of many (arrows), son of the plentiful whistles when he goes to the battle. Fastened on the back, it wins all bands and armies when directed.—The good charioteer standing in the chariot drives the horses wherever he desires. (O priests) do you sing the praise of reins which control (the horses) according to his mind.—The horses having strong hoofs and driving the chariot, treading the foes with their toes, kill the enemies unhesitatingly.[3]—Our Pitṛs are with pleasant seats, granting strength, giving support to one in trouble, mighty, of deep thought, having varied armies, rich in arrows. Inviolable, having good heroes, widely assailing the hosts (of foes).—Our Pitṛs are brāhmaṇas worthy of Soma. May the unequalled heaven and earth be auspicious to us. May Pūṣan guard us promoting the holy order. Do thou guard; let no foe overpower us.—(The arrow) wears a feather; its teeth is like that of a deer; fastened with (cords of) cow's sinews it strikes when issued. May the arrows grant us safety where men meet together and go asunder.—O arrow, spare us; let our body be (hard like) stone. May Soma speak highly about us; may Aditi grant us welfare.—(The whip) smites on their backs again and again; it strikes at their thighs; O whip, do thou stimulate the alert horses in battles.—(The hand-guard) tolerating the hitting of the bow-string goes around his arm like a serpent with its coils. Let the hand-guard, knowing all ways and manly, guard the man on all sides."[4]

2. VādhŚS XI.16.1-12 and ĀpŚS XX.16. 4-12 prescribe the equipment in details.
3. The next verse, *rathavāhanam havir asya* .... is to be excluded in order to suit the number fourteen; it is out of context.
4. TS IV.6.6

स्तोकीयाभिरन्वैत्यग्रये स्वाहा सोमाय स्वाहेत्येतेनानुवाकेन पुनः पुनरभ्युपाकारं यावदेषाᳬ स्तोका उपरमन्ति । अथैतमश्वमग्रेण यूपान् स्वरथात्प्रमुच्य सौवर्णेन संदानेन संदित्याध्वर्योरावसथं द्वियोगं वर्तयन्ति। अथ महिषी वावाता परिवृक्तीत्येता अस्मै गन्धान्गणान्मणीᳬ-श्चादायाभ्यायन्त्यश्वम् । तस्य यत्प्राक् क्रोडात्तन्महिष्यभ्यनक्ति वसवस्त्वाञ्जन्तु गायत्रेण छन्दसेति पौतुद्रवेण प्रतिहितानां जायाभिः सह। अथ यत्प्रतीचीनं क्रोडादा नाभेस्तद्वावाताभ्यनक्ति रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसेति ॥ २४ ॥

He prays to the chariot with the three verses recited serially, "(O chariot mane of) wood, do thou be of strong limbs, our companion, efficacious, great hero. Thou art fastened with (the cords of cow's (sinews); be strong. May the one riding you win the (persons) to be conquered.—(O sacrificer) do thou offer oblation to the chariot—the vigour derived from heaven and earth, the strength collected from trees, the uigour of waters, surrounded by the cow's (sinews), the thunderbolt of Indra, O god chariot, do thou thunderbolt of Indra the face of Maruts, the embryo of Mitra, the navel of Varuṇa, enjoying this our offer of oblation, accept our oblations."[4] He causes the drum to breathe with three verses recited serially, "Do thou O drum, cause the heaven and earth to breathe. Let the varied world know thee in many places. Do thou together with Indra and other gods drive away the foes far away. - O drum, do thou make noise, grant unto us strength and vigour. Warding off the evils, do thou thunder. Drive away misfortune from here. Thou art Indra's fist. Be firm. - O Indra, drive away those (armies of the foes). Bring back these (our armies) safely. The drum beats as a signal. Our men equipped with steeds march. O Indra, may our charioteers win."[4] He goes towards the southern pond with the three Anuvākas, "Heaven is thy back ...[5] "The horse agreeing with Viśve Devas..."[6] and "The steed has stepped up the earth...."[7] The horses are made to enter the pond upto the chest.

Having turned the chariot by the right, he brings it towards the shed with the verse, "O priest, do thou turn the horse again for us along that path by which the wind went to the waters the dear body of Indra."[8] The Adhvaryu follows them (the horses) with the latter Stokīya formulas, "To Agni svāha; to Soma svāhā..."[9] He follows with this Anuvāka rpeated again and again until the drops of water on their backs cease. The horse is released from the chariot in front of the sacrificial posts, is fastened with a golden fetter, and the chariot with two horses yoked is directed towards the Adhvaryu's residence. The principal queen, the beloved queen and the despised queen approach the horse taking up fragrant substances and beads. The principal queen besmears with the ointment of *Pinus deodara* the horse's front part of the body beginning with the breast together with the wives of the deputies with the formula, "May the Vasus beamear thee with the Gāyatrī metre"[10] The beloved queen besmears the rear body beginnig with the breast and down to the navel with the formula, "May the Rudras besmear thee with the Triṣṭubh metre,"[10]

5. TS V.7.25; cf. BaudhŚS XV.5
6. TS V.7.24; cf. BaudhŚS XV.5
7. TS VII.5.19; cf. BaudhŚS XV.5
8. TS VII.4.20.1
9. TS VII.1.16
10. TBr III.9.4.6

गौल्गुलवेनाराज्ञां जायाभिः सह । अथ यत्प्रतीचीनं नाभेरा पुच्छात्तत्परिवृक्त्यभ्यनक्त्यादित्यास्त्वाञ्जन्तु जागतेन छन्दसेति मौस्तेन सूतग्रामणीनां च क्षत्तसंग्रहीतृणां च जायाभिः सह । तस्य ये प्राचीनं वहसः केशास्तेषु महिषी सहस्रꣳ सौवर्णान्काचानावयति भूरिति प्रतिहितानां जायाभिः सह । अथ ये प्रतीचीनं वहसः केशास्तेषु वावाता सहस्रꣳ राजतान्काचानावयति भुव इत्यराज्ञां जायाभिः सह । अथैषा परिवृक्ती वालेषु सहस्रꣳ सामुद्रान्काचानावयति सुवरिति सूतग्रामणीनां च क्षत्तसंग्रहीतृणां च जायाभिः सह । यथेतं पत्नयो यन्ति । अथ महिषी वावाता परिवृक्ती माहानसी दासीत्येता अस्मै मधुमिश्रान्लाजानुपकिरन्ति ॥ २५ ॥

लाजीञ्छाचीन्यशो ममां यव्यायै गव्याया एतद्देवा अन्नमत्तैतदन्नमद्धि प्रजापत इति । यस्यै हान्नमत्ति तस्यै हार्धुका प्रजा भवतीति विज्ञायते । अथैतमश्वꣳ संदानात्प्रमुच्य निर्मन्थ्यस्यावृता निर्मन्थ्येन प्रचरति प्रहृत्याभिहुत्य । अथाध्वर्युरग्निष्ठे नियुनक्त्यश्वं तूपरं गोमृगमिति । अथास्य पर्यङ्ग्यान्नियुनक्त्याग्नेन्द्रं कृष्णललाममैन्द्रापौष्णं पौष्णमित्येताꣳ स्त्रीन्ललाटे । आग्नेयौ कृष्णग्रीवौ ग्रीवासु । त्वाष्ट्रौ लोमशसक्थौ सक्थ्योः । शितिपृष्ठौ बार्हस्पत्यौ पृष्ठे । धात्रे पृषोदरमुदरे । सौर्यं बलक्षं पेत्वं पुच्छ इति । अथाध्वर्युरग्निष्ठ एव नियुनक्त्यग्नये ऽनीकवते रोहिताञ्जिरनड्वानिति । अथाध्वर्युरग्निष्ठ एव नियुनक्ति सोमाय स्वराज्ञे ऽनोवाहावनड्वाहाविति। अथाध्वर्युरग्निष्ठ एव नियुनक्तीन्द्राय राज्ञे सूकर

XV.25

With the ointment of Guggulu together with the wives of those who are not kings. The despised queen besmears the hindermost part of the body beginning with the navel down to the tail with the formula, "May the Ādityas besmear thee with the Jagatī metre"[10] with the ointment of Mustā together with the wives of charioteers and village-chiefs and attendants and accounts-officers. The principal queen sews a thousand gold-beads on the hair of the horse lying to the east of the neck with *bhūḥ* together with the wives of the deputies. The beloved queen sews a thousand silver beads on the hair to the rear of the neck with *bhuvaḥ* together with the wives of those who are not kings. The despised queen sews a thousand beads derived from the sea with *suvaḥ* together with the wives of charioteers, village-chiefs, attendants and accounts-officers. The wives return by the route by which they came. The principal queen, the beloved queen and the despised queen and maid from the kitchen scatter for it (the horse) parched grains mixed with honey.

XV.26

With the formula, "(O horse) thou that hast parched barley, grains, my glory; do you O gods consume this food comprising articles prepared out of cow's milk and barley; O Prajāpati, do thou consume this food." "That queen whose food (the horse) eats begets prospering progeny." so is it said.[1] Having released the horse from the fetter, the Adhvaryu goes through the rite of churning in the manner of churning. Having put (the churned out fire into the Āhavanīya) and having made an offering on it, he fastens the horse, the hornless goat and the gayal to the sacrificial post near the fire. Then he fastens the animals over and above its limbs-a goat with a black spot to Agni-Indra, a goat to Indra-Pūṣan and another to Pūṣan over the forehead, two goats with black neck over the neck, two goats hairy thighs to Tvaṣṭṛ over the thighs, two goats with white back to Bṛhaspati over the back , a goat with spots on the belly to Dhātṛ over belly, and a white ram to Sūrya over the tail.

Then the Adhvaryu fastens to the sacrificial post near the fire (eleven animals beginning with) an ox marked with red to Anīkavant Agni etc.[2] The Adhvaryu fastens to the sacrificial post near the fire itself (animals in pairs) two oxen yoked to a cart to Soma the self ruler etc.[2] The Adhvaryu fastens to the sacrificial post near the fire itself (eleven forest-animals) a hog to Indra the ruler etc. He continues the fastening of all forest-animals and also of those domestic animal which he is going

1. cf. TBr III.9.4.8; VādhŚS XI.16.39-40
2. cf. BaudhŚS XV.23

इति । सर्वानेवारण्यान्नियोजनेनैवानुवर्तयते याꣳश्च ग्राम्याणां पशूना-मुत्स्रक्ष्यन्भवत्यारण्याꣳश्च । अथ दक्षिणान्प्रतिप्रस्थातारो नियुञ्जन्ति। अथोत्तरान् । अथैतमश्वं नित्येन प्रोक्षेण प्रोक्ष्यातिप्रोक्षेण प्रोक्षनि जज्ञि बीजमिति । नित्येनैवेतरान्पशून् । अथ दक्षिणान्प्रतिप्रस्थातारः प्रोक्षन्ति । अथोत्तरान् । अथैतमश्वमग्रेण यूपान्प्रोक्षणीरवघ्रापयति ॥ २६ ॥

अग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते लोकस्तं जेष्यस्यथावजिघ्र । वायुः पशुरासीदादित्यः पशुरासीदिति । यदि नावजिघ्रति पुनरेवावघ्रापयत्यग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते लोकस्तस्मात्त्वान्तरेष्यामि यदि नावजिघ्रसि। वायुः पशुरासीदादित्यः पशुरासीदिति । यदि नावजिघ्रति पुनरेवा-वघ्रापयत्यग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते लोकस्तं जेष्यसि यद्यवजिघ्रसि । वायुः पशुरासीदादित्यः पशुरासीदिति। ईश्वरो ऽवघ्रातोरिति । एतस्मिन्काल आहवनीये स्रुवाहुतिं जुहोत्यालब्धाय स्वाहेति ॥ २७ ॥ सप्तमः ॥

अथेध्मात्समिधमाददान आहाग्नये समिध्यमानायानुब्रूहीति । अभ्यादधातीध्मम् । परि समिधꣳ शिनष्टि । वेदेनोपवाजयति । अनूक्तासु सामिधेनीषु स्रुवेणाघारमाघारयति । संमृष्टे स्रुग्भ्यामुत्तरम् । अथासꣳस्पर्श-यन्स्रुचावुदङ्ङत्याक्रम्य जुह्वाश्वं तूपरं गोमृगमित्येतान्समनक्ति । अथ

to release and also (other) forest-animals. The Pratiprasthātṛ fastens the animals first towards the south then towards the north. Having sprinkled the horse with the usual formkes for sprinkling,[3] the Adhvaryu sprinkles it with the Atiprokṣa formula, "May the seed grow, the cloud rain, the crops grow, the plants bear good fruit, this (earth) be suitable for treading upon, the fire be easy of approach, the midregion be easy to see through, the wind be easily blowing, the heaven be easy of access, the sun be shining gently, day and night be as before, the fortnights of fifteen days, months of thirty days, seasons in due order and the year peaceful."[4] He sprinkles the other animals with the usual formula. The Pratiprasthātṛs sprinkle first the animals on the southern side and then those on the northern side. The Adhvaryu causes the horse to smell the sprinkling waters in front of the sacrificial posts.

XV.27

With the formulas, "Agni was the animal, they offered him, he won that world in which Agni existed. That is thy world (O horse). Thou wilt win it; therefore do thou smell.—Vāyu was the animal-Āditya was the animal...."[1] If ist does not smell, he should make it smell with the formula, "Agni was the animal...... I shall deprive thee of it if thou wilt not smell.—Vāyu was the animal......—Āditya was the the anima ......"[1] If is does not smell, he makes it smell with the formula, "Agni was the animal.... Thou wilt win it if thou smellest.—Vāyu was the animal.....—Āditya was the animal... "[1] He thus becomes capable of smelling. At this juncture the Adhvaryu offers a spoonful on the Āhavanīya with the formula, "To the immolated one svāhā."[2]

XV.28

Taking a fire-stick from the faggot the Adhvaryu says (to the Hotṛ), "Do you recite verses for the fire being enkindled." He puts the faggot (one by one) and keeps back a fire-stick. He fans with the Veda. After the Sāmidhenī verses have been recited one by one, he offers the Āghara-libation by means of the spoon. After (the fire and ladles) have been cleansed, he offers the latter (Āghāra) by means of the two ladles. Without allowing the two ladles to touch each other and having crossed towards the north, he besmear the horse, the hornless goat and the gayal by means

3. *devasya tvā savituḥ prasave* etc.
4. TS VII.5.20. VādhŚS XI.17.20 prescribes these formulas similarly. TBr III.8.18.5; ĀpŚS XX.12.8 employ these, among others, towards offering the oblations.

1. TS V.7.26
2. TS V.7.20.1

पर्यङ्ग्यान् । अथेतरान् । अथ दक्षिणानथोत्तरान् । अथ यथायतनꣳ स्रुचौ सादयित्वा प्रवरं प्रवृणीते । प्रसिद्धमृत्विजो वृणीते । सीदति होता । प्रसवमाकाङ्क्षति । प्रसूतः स्रुचावादायात्याक्रम्याश्राव्याह समिद्भ्यः प्रेष्येति । समिद्धो अञ्जन्कृदरं मतीनामित्येता अश्वस्याप्रियो भवन्ति । वषट्कृते जुहोति प्रेष्य प्रेष्येति चतुर्थाष्टमयोः समानयमानो ऽष्टमे सर्वꣳ समानयते । परि स्वाहाकृतीभ्यः सꣳस्रावꣳ शिनष्टि । दश प्रयाजा-निष्ट्वोदङ्ङत्याक्रम्य सुवर्णं च सायकं च याचति । तौ जुह्वामक्त्वा ताभ्यामश्वं तूपरं गौमृगमित्येतान्समनक्ति । कालायसैः पर्यङ्ग्यान्लोहाय-सैरितरान्सुवर्णैर्दक्षिणान् रजतैरुत्तरान् । अथ यथायतनꣳ स्रुचौ सादयित्वाह पर्यग्नये क्रियमाणायानुब्रूहीति । नित्ये पर्यग्निकरणे ऽनुवर्तयति मेषस्त्वा पचतैरवतु लोहितग्रीवश्छागैः शल्मलिरिति । पर्यग्निकृतानामेतेषां पशूनामुत्सृजन्त्यवी द्वे धेनू भौमी दिग्भ्यो वडबे द्वे धेनू भौमी वैराजी पुरुषी द्वे धेनू भौमी इन्द्राय राज्ञे सूकर इति सर्वानेवात्रारण्यान्। अथ पर्यग्निकृतैः पशुभिरुदञ्चः प्रतिपद्यन्ते। तेषामैन्द्रासूरा उत्तरार्ध्या भवन्ति । अश्व उपचारतः। अश्वमेवाध्वर्युर्वपाश्रपणीभ्यामन्वारभते। पृथगितरान्परिकर्मिण उदञ्चो नयन्त्यनुपूर्वमव्यतिषजन्तः। अथ याचति बर्हिश्च शतपलं च कृत्तिं चाधीवासं च कशिपु तार्प्यं चेति । उत्तरत एतद्बहुलꣳ सꣳस्तीर्णं भव-

of the ladle; then the animals over and above the horse's limbs; then other animals on the southern and northern sides. Having put down the two ladles in their places, he chooses the Pravaras. He chooses the priests in the prescribed manner.[3] The Hotṛ sits down; awaits the call. When called upon, having taken up the two ladles, having crossed and having caused to announce, he says (to the Maitrāvaruṇa), "Do you give a call to the Hotṛ to recite the yājyā for Samidhs." The Prayāja-yājyās for the horse are those beginning with "Enkindled, manifesting the lot of prayers...." He makes the offering at the Vaṣaṭ-utterance. Collecting the clarified butter at the fourth and the eighth offering at the call "Do you call, Do you call," he collects the entire remaining quantity at the eight Prayāja-offering. He retains drops of clarified butter in the ladle for the offering to Svāhākṛtis. Having offered ten Prayājas and having crossed towards the north, he asks for a piece of gold and an arrow. Having besmeared them into the ladle, he besmears with them the horse, the hornless goat and the gayal. He besmears the animals over and above the horse's limbs with the arrows of iron, other animals with those of bronze, those towards the south with those of gold and those towards the north with those of silver.

Having placed the ladles in their respective places, he says (to the Hotṛ), "Do you recite verses for the horse around whom fire-brand is being carried." (To the Apāvya offerings[5] accompanying) the regular carrying round of fire he joins the formulas, "May the sheep guard thee together with other sheep to be cooked, a goat with red neck together with other goats, the Śalmali tree (*Salmalia malabarica*) together with its offshoots, the *Butea frondosa* together with prayer, the Plakṣa tree (*Ficus infectoria*) together with offering, Nyagrodha (*Ficus Indica*) together with goblets (made out of it), Udumbara (*Ficus glomerata*) together with the food, Gāyatrī together with the other metres, Trivṛt with other Stomas."[6] Out of the animals around which fire was carried, the following animals are let loose, namely, two sheep, two milch-cows dedicated to the earth, two mares dedicated to the quarters, two milch-cows dedicated to the earth, two she-goats functioning as male ones dedicated to Virāj, two milch-cows dedicated to earth, a wild hog to king Indra and all wild animals. With the animals around which fire has been carried, they go to the north. The animals which are dedicated to Indra-Sūrya are the northernmost. Now (the priority) in procedure. The Adhvaryu keeps contact with the horse by means of the two forks used for omentum-baking. The assistants lead towards the north the other animals separately and one by one without bringing them in contact with each other.

3. cf. BaudhŚS VII.9
4. TS V.1.11
5. cf. BaudhŚS IV.6
6. TS VII.4.12

ति । तदश्वाय निहन्यमानायोपास्यति बर्हिश्च शतपलं च कृत्तिं चाधीवासं च कशिपु चेत्येतत्पञ्चतयम् । तार्प्येण संज्ञप्यमानं यामेन साम्ना प्रस्तोतानूपतिष्ठते । पृथगितरेभ्यस्तत इतरान्प्राचो वोदीचो वा निघ्नन्त्यकृण्वतो मायून्संज्ञपयतेत्युक्त्वैतेनैव यथेतमेत्य पृषदाज्यावकाश आसते । अथैतौ ब्रह्मोद्यं वदतो होता च ब्रह्मा चान्तरेण यूपं चाहवनीयं च । दक्षिणतो ब्रह्मा भवति । उत्तरतो होता । होता ब्रह्माणं पृच्छति ॥ २८ ॥

किꣳ स्विदासीत्पूर्वचितिः किꣳ स्विदासीद्बृहद्वयः । किꣳ स्विदासीत्पिशंगिला किꣳ स्विदासीत्पिलिप्पिलेति । तमितरः प्रत्याह द्यौरासीत्पूर्वचित्तिरश्व आसीद्बृहद्वयः । रात्रिरासीत्पिशंगिलाविरासीत्पिलिप्पिलेति । तमितरः पृच्छति कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किꣳ स्विद्धिमस्य भेषजं किꣳ स्विदावपनं महदिति। तमितरः प्रत्याह सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महदिति । तमितरः पृच्छति पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि त्वा भुवनस्य नाभिम् । पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योमेति । तमितरः प्रत्याह वेदिमाहुः परमन्तं पृथिव्या यज्ञमाहुर्भुवनस्य नाभिम् । सोममाहुर्वृष्णो अश्वस्य रेतो ब्रह्मैव वाचः परमं व्योमेति । संज्ञप्तान्प्राहुः । जुहोति संज्ञप्ताहुतिं यत्पशवो मायूनकृषतेति । अथ सप्त प्राणाहुतीर्जुहोति प्राणाय स्वाहा व्यानाय

Then he asks for sacrificial grass, a gold coin weighing a hundred Palas, a hide, an upper garment, a mat and a piece of linen. Ample (grass) is spread towards the north. He casts down upon it five things, namely, sacrificial grass, the gold coin weighing a hundred Palas, the hide, the upper garment and the mat. The Prastoṭr stands by chanting the Yāma Sāman while the horse separated from the other animals is being immolated by means of the piece of linen. Other animals are immolated towards the east or the north. The Adhvaryu says, "Do you kill (the animals) without allowing them to make a sound. Returning by the same route by which they had gone, they sit down around the clotted clarified butter. The Hoṭr and the Brahman pronounce the philosophical riddle sitting inbetween the sacrificial post and the Āhavanīya. The Brahman sits to the south, the Hoṭr to the north. The Hoṭr asks the Brahman:

XV. 29

"What was the first conception ? What was the great food ? What was the tawny one? What was the smooth one ?" The other replies: "The heaven was the first conception. The horse was the great food. The night was the twany one. The sheep was the smooth one." The other asks him: "Who moves alone ? Who is born again? What is the rmedy for cold ? What is the great thing for placing upon ?" The latter replies, "The sun moves alone; the moon is born again; fire is the remedy for the cold; earth is the great thing for placing upon." The other asks: "I ask thee about the extreme end of the earth; I ask thee about the navel of the creation; I ask thee about the seed of the strong steed; I ask thee about the highest realm of speech." The latter replies: "The altar is said to be the extreme end of the earth; the sacrifice is said to be the navel of the creation; Soma is said to be the seed of the strong steed; Brahman is the highest realm of the speech."[1]

The intimation is given when the animals are killed. The Adhvaryu makes an offering pertaining to the killing with the verse, "May Agni relieve me of that sin which arose from the fact that animals made sound at the killing or struck at the bosom with their feet."[2] He offers seven Prāṇa-oblations with "To Prāṇa svāhā; to Vyāna svāhā" etc.[3] He then offers thirtysix Aśvastomīya offerings with the verses, "When being born first thou didst neigh ......"etc.,[4] "May not Mitra, Varuṇa,

1. TS VII.4.18
2. TS III.1.4.3 with a small change
3. TS VII.4.21
4. TS IV.6.7 (thirteen verses)

स्वाहेति । षट्त्रिꣳशतमश्वस्तोमीयाञ्जुहोति यदक्रन्दः प्रथमं जायमानो मा नो मित्रो वरुणो अर्यमा ये वाजिनं परिपश्यन्ति पक्वमुत स्मास्य द्रवतस्तुरण्यत इति । अथाध्यायन्ति शमितार उपेतनेति । पाशेभ्यः पशून्प्रमुच्यमानाननुमन्त्रयते ऽदितिः पाशान्प्रमुमोक्त्वेतानिति । पृथगविशाखाभिरुपसज्येमां दिशं निरस्यन्त्यरातीयन्तमधरं कृणोमि यं द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशानिति । अथैताः पत्नयः सौवर्णै-रुदकमण्डलुभिरुदायन्ति । ता अश्वस्यानुपृष्ठं प्राणानाप्याययन्त्यो यन्त्यनुपूर्वमितरेषां पशूनाम् । अथैषा महिषी प्रास्य केशान्वासः परिधाय सौवर्णेन विधवनेन विधुवाना त्रिरपसलैरश्वं पर्येत्यवन्ती स्थावन्तीस्त्वावन्तु प्रियं त्वा प्रियाणां वर्षिष्ठमाप्यानां निधीनां त्वा निधिपतिꣳ हवामहे वसो ममेति । त्रिः परीत्योत्तरतस्तिष्ठति प्रतिहितानां जायाभिः सह । एवं वावाता राज्ञां जायाभिः सह । एवं परिवृक्ती सूतग्रामणीनां च क्षत्तसंग्रहीतॄणां जायाभिः सह । यथेतं पत्नयो यन्ति । अथैतमश्वꣳ सर्वैरलङ्कारैरलङ्कृत्य परिश्रयन्ति । तस्योदीचीं द्वारं कुर्वन्ति । अथैतां महिषीꣳ सर्वैरलङ्कारैरलङ्कृत्य तां निह्नुवानां गर्हमाणामध्वर्युरुदानयत्यम्बे अम्बाल्यम्बिके न मा नयति कश्चन । ससस्त्यश्वक इति । साश्वमुत्तरत उपसंविश्य शिरस्तो वास उपधत्ते तावध्वर्युस्तार्प्येण संप्रोर्णोति सुभगे काम्पीलवासिनि सुवर्गे लोके संप्रोर्ण्वाथामिति । अथैषा महिष्युपस्थे शेफमाधत्त आहमजानि गर्भधमा

Aryaman (overtake us)" etc.,[5] "Those who gaze at the cooked whey ..." etc., [6] and "Of this fast running (horse)."[7]

They arrive at (the Śāmitra-shed) with the verse, "O immolators, do you come...."[8] He follows the animals being released from the bonds with the verse, "May Aditi untie these bonds ...."[8] Having suspended (the bonds) separately with single forks, he throws them towards this (south-west) direction with the mantra, "I put down him who envies me; I suspend the bonds over him whom we hate."[9] The queens come up taking golden water-pots. They proced along the horses' back swelling the vital breaths (of the horse) and serially of other animals. The senior queen, having loosened her hair, wearing a garment, fanning the horse with a goldlen fan, goes around the horse by the left with the formula, "You are the guardians; let the guardians guard thee, dear among the dears, best among the things to be desired, lord of treasures; we invoke thee, my radiant one."[10] Having gone round three times, she stands to the north together with the wives of the representatives. Similarly the beloved queen with wives of non-rulers. Similarly the despised queen together with the wives of the charioteers, village-chiefs, attendants and accounts-officers. The queens go back by the route by which they had come. The horse is decorated with all decorations and is covered on all sides. A door is left to the shed towards the north.

The Adhvaryu escorts the senior queen fully decorated, making amends, being reproached (and addresses the three queens) "O Ambā, O Ambāli O Ambikā" (The senior queen says) "No person leads me. The poor horse is sleeping."[11] Having lain down by the side of the horse towards the north, she draws a piece of cloth over her head. The Adhvaryu covers both of them with the piece of linen with the formula," O fair one, clad in a fair garment, do you two be covered together in the heaven."[11] The senior queen lays the horse's penis on her lap with the formula, "I have clasped the impregnatory; do thou clasp me for impregnation. Let us together spread out our four legs."[11] The Adhvaryu follows her with the

5. TS IV.6.6.8 (eleven verses)
6. TS IV.6.9 (eleven verses)
7. TS I.7.8.3 (one verse). These four groups of verses make up the number thirtsix. ĀpŚS XX. 21.11-12 and Sāyaṇa on TBr III.9.12.1 have prescribed the verse *kramair atyakramīd vājī* ... (TS V.7.24.1) as the thirtysixth. VādhŚS XI.21.23-24 asks the Adhvaryu to repeat the last verse of TS IV.6.9 to arrive at the number thirtysix.
8. TS III.1.4.3 cf. BaudhŚS IV.6
9. TS III.1.4.4 cf. BaudhŚS IV.6; suitably modified.
10. TS VII.4.12.1
11. TS VII.4.19.1-3 these mantras are differently employed by other Sūtrakāras. A.B. Keith (*The Veda of the Black Yajus*, Part II, Delhi 1987) has not translated some of these formulas.

त्वमजासि गर्भधम् । तौ सह चतुरः पदः संप्रसारयावहा इति । तामध्वर्युरनुमन्त्रयते वृषा वाᳩ रेतोधा रेतो दधात्विति प्रतिपद्य य आसां कृष्णे लक्ष्मणि सर्दिगृदिं परावधीदित्यातः । अथैषा पत्नी गर्हते॥ २९ ॥

अम्बे अम्बाल्यम्बिके न मा यभति कश्चन । ससस्त्यश्वक इति । तां यजमानो ऽभिमेथत्यूर्ध्वामेनामुच्छ्रयतादिति । सा तथैव गर्हते । तां वावाताभिमेथति यद्धरिणी यवमत्तीति । सा तथैव गर्हते । तां परिवृक्त्यभिमेथतीयं यका शकुन्तिकेति । सा तथैव गर्हते । ताᳩ सर्वे गणा अभिमेथन्ते माता च ते पिता च त इति । नात्र गर्हते । मुहूर्तमश्वमुपसंविश्योपोत्थाय वासः परिधायाद्भिर्मार्जयत आपो हि ष्ठा मयोभुव इति तिसृभिरनुच्छन्दसं दधिक्राव्णो अकारिषमिति चतुर्थीम् । सर्व एव सुरभिमतीमृचं जपन्ति ये यज्ञे ऽपूतं वदन्ति । नयन्ति पत्नीम् । व्यवच्छिन्दन्ति परिश्रयणम् । अश्वस्यालङ्करणमध्वर्योरावसथᳩ हरन्ति । अथैतस्मिञ्छल्मलिशर्च आशुपिष्टानि संयुत्य तैरनुलोममश्वं प्रलिम्पन्ति। अथ महिषी वावाता परिवृक्तीत्येता अस्मै गणान्सूचीश्चादायाभ्या-

formulas, "Let the impregnator out of you deposit the seed. O horse, do thou press thy region of male organ upon the thighs (of the queen) and insert into the queen's genitals thy penis which is the means of enjoyment of women, which dashes into their womb, and which, when entered into the genitals pleases them, and which attacks the central part of genitals within the black spot."[11] The seniot queen censures the horse.

XV.30

"O my mother, pet mother, loving mother, none does sexual intercourse with me. The poor horse is sleeping."[11] The sacrificer insults her by saying, "Do you raise her up, Just as one (keeps erect) a bundle of bamboos on a hill-top. Let her central part relish, just as one winnowing (grains) relishes in cool breeze."[11] She (the seior queen) censures similarly. The beloved queen insults her by saying, "When the female deer eats grains she does not care for a fat animal. When a Śūdra woman has an Ārya paramour, she does not care for wealth for the purpose of support."[11] She (the senior queen) censures (the horse) similarly. The despised queen insults her by saying. "This female bird follows (the male companion) making a sound. The woman eager for conception absorbs the seed inserted in the womb."[11] She (the seniot queen) censures (the horse) similarly. All present insult her (the senior queen) by saying, "Thy mother and father ascend the wooden bed. Thy father inserted his penis into the mother's genitals, saying "I attack thee."[11] (The senior queen) does nor censure (the horse) at this stage. Having lain down by the side of the horse for some time, having got up and having worn the garment, she sprinkles herself with water with the three verses recited consecutively, "O waters, you are healing...."[1] She also recites the fourth verse, "I have sung the praise of Dadhikrāvan the swift strong horse. May it make our mouths fragrant; may it lengthen our lives."[2] All those who utter impure speech during the sacrificial performance, murmur this Surabhimatī verse.[3] The senior queen is led away. The enclosure is dismantled. The ornaments on the body of the horse are carried away to the Adhvaryu's residence. One mixes the flour of rice growing fast in rainy season in the gum of *Sabmalia Malabarica* and besmears the horse with the mixture from tip to toe.

The senior queen, the beloved queen and the despised queen approach the horse taking up garlands of beads and needles. The senior queen together with the wives of representatives goes on tracing the course of knife with golden needles on that part of the horse which lies to the east of its bosom with the two verses, "May Gāyatrī, Triṣṭubh, Jagatī, Anuṣṭubh together with Paṅkti, Bṛhatī with Uṣṇih, and

1. TS IV.1.5.1; VII.4.19.4, cf. BaudhŚS X.5
2. TS VII.4.19.4
3. The verse containing the word *surabhi*, namely TS VII 4.19.4 (*dadhikrāvṇo akāriṣan* ......

यन्त्यश्वम् । तस्य यत्प्राक् क्रोडात्तस्मिन्महिषी सौवर्णाभिः सूची-भिरसिपथान्कल्पयन्त्येति गायत्री त्रिष्टुब् द्विपदा या चतुष्पदेति द्वाभ्यां प्रतिहितानां जायाभिः सह । अथ यत्प्रतीचीनं क्रोडादा नाभेस्तस्मिन्वावाता राजताभिरुत्तराभ्यां द्वाभ्यामराज्ञां जायाभिः सह । अथ यत्प्रतीचीनं नाभेरा पुच्छात्तस्मिन्परिवृक्ती सीसाभिरुत्तराभ्यां द्वाभ्याम् सूतग्रामणीनां च क्षत्तसंग्रहीतृणां च जायाभिः सह । यथेतं पत्नयो यन्ति। अध्वर्योरावसथꣳ सूचीर्हरन्ति । अथ सुवर्णं च सायकं च याचति । ताभ्यामश्वस्य क्रोडमापिनष्टीत्थमश्वं विशासतेति । कस्त्वाछ्यति कस्त्वा विशास्तीत्ये-तत्षड्चं यजमानं वाचयति । यदैतस्य सूक्तस्य पारमेत्यथाध्वर्युरश्वस्य क्रोडात्पिशितमुत्पिनष्टीत्थमश्वं विशसतेत्था३मिति। नाश्वस्य वपा भव-ति । चन्द्रमिव मेदः परिवृक्तꣳ साश्वस्य वपा । वपा तूपरस्यैवं गोमृ-गस्य । कालायसैः पर्यङ्ग्याणां लोहितायसैरितरेषाꣳ सुवर्णैर्दक्षिणेषाꣳ रजतैरुत्तरेषाम् ॥ ३० ॥

Kakut pierce thee with needles. - May the two-footed, four-footed, three-footed, six-footed, metrical and non-metrical pierce thee with needles."[4] The beloved queen together with the wives of those who are not kings traces the course of knife with silver needles towards the west of the bosom and up to the navel with the next two verses," May Mahānāmnī, Revatīs, all quaters rich in fruits and holy sounds of the lightning pierce thee with needles. The silver, gold and lead (needles) are together employed in the work. May they pierce thee on the skin of the atrong horse with needles."[4] The despised queen together with the wives of charioteers and village-chiefs and atendans and accounts-officers and traces with the needles of lead the course of knife to the rear of navel down the tail with the next two veses, "May the ladies the wives skilully separate thy hair. May the gods, wives, the quarters pierce thee with needles.—O gods, do you accept the oblations in the sacrifices of those who did not adopt the attitude of denying the sacrificial reverence, just as the agriculturists cut the crops one by one by resorting to selection."[5] The wives return by the same route along which they had come. The needles are carried to the Adhvaryu's residence. Then the Adhvaryu asks for a piece of gold and an arrow. By means of them he traces the bosom of the horse (saying) "Do you dissect the horse in this manner." He makes the sacrificer recite the six verses: (i) Prajāpati incises thee; Prajāpati dissects thee; Prajāpati pierces thy limbs; the wise Prajāpati is thy immolator; (ii) May the seasons the immolators dissect thy limbs seasonwise. And with the splendour of the year may they pierce thee with needles. (iii) May the divine Adhvaryus cuoand dissect thee. Let the needles, piercing, divide thee into limbs. (iv) May the half months and months, piercing, cut and dissect into limbs. May the days and nights the Maruts recoup thy injuries, (v) may the earth together with the midregion, and Vāyu heal up thy wound. May the heaven together with the constellations well rectify thy form. (vi) (O horse) let there be a relief to thy upper limbs; relief to the lower limbs; relief to thy bones, marrows and to thy whole body."[6] When the sacrificer finishes the reciting of the hymn, the Adhvaryu plucks up flesh from the bosom of the horse (saying) "Do you dissect the horse in this way, in this way." The horse does not have omentum; the detached fat, shining as it, is the omentum of the horse. The omentum of the hornless goat and that of the gayal (is extracted). (The incisions) of the animals over and above the limbs of the horse (are traced) with the (needles of) black iron; of the other animals with those of bronze, and of the animals towards the south with the golden ones; of those towards the north with those of silver.

4. TS V.2.11.1
5. TS V.2.11.2
6. TS V.2.12

अश्वस्यैवाध्वर्युर्वपया प्रथमया प्रतिपद्यते । अनूचीरितरा आहरन्ति। अश्वस्यैव वपायै प्रतितप्यमानायै बर्हिषो ऽग्रमुपास्यति । उपेतरा यच्छन्ति। उत्तरतो ऽश्वस्य तूपरस्य गोमृगस्येति वपाः श्रपयन्ति दक्षिणत इतरेषां पशूनाम् । अश्वस्यैव वपाꣳ स्रुवाहुत्याभिजुहोति । उपेतरा यच्छन्ति । अथ स्वाहाकृतिप्रैषेण चरित्वा सꣳस्रावेण पृषदाज्यमभिघार्याश्वस्यैव वपामभिघारयति । उपेतरा यच्छन्ति । अथ पुरस्तात्स्वाहाकृतिꣳ स्रुवाहुतिꣳ हुत्वा सुवर्णेन महिमानं जुहोति तस्य ते द्यौर्महिमेति । अथोपस्तीर्य द्विः स्रुवेणाश्वस्यैव वपाꣳ समवलुम्पन्नाह प्रजापतय इत्युपाꣳशु हयस्य छागस्योस्रस्य वपानां मेदसो ऽवदीयमानस्यानुब्रूहीत्युच्चैर्यावतीः स्रुक्संभवति । अथेतराः पात्र्या वेडसूनेन वोपोद्यच्छन्ते । द्विरभिघारयति। अत्याक्रम्याश्राव्याह प्रजापतय इत्युपाꣳशु हयस्य छागस्योस्रस्य वपा मेदः प्रस्थितं प्रेष्येत्युच्चैः । वषट्कृते वपा जुहोति । अथोपरिष्टाद्रजतेन महिमानं जुहोति तस्य ते पृथिवी महिमेति । अथ पर्यङ्ग्याणां वपाभिश्चरत्यथेतरेषाम् । अथ दक्षिणेषां प्रतिप्रस्थातारो वपा-भिश्चरन्त्यथोत्तरेषाम् । याꣳश्च ग्राम्याणां पशूनामुदस्राक्षीदारण्याꣳश्च स्रुवाहुतीस्तेषां वपाभ्यः प्रतिजुहोति । उपाꣳश्वेतेषां पशुजातानां वपाभिश्चरन्ति प्राजापत्यानाꣳ सावित्राणाꣳ सारस्वतानां पौष्णानां यामानां पितृदेवतानां द्यावापृथिव्यानां वायव्यानाꣳ सौर्याणां वैश्वकर्मणानामिति । अथो-परिष्टात्स्वाहाकृतिꣳ स्रुवाहुतिꣳ हुत्वा वपाश्रपणीरनुप्रहृत्य समुत्क्रम्य चात्वाले मार्जयन्ते । अथ पशून्विशास्ति शमितरित्याह माश्वस्य लोमापिकृतीर्माश्वस्यास्थि सꣳशारीर्यथाङ्गमेनं विकृत्य शामित्रे कुम्भ्याꣳ समवशमयतादेवं तूपरमेवं गोमृगमथ दक्षिणमश्वशफं गोमृगकण्ठमिति

XV.31

The Adhvaryu first commences the procedure of the horse's omentum. Other omenta are brought in succesively. The Adhvaryu throws (into the fire) the tip of the darbha-blade while the omentum of the horse is being heated. Other omenta are held. The omenta of the horse, the hornless goat and the gayal are baked towards the north; those of other animals towards the south. He offers a spoonful over the omentum of the horse alone; other (omenta) are held. Having given the call for the offering to Svāhākṛtis, the Adhvaryu pours the drop in the ladle over the clotted butter and then over the omentum of the horse. Other omenta are held. Heving offered the spoonful prior to the offering to Svāhākṛtis, he offers the Mahiman draught through the golden cup with the formula, "Heaven is thy greatness, stars the form, sun the brilliance; to thee Prajāpati the greatness svāhā."[1] Having spread clarified butter twice by means of the spoon, while snatching the horse's omentum, he says (to the Hotṛ) "to Prajāpati" in a low tone and then loudly "do you recite the puronuvākyā for the fat the omenta of the horse, the goat and the gayal being apportioned." He takes up into the ladle as much as is accomodated; othe portions are held in a pan or on a wooden plank. He pours clarified butter twice over them. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "To Prajāpati" in a low tone and loudly "do you call out in regard to the fat set out the omenta of the horse, the goat and the gayal." At the Vaṣaṭ-utterance he offers the omenta. Subsequently he offers the Mahiman draught through the silver cup with the formula, "Earth is thy greatness, plants and trees thy form, fire thy brilliance; to thee Prajāpati the greatness svāhā."[2]

He then offers the omenta of the animals fastened over and above the limbs of the horse and those of other animals. The Pratiprasthātṛs offer the omenta of the animals standings towards the south, and then of those towards the north. The Adhvaryu offers spoonfuls in lieu of the omenta of those of the domestic animals which he released and also of the wild animals. The omenta of the following animal-groups are offered silently; those offered to Prajāpati, Savitṛ, Sarasvant, Pūṣan, Yama, Pitṛs, Dyāvāpṛthivī, Vāyu, Sūrya and Viśvakarman. After having offered a spoonful posterior to the offering to Svāhākṛtis, having thrown the omentum-forks and having stepped up, they sprinkle themselves at the Cātvāla. Then he gives various directions in respect of the animals. He says, "O immolator, do thou not cut the horse's hair, do not crush the horse's bone; having dissected its organs put them into the pitcher placed over the Śāmitra fire. Similarly the hornless goat,

1. TS VII.5.16.1
2. TS VII.5.17.1

शामित्रे निष्पचतादयस्मयेन कमण्डलुनाश्वतेजनीः श्रपयतादिति । अथ सावित्रः हुत्वा प्रसर्पन्ति प्रातःसवनाय। तदृजुधा संतिष्ठते ॥ ३१ ॥
अष्टमः ॥

अथ सावित्रः हुत्वा प्रसर्पन्ति माध्यंदिनाय सवनाय । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहाः गृह्यन्ते । समानं कर्मा दाक्षिणेभ्यः । दाक्षिणानि हुत्वाष्टौ संवर्गाहुतीर्जुहोत्यर्वाङ् यज्ञः संक्रामत्विति । कामं तृतीयं दक्षिणानां ददाति । वैश्वकर्मणानि हुत्वा नव पर्याप्तीर्जुहोति भूतं भव्यं भविष्यदिति। प्रसिद्धो ऽग्न्यभिषेकः । अहीनसंततिं करोति । ऋजुधा माध्यंदिनः सवनः संतिष्ठते । अथ सावित्रः हुत्वा प्रसर्पन्ति तृतीयसवनाय। प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति । अथोक्थ्यं गृह्णाति । समानं

similarly the gayal; cook over the Śāmitra fire the right hoof and throat of the gayal; cook the horse's blood in an iron-pot." The Adhvaryu makes an offering to Savitṛ. The morning pressing is commenced. It comes to a close in the normal way.

XV.32

An offering is made to Savitṛ and the midday pressing is commenced. The Soma-pressing is gone through as prescribed. The draughts are taken up as prescribed. The procedure upto the offering pertaining to the Dakṣiṇās is similar. Having made the offering pertaining to the Dakṣiṇās, he offers eight Saṁvarga-offerings, "May the sacrifice..."[1] (The sacrificer) gives away one third of the Dakṣiṇās if he so desires.[2] Having offered the Vaiśvakarmaṇa offerings, the Adhvaryu offers nine Paryāpti offerings with the formulas, "The past, the present, the future, Vaṣaṭ svāhā Namaḥ.-Ṛk Sāman, Yajus, Vaṣaṭ svāhā Namaḥ.-Gāyatrī, Triṣṭubh, Jagatī, Vaṣaṭ Svāhā Namaḥ.-Earth, Midregion, Heaven, Vaṣaṭ Svāhā Namaḥ-Agni, Vāyu, sūrya. Vaṣaṭ Svāhā Namaḥ.-Prāṇa, Vyāna, Apāna, Vaṣaṭ Svāhā Namaḥ-Food, tilling, rains, Vaṣaṭ Svāhā Namaḥ.-Father, son, grandson, Vaṣat Svāhā Namaḥ.-Bhūḥ Bhuvaḥ Suvaḥ, Vaṣat Svāhā Namaḥ."[3] The sprinkling of the sacrificer mentioned at the piling up of the fire-altar is as described.[4] He achieves the continuity of the Ahīna sacrifice.[5] The midday pressing is concluded straightway.

The offering to Savitṛ is made and the third prssing is commenced. After having offered the draught to Āditya, the Adhvaryu takes up the Āgrayaṇa draught. Then he takes up the Ukthya draught. The procedure upto the Bahiṣpavamāna is

1. TS VII.3.11; cf. BaudhŚS XV.18
2. The printed text reads *Kāmam dakṣiṇānām dadāti.* The footnote has: " ins. प्रति after कामं and leaves a blank for two akṣaras before दक्षिण. The sūtra probably read *Kāmam tṛtīyam dakṣiṇānām dadāti.* BaudhŚS XV.18 reads *tṛtīyam dakṣiṇānam dadāti* in connection with the sacrificial fees given at the first Soma-sacrifice; namely, Catuṣṭoma Agniṣṭoma. At the third Soma-sacrifice, namely, the Atirātra the remaining quantity of Dakṣiṇās is given away (*avaśiṣṭam dakṣiṇānām dadāti* (BaudhŚS XV 36.) The Vādhūla Śrautasūtra which more closely agrees with the Baudhāyana Śrautasūtra than any other Śrautasūtra belonging to the Taittirīya recension speaks about the Dakṣiṇās in the three Soma sacrifices in the Aśvamedha in the following way. (i) *dākṣiṇāni hutvā tṛtīyam jitasya dadāti* (XI.12.31). (ii) *atha dākṣināni hutvā'rdham jitasya dadāti* (XI.23.17) (iii) *atha dākṣiṇāni hutvā'tiśiṣṭam jitasya dadāti* (XI.26.19).
3. TS VII.3.12.1; cf. BaudhŚS XV.18
4. cf. BaudhŚS X.57-58
5. cf. BaudhŚS XXVI.12

कर्मा पवमानात् । पवमानेन चरित्वाथैतान्पशून्याचत्यश्वं तूपरं गोमृगमिति। अथ पर्यङ्ग्यानथेतरान् । अथ दक्षिणानथोत्तरान् । उत्तरतोऽश्वस्य तूपरस्य गोमृगस्येति हविरुपसादयन्ति दक्षिणत इतरेषां पशूनाम्। अथ वैतसे कटेऽश्वस्य हृदयं निधाय सुवर्णेन च सायकेन च तस्याग्रेऽवद्यन्नाह ॥ ३२ ॥

मनोतायै हविषोऽवदीयमानस्यानुब्रूहीत्येकादशावदानान्यवद्यति । एवं तूपरस्यैवं गोमृगस्य । कालायसैः पर्यङ्ग्याणां लोहायसैरितरेषाꣳ सुवर्णैर्दक्षिणेषाꣳ रजतैरुत्तरेषाम् । नाश्वस्य तूपरस्य गोमृगस्येति स्विष्टकृतेऽवद्यति । अवद्यन्तीतरेषां पशूनाम् । नाश्वस्य तूपरस्य गोमृगस्येतीडामवद्यति। अवद्यन्तीतरेषां पशूनाम् । अथैतमश्वं वैतसे कटे यथाङ्गं चिनोति । पुरस्तात्प्रत्यञ्चं तूपरमायातयति । पश्चात्प्राचीनं गोमृगम् । अथ जुहूपभृतावाददान आह प्रजापतय इत्युपाꣳशु हयस्य छागस्योस्रस्य हविषोऽनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह प्रजापतय इत्युपाꣳशु हयस्य छागस्योस्रस्य हविः प्रस्थितं प्रेष्येत्युच्चैर्वषट्कृते तान्सहैव कटेनाग्नावनुप्रहरति ॥३३॥

द्यौस्ते पृष्ठं क्रमैरत्यक्रमीद्वाज्याक्रान्वाजीति त्रिभिरनुवाकैः । अथ पर्यङ्ग्याणाꣳ हविर्भिश्चरत्यथेतरेषाम् । अथ दक्षिणेषां प्रतिप्रस्थातारो हविर्भिश्चरन्त्यथोत्तरेषाम् याꣳश्च ग्राम्याणां पशूनामुदस्राक्षीदारण्याꣳश्च स्रुवाहुतीस्तेषाꣳ हविर्भ्यः प्रतिजुहाति । उपाꣳश्वेतेषां पशुजातानाꣳ

similar. After having gone through the Bahiṣpavamāna rite, he asks for the (cooked organs of the) animals- the horse, the hornless goat and the gayal. Then of those over and above the horse's limbs, the other animals, those on the southern side and those on the northern side. The oblations of the horse, the hornless goat and the gayal are placed towards the north and of the other animals towards the south. Having kept the horse's heart on the mattress of cane he says (to the Hotṛ) while first cutting the portions with the golden arrow.

XV.33

"Do you recite the verses for the oblation being cut for the Manotā." He takes up eleven cuttings. Similarly of the hornless goat, similarly of the gayal. Of the animals fastened over and above the horse's limbs with those of iron, of the others with those of copper, of those towards the south with those of gold, and of those towards the north with those of silver. He does not take up for the Sviṣṭakṛt offering the portions of organs of the horse, the hornless goat and the gayal. Portions of the organs of other animals are taken up. He does not take up Iḍā of the organs of the horse, the hornless goat and the gayal. Idā is taken up of the organs of other animals. He arranges organwise the horse on the mattress of cane. He spreads out (the organs of) the hornless goat from east to west; of the gayal from west to east. Taking up the Juhū and Upabhṛt, he says (to the Hotṛ) "To Prajāpati" in a low tone and "Do you recite the puronuvākyā for the offering (of the organs) of the horse, the hornless goat and the gayal" loudly. Having crossed and having caused to announce, he says (to the Maitrāvaruṇa) "to Prajāpati" in a low tone, "Do you call out (the Hotṛ) to recite the yājyā for the oblation, set out, of the horse, the hornless goat and the gayal" loudly. At the Vaṣaṭ-utterance he puts on fire all of them together with the mattress.

XV.34

With the three Anuvākas "Heaven is thy back....;"[1] ....."The horse agreeing with the Viśve Devas..."[2] and "The steed has stepped up the earth...."[3] Then he offers oblations of the animals fastened over and above the horse's limbs, then of the others. The Pratiprasthātṛs offer the oblations of the southern animals, then those of the northern ones. He offers spoonfuls supplementary to the offering of the organs of those domestic animals which he released and also of the wild animals.

1. TS V.7.25; cf. BaudhŚS XV.5
2. TS V.7.24; cf. BaudhŚS XV.5
3. TS VII.5.19; cf. BaudhŚS XV.5

हविर्भिश्चरन्तीन्त्युक्तमेतत् । अथ पुरस्ताद्वनस्पतेः समान्यो दिशः प्रतियजति। अथ वनस्पतिना चरति । अथ पुरस्तात्स्विष्टकृतो गोमृगकण्ठेन प्रथमामश्वतेजनीमुपजुहोति । अथ स्विष्टकृता चरति । एतस्मिन्काल आहवनीये स्रुवाहुतिं जुहोति हुताय स्वाहेति ॥ ३४ ॥

अथैतं प्रसेकमग्रावायातयति दक्षिणतो वोदञ्चं पश्चाद्वा प्राञ्चम् । तस्य स्रुगिव पूर्वार्धो भवति । एवमेव मध्यम् । चमस इव बुध्नः । तस्मिंश्चतुर उपस्तृणान आहाप्रमत्तः संततमानय स्तेगान्निगदिष्यामीति । स यत्र

The organs of the subsequent groups of animals are offered silently. This has (already) been explained. Prior to the offering to Vanaspatis (the Pratiprasthātṛ) offers spoonfuls to the specific directions.[4] Then (the Adhvaryu) offers the oblation to Vanaspati. Prior to the Sviṣṭakṛt offering he makes the first offering of the horse's blood by means of the throat of the gayal. Then he offers the Sviṣṭakṛt. At this stage he offers a spoonful on the Āhavanīya with the formula, "To the offered svāhā."[5]

XV.35

(The Adhvaryu) holds on the fire the long ladle from south to the north or from west to east. Its front part is like a ladle, the middle part as usual and the base like a goblet.[1] Spreading four spoonfuls into it (= the base) he says (to an assistant), "Do thou pour the oblation continuously with attention; I shall pronounce the Stega formulas." As soon as the stream reaches the fire, he begins the fourteen Anuvākas:[2]

"(i) (gratify) flies with the teeth; frogs with the grinders; the eater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the germs; Avakā plant with gravel; gravel with Avakā plant; the tongue with the hump; the palate with the shoulder; Sarasvatī with the tip of the tongue.

(ii) Strength with the jaws; the waters with the mouth; Ādityas with the hair; support with the lower lip; the existent with the upper one; the clearness with the internal; the external with the gloss; the thundering with the knobs. Sūrya and Agni with the eyes; the two lightnings with the two pupils; the lightning stroke with the brain; might with the marrow-portions.

(iii) Tortoises with the hoofs; francoline partridges with the flesh of small fish; the Sāman with the dew claws; speed with the legs; health with the two knees; strength with the two elbows; fear with the two movers; the secret with the two sides; the Aśvins with the two shoulders; Aditi with the head; Nirṛti with the bald head.

(iv) The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; skin with the gloss; the interior with the Parākāśa; the flies with the hair; Indra with the hard-working bearing part; Bṛhaspati with the seat of the birds; the chariot with the cervical vertebrae.

(v) Mitra-Varuṇa with the two buttocks; Indra-Agni with the flash below the buttocks; Indra-Bṛhaspati with the two thighs; Indra-Viṣṇu with the knees; Savitṛ

4. cf. BaudhŚS IV.9
5. TS VII.4.16.1

1. cf. BaudhŚS X.54
2. TS V.7.11-24

धाराग्निं प्राप्नोति तत्प्रतिपद्यते स्तेगान्दꣳष्ट्राभ्यां मण्डूकाञ्जम्भ्येभिरिति चतुर्दशानुवाकान्प्रयासाय स्वाहेति पञ्चदशम् । अथ द्वे आहुती जुहोती-लुवर्दाय स्वाहा बलिवर्दाय स्वाहेति षट्त्रिꣳशतमश्वस्तोमीयाꣳ स्तिस्रो द्विपदा इमा नु कं भुवना सीषधेमापो हि ष्ठा मयोभुव इति च । अत्रैतं

with the tail; the Gandharva with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthūras; the going to with the two centres of loins.

(vi) The breast for Indra; the flanks for Aditi; the cervical cartileges for the quarters; the clouds with the heart and its covering; the midregion with the pericardium; the mist the flesh of the stomach; Indrāṇī with the lungs; ants with the liver; the hills with the intestines; the ocean with the stomach; Vaiśvānara with dry grass.

(vii) The rectum for Pūṣan; the large entrails for the non-poisonous snake; serpents with the entrails; seasons with the transverse processes; heaven with the back; the first vertebra for the Vasus; the second for the Rudra; the third for the Ādityas; the fourth for the Aṅgirases; the fifth for the Sādhyas; the sixth for Viśve Devas.

(viii) Force with the neck; Nirṛti with the bones; Indra with effective back; the moving shoulder for Rudra; the second for day and night; the third for the half months; the fourth for the month; the fifth for the seasons; the sixth for the year.

(ix) Joy with the delighter; love with the two Pratyāsas; fear with the two Śitīmans, command with the two Praśāsas; sun and moon with the kindeys; dawn with the form; setting with the formless.

(x) Day with the flesh; night with the fat; waters with the juice; ghee with the sap; ice with the oily part of flesh; hail with the rheum of the eyes; the hoar-frost with tears; heaven with the form; stars with the shadow; earth with the hide; skin with the skin; to the dedicated svāhā; to the immolated svāhā; to the offered svāhā.

(xi) The first rib for Agni; the second for Sarasvatī; the third for Soma; the fourth for waters; the fifth for plants; the sixth for the year; the seventh for Maruts; the eighth for Bṛhaspati; the ninth for Mitra; the tenth for Varuṇa; the eleventh for Indra; the twelfth for Viśve Devas; the side for Dyāvāpṛthivī; the side bone for Yama.

(xii) The first rib for Vāyu; the second for Sarasvatī, the third for the moon; the fourth for the stars; the fifth for Savitṛ; the sixth for Rudra; the seventh for serpents; the eighth for Aryaman; the ninth for Tvaṣṭṛ; the tenth for Dhātṛ; the eleventh for Indrāṇī; the twelfth for Aditi; the side for Dyāvāpṛthivī; the side-bone for Yamī.

(xiii) The path with the two parts near the kidneys; continuance with the two sinew-parts; parrots with bile; jaundice with the liver; the Halīkṣṇas with the evil winds; Kūśmas with dung; the worm with the contents of the intestines; dogs with the cutting up; serpents with the smell of blood; birds with the smell of cooking; ants with the fragments.

(xiv) The horse (in the form of the cooked organs), harmonised with all gods worthy of offering, has traversed (the heaven) by its steppings. Do thou (O horse) lead us to the world of good-doers. We gladden thee with sacrificial food."

प्रसेकमग्रावनुप्रहरति । अथैनᳪ सᳪस्रावेणाभिजुहोति । समानं कर्मा-नूयाजेभ्यः । अथ पुरस्तादुत्तमस्यानूयाजस्याश्वशफेनाश्वतेजनीमुपजुहोति। समानं कर्मा पत्नीसंयाजेभ्यः । अथ पुरस्तादुत्तमस्य पत्नीसंयाजस्यायस्मयेन कमण्लुनाश्वतेजनीमुपजुहोति । ऋजुधैकविᳪश उक्थ्यः संतिष्ठते पत्नीसंयाजान्तः । अथ वसतीवरीः परिहृत्य पयाᳪसि विशिष्योपवसन्ति ॥ ३५ ॥ नवमः ॥

अथातो महारात्र एव बुध्यन्ते । प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैत्यद्भिरुदैति । अतिरात्रं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपमभ्यैति। स्ववन्तᳪ राज्जुदालमग्निष्ठमुत्सृज्यैकादश प्रातर्गव्यान्प्राजापत्यान्पशूनुपा-करोति । तेषां प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते । प्रसर्पन्ति माध्यंदिनाय सवनाप । प्रसिद्धो ऽभिषवः प्रसिद्धं ग्रहा

He then recites the fifteenth Anuvāka beginning with the formulas "To Prayāsa svāhā ...."[3] He offers two offerings with the formulas, "To Iluvarda svāhā; to Balivarda svāhā."[4] Then thirtysix Aśvastomīya verses, "When being born first, thou didst neigh ....; "May not Mitra, Varuṇa Aryaman (overlook us)."....and "Those who gaze at the cooked whey..,"[5] three Dvipadā verses, "Indra and (we) Viśve Devas shall easily attain these worlds. - May Indra together with the Ādityas help us to attain the sacrifice, self and offspring. - May Indra accompanied by his troop and together with the Ādityas and Maruts be the guardian of our selves,"[6] and (three verses) "You waters are healing ...; the most auspicious essence that is yours ....; and may we meet him ..."[7]

At this stage he throws the long ladle into the fire. He pours over it drops of clarified butter. The procedure up to the Anūyājas is similar. Before the last Anūyāja he offers the horse's blood by means of the horse's hoof. The procedure upto the Patnīsaṁyājas is similar. Before the last Patnīsaṁyāja offfering he offers horse's blood by means of an iron-pot. The Ukthya sacrifice characterised by the Sāmans with twentyone stomas straiaghtway comes to a conclusion with Patnīsaṁyāja offerings. Having carried around the Vasatīvarī waters and having given the various instruction with regard to the milks, they await.

XV.36

They wake up at early dawn. Having taken up clarified butter into the ladles and having taken down king Soma, the Adhvaryu introduces the Prātaranuvāka. At the conclusion of the Prātaranuvāka he approaches the water; comes up taking water. He distinguishes the Atirātra sacrifce (by entering the sacrificial place reciting the verse *yam agne pṛtsu*.......... TS I.3.13).[1] The pressing of Soma is as prescribed. The draughts are taken up as prescribed. The procedure up to the draught for the Aśvins is similar. Having taken up the draught for the Aśvins and having taken eleven cords, he goes to the sacrificial post. Having equipped the sacrificial post of *Rajjudāla* wood erected near the Āhavanīya fire with a wooden chip, he dedicates eleven oxen to Prajāpati in the morning. The omenta of the

3. TS I.4.35
4. TBr III.8.20. In a circle of five years the first year is known as Saṁvatsara and the second as Parivatsara. According to the Brāhmaṇa Iluvarda is the Saṁvatsara and Balivarda the Parivatsara.
5. Ts IV.6.7-9; cf. BaudhŚS XV.29
6. TĀ I.27.1
7. TS VII.4.19.4

1. cf. BaudhŚS VII.4

गृह्यन्ते । समानं कर्म दाक्षिणेभ्यः । दाक्षिणानि हुत्वाष्टौ संवर्गाहुतीर्जुहोत्यर्वाङ्यज्ञः संक्रामत्त्विति । अवशिष्टं दक्षिणानां ददाति । वैश्वकर्मणानि हुत्वा नव पर्याप्तीर्जुहोति भूतं भव्यं भविष्यदिति । उत्सन्नो ऽग्न्यभिषेकः । नात्राहीनसंततिं करोति । ऋजुधा माध्यंदिनꣳ सवनꣳ संतिष्ठते। प्रसर्पन्ति तृतीयसवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णाति। अथोक्थ्यं गृह्णाति । समानं कर्म पवमानात्पवमानेन चरित्वा स्वे धामन्पशुभिश्चरति । तेषाꣳ समानी मनोता समानी देवता समानः प्रत्यभिमर्शनः समानो वसाहोमः समानो वनस्पतिः समानः स्विष्ट-

animals are offered as prescribed, and they proceed to the morning pressing. It is concluded sraightway. They proceed to the midday pressing. The pressing takes place as prescribed. The draughts are taken up as prescribed. The procedure up to the offerings pertaining to the Dakṣiṇās is similar. After having offered the offerings pertaining to the Dakṣiṇās, he offers eight Saṁvarga offerings with the verses. "May the sacrifice come hither ..."[2] (The sacrificer) gives away the remaining part of the Dakṣiṇās. After having offered the offerings to Viśvakarman, he offers nine Paryāpti offerings, "The past, the present, the future ...."[3] The sprinkling of the sacrificer as prescribed in the piling up of the fire-altar[4] is excluded. He does not go through the continuity of the Ahīna sacrifice[5] at this stage. The midday pressing comes to a close straigh a way.

They proceed to the third pressing. Having offered the draught to Ādityas, he takes up the Āgrayaṇa draught; he takes up the Ukthya draught. The procedure up to the Bahiṣpavamāna is similar. After having gone through the Bahiṣpavamāna rite, he goes through the offering of (organs of) the animals in the established order. In respect of them there should be a common Manotā, a common divinity, a common formula for touching the cooked organs, a common offering of the oily part of the flesh, a common offering to Vanaspati, a common Sviṣṭakṛt offering together with the call (by the Maitrāvaruṇa), a common Iḍā, a common offering to the quarters. The rite upto the Patnīsaṁyāja offerings is similar.

Having offered the Patnīsaṁyājas, having gone to the east and having swollen the Dhruvā ladle, he offers the Ābhūti and Anubhūti offerings respectively with the two Anuvākas, "May the residences come to me from all sides, may the progeny. May the fruitful sacrifice enter into me. May the holy water enter into me. The abundance of a thousand may not abandon me.—May the draught be mine; may the verse related to the draught. May the mutually agreeable Stotra and Śastra come to me. May the Ādityas, Rudras and Vasus and the priests come to me. May the abundance of a thousand not leave me.—May the Agniṣṭoma, the Ukthya,the Atirātra involving chanting during night come to me. May the Somas fruitfully offered after day-time come to me. May the abundance of a thousand not leave me."[6] "(This sacrificer) surmounted penance by fire, the prayer by speech; forms by gem; gods by Indra; vital breaths by Vāta; the heaven by Sūrya; the stars by Candramas; the Pitṛs by Yama; men by the king; the flavours by the fruit; serpents by the boa constrictor; the wild animals by the tiger; birds by the eagle; horses by

2. TS VII.3.11; cf. BaudhŚS XV.18
3. TS VII.3.12
4. cf. BaudhŚS X.57-58
5. cf. BaudhŚS XXVI.12
6. TS VII.3.13

कृत्प्रैषवान्समानीडा समान्यो दिशः। समानं कर्मा पत्नीसंयाजेभ्यः। पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्याभूतीश्चानुभूतीश्च जुहोत्या मे गृहा भवन्त्वग्निना तपो ऽन्वभवदित्येताभ्यामनुवाकाभ्याम्। अथ भूताभव्यौ होमौ जुहोति भूताय स्वाहा भविष्यते स्वाहेति। अथाध्वरिकाणि समिष्टयजूꣳषि हुत्वा दशाग्निकान्युपजुहोति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथे द्वितीयामवभृथाहुतिꣳ हुत्वा दश वारुणान्युपजुहोति नमो राज्ञे नमो वरुणायेति । अथ मृत्यवे स्वाहा मृत्यवे स्वाहेति नवतिमाहुतीर्जुहोति प्रयासाय स्वाहायासाय स्वाहेत्येकादश । शतायुर्वैः पुरुषः शतवीर्य आत्मैकशतो यावानेव पुरुषस्तस्मान्मृत्युमवयजत इति ब्राह्मणम् ॥ ३६ ॥

अथैष आत्रेयो विहतः शुक्लो विक्लिधस्तिलकवान्पिङ्गाक्षः खलतिर्विकटः कुनखी कुजः शिपिविष्टो नग्न उपमज्जति । तस्य मूर्ध्नि जुहोति जुम्बकाय स्वाहेति । अत्रास्मा एतच्छतं विपथं ददाति । अथैनमिषुजितात्प्रधमन्ति मा मे राष्ट्रे वात्सीरिति । प्रसिद्धो ऽवभृथः ।

the station; cattle by the bull; goats by the he-goat; sheep by the ram; food by paddy; plants by barley; trees by *Ficus Indica*; strength by *Ficus glomerata*; the metres by the Gāyatrī metre; the Stoma by the Trivṛt; the speech by the brāhmaṇa."[7] He then offers the two Bhūtābhavya offerings with the formulas "To the past one svāhā; to the future one svāhā."[8] After having made the Samiṣṭayajus offering prescribed for a Soma-sacrifice,[9] he offers the two Samiṣṭayajus offerings prescribed at the piling up of the fire-altar.[10] The procedure upto the Avabhṛtha is similar.[11]

In this Avabhṛtha, after having offered the second Avabhṛtha offering, he offers ten offerings to Varuṇa, "Obeisance to the king; Obeisance to Varuna; obeisance to the horse; obeisance to Prajāpati; obeisance to the overlord; thou art overlord; do thou make me overlord; may I be the overlord of the offering; place me; place in me; to the dedicated svāhā; to the immolated svāhā; to the one who is offered svāhā."[12] He offers ninety offerings with the formula, "To Mrtyu svāhā[13] (repeated each time) and eleven offerings with the formulas, "To Pravāsa svāhā; to Āyāsa svāhā ......"[14] "Man lives for a hundred years, performs a hundred heroic deeds; his self is the hundred and first, so much is the man; therefore, one gets rid of death by means of a sacrifice." So says the Brāhmaṇa.[15]

XV.37

One belonging to the Atri gotra, reluctant, white, leper, having marks on the body, brown-eyed, bald-headed, ugly, having ugly nails, hump-backed, having foreskin on the penis, naked, enters into water. The Adhvaryu makes an offering over his head with the formula, "to Jumbaka svāhā."[1] The sacrificer gives him a hundred coins and a cart fit for going long untrodden path. He is driven away,[2] saying, "Do thou not live in my kingdom." The Avabhṛtha rite (is gone through) as

7. TS VII.3.14
8. TBr III.8.10.5
9. cf. BaudhŚS VIII.18
10. cf. BaudhŚS X.59
11. cf. BaudhŚS VIII.19-20
12. TS VII.4.16
13. TBr III.9.15.1; VādhŚS XI.26.44
14. TS I.4.35; cf. BaudhŚS XV.35
15. cf. TBr. III.9.14; 15

1. TBr III.9.15.3. According to VādhŚS XI.26.47 the oblation put over the head of the man consists of blood; also ŚānkhŚS XVI.18.19.
2. The text reads *iṣujitāt pradhamanti* which according to the editor, W. Caland, is wholly uncertain. None of the other Śrautasūtras renders any help in deciding the text.

उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै सौरीर्नव श्वेता वशा इत्युपालम्भ्या भवन्ति । तासां प्रसिद्धं वपाभिश्चरित्वाग्रेण गार्हपत्यं पात्नीवतमुच्छ्रित्य तस्मिञ्छगलं कल्माषं किकिदीविं विदीगयमिति त्वाष्ट्रान्पशूनुपाकरोति । तान्पर्यग्निकृतानुत्सृज्याज्येन सꣳस्थां करोति । अथ पशुपुरोडाशान्निर्वपति पशुपुरोडाशौ वा । अथ पुरस्तात्पशुपुरोडा-शस्विष्टकृतो दश यव्यान्युपजुहोति नमो राज्ञे नमो वरुणायेति । अथ पुरस्तात्पशुस्विष्टकृतो दश गव्यान्युपजुहोति मयोभूर्वातो अभिवातूस्रा इति । प्रसिद्धं पशवः संतिष्ठन्ते । अथोदवसानीययेष्ट्येष्ट्वाग्रेणाहवनीयं विशालयूपमुच्छ्रित्य तस्मिन्नेतान्पशूनुपाकरोत्याग्नेयमैन्द्राग्नमाश्विनमिति । तेषां प्रसिद्धं वपाभिश्चरित्वा पशुपुरोडाशान्निर्वपति ।ताननुवर्तन्ते ऽष्टौ देवसुवाꣳ हवीꣳष्यग्नये ऽꣳहोमुचे ऽष्टाकपाल इत्येषा च दशहविरिष्टिः । तस्या एता याज्यापुरोनुवाक्या भवन्ति ॥ ३७ ॥

prescribed. Having performed the Udayanīyā Iṣṭi the Adhvaryu dedicates a barren cow to Mitra-Varuṇa. In this sacrifice nine white barren cows are to be immolated for Sūrya. Having offered their omenta in the prescribed manner and having raised the Pātnīvata sacrificial post in front of the Gārhapatya, he dedicates animals to Tvaṣṭṛ—a spotted yound goat, a Tittiri bird and a white crane.[3] After having released them around whom fire has been carried, the Adhvaryu concludes the rite by employing clarified butter.

Then he offers three Paśupuroḍāsas or two. Before the Sviṣṭakṛt offering pertaining to the Paśupuroḍāśas he offers ten Yava offerings with the formulas, "Obeisance to the king; obeisance to Varuṇa ....."[4] Before the Sviṣṭakṛt offering relating to the offerings of organs he offers ten Gavya offerings with the mantras,[5] "May the wind blow gently towards the cows. Let them feed on juicy plants. Let them drink water full of life and plumpness. O Rudra, do thou be gracious to the cattle.—O Parjanya, do thou grant great welfare to the cows which are uniform, multi-coloured, of the same colour, whose name Agni knows by reason of offering, and which the Aṅgirases fashioned here through devotion. O Indra, do thou place in our stables those cows which yield bodily produce to gods, whose manifold forms Soma knows, which are swelling with milk for us and which have progeny.—Prajāpati giving us those (cows), in harmony with the Viśve Devas and Pitṛs has placed the auspicious cows in our stable. May we rest with their progeny.—Here is support svāhā.—Here is keeping apart svāhā.—Here is joy svāhā.—Here is delight svāhā."—"The great ....[6]—The protecting ....."[6] (The offerings of the organs of) the animals come to a conclusion in the prescibed manner. After having performed the Udayanīyā Iṣṭi and having raised a big sacrificial post in front of the Āhavanīya, he dedicates at it the animals to Agni, Indra-Agni and Aśvins. Having offered their omenta in the prescribed manner, he offers the Paśupuroḍāśas. These are followed by eight Devasū offerings and the Iṣṭi involving the offering of ten oblations beginning with a cake on eight potsherds to Aṁhomuc Agni.[7] The Puronuvākyās for these are:[8]

3. cf. TBr III.9.9.3; ĀpŚS XX.22.13; VādhŚS XI.27.4.
4. TS VII.4.16; cf. BaudhŚS XV.36
5. TS VII.4.17
6. TS VII.1.18; BaudhŚS XV.13
7. TS VII.5.22
8. TS IV.7.15. The last two are those for the offerings to Sviṣṭakṛt Agni.

अग्नेर्मन्वे प्रथमस्य प्रचेतस इति। अथ पुरस्तात्पशुपुरोडाशस्विष्टकृतो दश ब्रह्मवर्चसान्युपजुहोत्या ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतामिति। अथ पुरस्तात्पशुस्विष्टकृतो दश संनतिहोमानुपजुहोत्यग्नये समनमत्पृथिव्यै समनमदिति। प्रसिद्धं पशवः संतिष्ठन्ते। अत्रैतैरन्वहं द्वादशभिर्ब्रह्मौदनैश्चरति। तेषामुक्तं चरणं यथामुत्रैकस्यान्यत्र रशनाभ्याम्। अत्रैभ्य एतान्परःशतं शतपलान्निष्कान्ददाति। सुवर्णरजते महिम्नोः पात्रे ददाति। एकतयानि

XV.38

(Those beginning with) "I think of Agni the first and the wise one ......" Before the offering to Sviṣṭakṛt Agni related to the Paśupuroḍāśa offerings, he offers ten Brahmavarcasa offerings with the formulas, "May there be born in the priesthood a son full of Brahman-splendour.—May there be orn in this kingdom a prince who is an archer, brave and a great charioteer........ a milch-cow.—..... a draught ox. ...... a swift horse.—...... a prolific woman.—May there be born to this sacrificer a youth who is victorious, a charioteer and capable of entering an assembly.—May the rain fall for us whenever we desire.—May our plants bear ample fruit.—May there be attainment and maintenance for us."[1] Before the Sviṣṭakṛt offering related to the (organs of) animals he offers ten Saṁnati offerings with the formulas, "One paid homage to Agni; paid homage to Pṛthivī. Just as Agni paid homage together with Pṛthivī, similarly may favourable harmonies reach me.—One paid homae to Vāyu; paid homage to midregion; just as Vāyu together with midregion paid homage, similarly ....—One paid homage to Sūrya; paid homage to the heaven; just as Sūrya together with heaven paid homage, similarly ...—One paid homage to the moon; paid homage to the stars, just as the moon together with stars paid homage, similarly. ...—One paid homage to Varuṇa; paid homage to the waters; just as Varuṇa together with waters paid homage, similarly .....—One paid homage to the Sāman, paid homage to the Ṛk; just as the Sāman together with the Ṛk paid homage, similarly ....—One paid homage to the brāhmaṇa; paid homage to the Kṣatra; just as the brāhmaṇa together with the Kṣatra paid homage, similarly...—One paid homage to the king; paid homage to the subjects; just as the king together with the subjects paid homage, similarly ....—One paid homage to the chariot paid homage to the horses just as a chariot together with the horses; paid homage just as the chariot together with the horses paid homage, similarly ....—One paid homage to Prajāpati; paid homage to the beings; just as Prajāpati together with the beings paid homage, similarly may favourable hormonies reach me."[2] (The offerings of the organs of) the animals come to a close in the prescribed manner. At this stage he offers twelve Brahmaudanas each on a day. This procedure takes place as

1. TS VII.5.18 Baudhāyana takes this Anuvāka as comprising ten formulas and has prescribed their employment in the concluding rite in consonance with the order of mantras in TS. So also VādhŚS XI.27.24. TBr III.8.13 has prescribed the Anuvāka as the prayer of the fire in the cauldron to be offered before the commencement of the first Soma-sacrifice, namely, Agniṣṭoma. So also ĀpŚS XX.8.13. Sāyaṇa in his commentary on TBr has counted thirteen formulas. Yajurveda tradition (cf. KātyŚS XX.4.11) agrees with that of TBr.
2. TS VII.5.23.

सौवर्णानि पात्राणि ददाति हिरण्मयं कशिपु हिरण्मयं पड्बीशꣳ हिरण्मयꣳ संदानमिति । अथ वीणागाथिभ्याꣳ शतं विपथौ ददाति । अथर्तुपशुभिर्यजत ऋतुपर्यायं वा समानेषु वाग्न्यायतनेषु पिशङ्गास्त्रयो वासन्ताः सारङ्गास्त्रयो ग्रैष्माः पृषन्तस्त्रयो वार्षिकाः पृश्नयस्त्रयः शारदाः पृश्निसक्थास्त्रयो हैमन्तिका अवलिप्तास्त्रयः शैशिराः संवत्सराय निवक्षस इति । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते। संतिष्ठते ऽश्वमेधस्त्रिभिः संवत्सरैः । संतिष्ठते ऽश्वमेधः संतिष्ठते ऽश्वमेधः ॥ ३८ ॥ दशमः ॥

॥ इति पञ्चदशः प्रश्नः ॥

has been laid down formerly, except[3] the rite about the cords. The sacrificer gives away to these (priests) over a hundred Niṣkas each weighing a hundred Palas. He also gives away the Mahiman cups of gold and silver. He gives golden cups of a single pattern, golden bed, a golden fetter for the leg of a horse and a golden halter. To the Vīṇāgāthins he gives a hundred coins and a cart fit for going along untrodden path.

Then he offers seasonal animals, either according to the revolution of the season or on identical fire-places.—Three tawny-coloured goats to Vasanta, three deers to Grīṣma, three spotted deers to the Varṣā, three speckled deers to Śarad, deers with speckled legs to Hemanta; three furred animals to Śiśira, and (three animals) with sunken breast to Saṁvatsara. Then he offers Devikā-offerings. He performs the Traidhātavīyā Iṣṭi. He performs the Sautrāmaṇī. The Aśvamedha is concluded after three years. The Aśvamedha ends. The Aśvamedha ends.

CHAPTER XV ENDS.

3. The text reads *yatha'mutrai'kasyā*. The word *ekasya* is hard to explain. cf. BaudhŚS XV. 3-4.

द्वादशाहेन यक्ष्यमाणो भवति । एको वा बहवो वोतो ह्येको दक्षिणावता यजते । स यद्येको यदि बहवो ऽमावास्याया एव षडहेनोपरिष्टाद्दीक्षन्ते । ते गृहपतेररण्योः संजानते पृथग्वा । ते यदि गृहपतेररण्योः संजानते मथित्वा गार्हपत्यमाहवनीयमुद्धरन्ति । ग्रामाद्व्रतश्रपणमाहरन्ति । यद्यु वै पृथक् संजानते गृहपतिरेव प्रथमो मन्थते । तदेवेतरे पर्युपविश्य मथित्वामथित्वैव गार्हपत्यꣳ संनिवपन्ति । तस्मादेकवद्भूतादाहवनीयमुद्धरन्ति । ग्रामाद्व्रतश्रपणानाहृत्य संनिवपन्ति। अथ यदि पश्चादपर आगच्छति मथित्वैव गार्हपत्येऽर्धं निवपत्याहवनीये ऽर्धं ग्रामाद्व्रतश्रपणमाहृत्याप्यर्जति । उपो एनं पूर्वेषु कर्मसु ह्वयन्ते । अथातः पवनस्यैव मीमाꣳसा । गृहपतिमेवाध्वर्युः प्रथमं पवयत्यथ होतारमथ ब्रह्माणमथोद्गातारं प्रतिप्रस्थाताध्वर्युं पवयति प्रस्तोतारं प्रशास्तारं ब्राह्मणाच्छꣳसिनम् । आग्नीध्रः प्रतिप्रस्थातारं पवयत्यच्छावाकं नेष्टारं पोतारꣳ सदस्यम् । उन्नेताग्नीध्रं पवयति ग्रावस्तुतꣳ सुब्रह्मण्यं प्रतिहर्तार-मात्मानमन्ततः । ते चेद्ब्रूयुरध्वर्युर्वाव सर्वस्य पवयिता स नः सर्वान्पवयत्विति स एवैनान्सर्वान्पवयति । अपि वान्योऽन्यं पवयन्ति यद्यधीयन्तो भवन्ति ॥ १ ॥

तेषां प्रसिद्धा दीक्षणीयेष्टिस्तायते । सकृदाश्राविते स यत्राह भरतवदिति तद्गृहपतेरेवार्षेयं प्रथमं वृणीते अथ होतुरथात्मनोऽथ ब्रह्मणो ऽथोद्गातुरथ प्रतिप्रस्थातुरथ प्रस्तोतुरथ प्रशास्तुरथ ब्राह्मणाच्छꣳसिनो ऽच्छावाकस्य सदस्यस्याग्नीधः पोतुर्नेष्टुर्ग्रावस्तुत उन्नेतुः सुब्रह्मण्यस्य प्रतिहर्तुरन्ततः । ब्रह्मण्वदिति समानम्। ते सर्व एव दीक्षाहुतिषु समन्वारभन्ते ।

CHAPTER - XVI

DVĀDAŚĀHA

XVI.1

One proposes to perform the Davādaśāha: or many propose (to do so). If it is one, he performs the sacrifice involving (the giving away of) Dakṣiṇā. Whether it is one or many, they get themselves initiated six days after the new-moon day. They join the Gṛhapati in regard to his kindling woods; or they have separate ones. If they join the Gṛhapati in regard to the kindling woods, the Gārhapatya fire is established by churning, and the Āhavanīya is carried forth. The fire for boiling the Vrata-milk is fetched from the village. If they entertain separate fires, the Gṛhapati first churns out the fire. Others sit around it and churning each time they deposit together the Gārhapatya. From the unified (Gārhapatya) they carry forward the Āhavanīya. They fetch the fires for boiling the Vrata-milk from the village and put them together. If somebody arrives later, he churns out the fire and puts half of that fire into the Gārhapatya and half into the Āhavanīya. He brings from the village fire for boiling the Vrata-milk and mixes it. He is given consent with regard to the rites which passed before.

Now the the discussion about the purification. The Adhvaryu first purifies the Gṛhapati, then the Hotṛ, then the Brahman, then the Udgātṛ. The Pratiprasthātṛ purifies the Adhvaryu, then the Prastotṛ, then the Maitrāvaruṇa, then the Brāhmaṇācchaṁsin. The Āgnīdhra purifies the Pratiprasthātṛ, then the Acchāvāka, the Neṣṭṛ and the Potṛ and the Sadasya. The Unnetṛ purifies the Āgnīdhra, the Grāvastut, the Subrahmaṇya, the Pratihartṛ and lastly himself. If they say that the Adhvaryu is the purifier of all; let him purify us all; he (the Adhvaryu) purifies all. Alternatively they purify each other if they know it.

XVI.2

Their Dīkṣaṇīyeṣṭi is performed in the prescribed manner. After having caused to announce, when he says, "in the manner of Bharata," he first chooses the Pravaras first of the Gṛhapati, then of the Hotṛ, then of himself, then of the Brahman, then of the Udgātṛ, then of the Pratiprasthātṛ, then of the Prastotṛ, then of the Maitrāvaruṇa, then of the Brāhmaṇācchaṁsin, then of the Acchāvāka, then of the Sadasya, then of the Āgnīdhra, then of the Potṛ, then of the Neṣṭṛ, then of the Grāvastut, then of the Unnetṛ, then of the Subrahmaṇya and lastly of the Pratihartṛ. The subsequent portion of the choosing formula "in the manner of the Brahman" is common. At the offering of the Dīkṣāhutis they touch one another. The Adhvaryu makes the Gṛhapati recite the formulas[1] loudly in regard to the skin

1. cf. BaudhŚS VI.5

गृहपतिमेवाध्वर्युरुच्चैः कृष्णाजिने वाचयति । तदेवेतरे ऽनुनिक्रामन्ति । अपि वान्योऽन्यं वाचयन्ति यद्यधीयन्तो भवन्ति । ते यथोत्साहं व्रतदुघमुपयन्त्येकैकां वा बह्वीर्वा । तेषां यथैव प्रवरानुपूर्व्यमेवं घर्मोच्छिष्टे ऽतिग्राह्यभक्षेषु षोडशिनि । षष्ठ्यामुपसद्युत्तरवेदिꣳ संनिवपन्ति यद्यनग्निचित्यो भवति । अथ यदि साग्निचित्यः प्रथमायामेवोपसद्युत्तरवेदिꣳ संनिवपन्ति ॥ २ ॥

तेषां द्वादश दीक्षा द्वादशोपसदो द्वादशाहं प्रसुताः । न द्वादशाहे ऽग्निं चिन्वीतेत्येक आहुः । चिन्वत उ हैके । प्रसिद्धेन कर्मणोपवसथाद्यन्ति । तेषां ज्योतिष्टोमो वैश्वानरः प्रायणीयो ऽतिरात्रस्तायते । स यत्र माध्यंदिने सवने तृतीयसवनाय वसतीवरीभ्यो ऽवनयति तद्वसतीवरीकलशे यावन्मात्रीरतिशिष्याग्नीध्रं द्रुत्वा छायायै चातपतश्च सन्धौ गृह्णाति हविष्मतीरिमा आपो हविष्मान्देवो अध्वरो हविष्माꣳ आविवासति हविष्माꣳ अस्तु सूर्य इति । एषाहीनसंततिरेतामेव पुनःपुनश्चोदयिष्याम इति वदन्तः । सो ऽत्र वैव यज्ञस्य पुनरालम्भं जपति यज्ञायज्ञियस्य वा स्तोत्रे शंयुवाके वा । तेषां ज्योतिष्टोमो वैश्वानरः प्रायणीयो ऽतिरात्रः संतिष्ठते । तस्मिन्सꣳस्थिते विवर्तयन्ति परिधीन् । अनुप्रहरन्ति प्रस्तरम् । पत्नीसंयाजान्तः । अतिप्रैषेण ब्रह्मा वाचं यच्छति । परिहृतासु वसतीवरीष्वाहूतायाꣳ सुब्रह्मण्यायां ब्रह्मा वाचं विसृजते । प्रतिपद्यन्ते दिवा । प्रातरनुवाकेनाह्ना संक्रामन्होता छन्दाꣳस्यन्वाह । निमील्या-ध्वर्युरुपाꣳशुं जुहोति रात्र्यै रूपमिति वदन्तः । तायते त्रिवृदग्निष्टोमो

of black antelope. Simultaneously others move on (their skins of black antelope). Alternatively they cause one another to recite if they know it. They approach the Vrata-milk yielding cow—one or many as they afford. The order which they entertain with regard to the choosing of Pravaras is to be observed in the case of the consuming of the remnants of the Gharma,[2] consuming of the Atigrāhya-cups[3] and the consuming of the Ṣoḍaśi-cup.[4] On the sixth Upasad-day the Uttaravedi is piled up if the sacrifice is without the piling up of fire-altar. If it is with the piling up of the fire-altar, the Uttaravedi is piled up on the first Upasad-day.

XVI.3

They have twelve Dīkṣā-days, twelve Upasad-days and twelve pressing days. Some teachers say that the fire-altar should not be piled up in the Dvādaśāha; some others pile it up. They proceed upto the Upavasatha in the prescribed manner. Their Jyotiṣṭoma Prāyaṇīya Atirātra dedicated to Agni Vaiśvānara is performed. When the Adhvaryu pours down Vastaīvarī waters at the midday pressing for the third pressing, he retains a remnant in the Vasatīvarī-pitcher, goes to the Āgnīdhra-chamber and takes water into it at the conjunction of shade and light with the verse, "These waters are full of oblation: the divine sacrifice is full of oblation; may the sacrificer full of oblation win (the sacrifice). May the sun be full of oblation."[1] This is the continuity of the Ahīna sacrifice. They say, "We shall employ it again and again." He murmurs at this point the formula of recommencement of the sacrifice. "The sacrifice has become, it has come into being, it is born; it is swollen; it has become the overlord of gods; may it make us overlord; may be lords of the wealth;"[2] or at the Yajñāyajñīya Stotra or at the Śaṁyuvāka. Their Jyotiṣṭoma Prāyaṇīya Atirātra dedicated to Agni Vaiśvānara comes to a conclusion.

At its conclusion the enclosing sticks are transposed; the Prastara is put on fire. The sacrifice ends with Patnīsaṁyāja offerings. At the supercall the Brahman restricts his speech. After the Vasatīvarī waters have been carried around and the Subrahmaṇya has been invoked, the Brahman releases his speech. The next sacrifice's procedure is commenced by day. Commencing the procedure of the day by Prātaranuvāka, the Hotṛ recites verses in the various metres one by one. Closing his eyes the Adhvaryu makes an offering silently. They say, hereby he accomplishes the form of night. The third Agniṣṭoma with the Rathantarasāman as the Pṛṣṭhastotra

2. cf. BaudhŚS IX. 11
3. cf. BaudhŚS XI. 12
4. cf. BaudhŚS XI. 13

1. TS I.3.12; cf. BaudhŚS VI.32
2. TS III.2.7.2; cf. BaudhŚS XIV. 9

रथंतरसामा। माहेन्द्रस्य स्तोत्रे रथो युक्तोऽत्याधावति रथशब्देन माहेन्द्रस्य स्तोत्रमुपाकरोति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते पञ्चदश उक्थ्यो बृहत्सामा । दुन्दुभिनैतदहरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । एतावदवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते सप्तदश उक्थ्यो वैरूपसामा । आधावेनैतदहरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायत एकविंशश उक्थ्यो वैराजसामा । आग्नेयश्च षोडशी चातिग्राह्यौ । अनतिग्राह्यः षोडशीत्येक आहुः । एकविंशमेतदहर्न्यूङ्ख्यं भवति । विराजां वा प्रतिपत्सु न्यूङ्खयन्ति शस्त्रे वेत्येतदेकम् । अथापरं प्रातरनुवाके न्यूङ्खयन्ति हविष्कृत्युभयेषु प्रस्थितेषु माहेन्द्रस्याश्रावणे । न तत ऊर्ध्वं न्यूङ्खयन्तीति। अरणीहस्त एतदहरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । तदुद्गातुर्दक्षिण ऊरौ मन्थन्ति । तं जातꣳ सर्व एवाभिहिङ्कुर्वन्ति ॥ ३ ॥

तस्य मीमाꣳसा । गार्हपत्ये ऽनुप्रहरेत्प्रतिष्ठाकामानाम् । आग्नीध्रे प्रजाकामानाꣳ । शामित्रे पशुकामानाम् । आहवनीये स्वर्गकामानामिति । अनादृत्य तदाहवनीय एवानुप्रहरति भवतं नः समनसाविति । प्रहृत्याभिजुहोत्यग्नावग्निश्चरति प्रविष्ट इति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते त्रिणव उक्थ्यः शाक्वरसामा । ऐन्द्रो ऽतिग्राह्यः । अद्भिरेतदहरवकामिश्राभिरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति । तासां मीमाꣳसा । चात्वाले ऽवनयेदास्तावे निनयेत्प्रोक्षणीः कुर्वीत पुरोडाशीयानि पिष्टानि संयौयादिति । अनादृत्य तदुद्गातृष्वधीना

is performed. At the Stotra for Mahendra a chariot with horses yoked runs along. The Adhvaryu introduces the Stotra for Mehendra by means of the sound of a chariot. This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is commenced the Ukthya sacrifice with Pañcadaśa Stoma and Bṛhat Sāman as the Pṛṣṭhastotra. The Adhvaryu introduces the Stotra for Mahendra with the (sound of a) drum. This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya sacrifice with Saptadaśa stoma and the Vairūpa-sāman as the Pṛṣṭhastotra. On this day the Adhvaryu introduces the Stotra for Mahendra by means of stirring (of the garment). This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya with Ekaviṁśa stoma and Vairāja-sāman as the Pṛṣṭhastotra. The Āgneya and the Ṣoḍaśī are two Atigrāhya draughts. Some teachers say that the Ṣoḍaśī should not be an additional draught. On this day (i.e. the Ukthya sacrifice performed on this day) characterised by the Stotras chanted in Ekaviṁśa stoma, Nyūṅkha is resorted to. Nyūṅkha is applied to the Pratipad verses in the Virāj metre or to the Śastra. This is one view. Another view is: Nyūṅkha is applied to the Prātaranuvāka, at the twofold *Prasthita*-offering of Soma and at the call in respect of the offering to Mahendra. Nyūṅkha is not applied thereafter. Taking the kindling wood in his hand, the Adhvaryu introduces the Stotra for Mahendra on this day. Churning is done on the right thigh of the Udgātṛ. All utter the Abhihiṅkāra when the fire is born.

XVI.4

It is a discussion. For those desiring stability he should put (that churned out fire) into the Gārhapatya. For those desiring progeny into the Āgnīdhra. For those desiring cattle into the Śāmitra fire. For those desiring heaven into the Āhavanīya. Ignoring these options he puts it into the Āhavanīya with the verse, "Do you two be harmonious for us....."[1] Having put it he makes an offering upon it with the verse, "The fire entered into the fire moves....."[1] This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya sacrifice with Triṇava stoma and with Śākvara-sāman as the Pṛṣṭhastotra. There is an Atigrāhya draught for Indra. On this day the Adhvaryu introduces the stotra for Mahendra by means of water mixed with Avakā plant (*Blyxa octandra*). Its employment: One should pour it into the Cātvāla; pour down into the Āstāva, use as Prokṣaṇi-water; mix with flour for the cake.

1. TS I.3.7.2; cf. BaudhŚS IV. 5

एवैनाः कुर्यात् । उद्गातारो हैताभिररण्येगेयानाꣳ साम्नाꣳ शुचꣳ शमयन्तो मन्यन्ते । ता उ चेदध्वर्यवे प्रब्रूयुरपो अभ्यवहरतेत्येव ब्रूयादिति । एतावदेवैतदहः शिल्पं क्रियते । अहीनसंततिं करोति । अथ श्वो भूते तायते त्रयस्त्रिꣳश उक्थ्यो रैवतसामा । सौर्यो ऽतिग्राह्यः । अद्भिरेवैतद-हर्दूर्वामिश्राभिरध्वर्युर्माहेन्द्रस्य स्तोत्रमुपाकरोति ॥ ४ ॥

तासामुक्ता मीमाꣳसा । स्वयमृतुयाजमेवैतदहर्भवति । नैतदहरन्यो-ऽन्यस्यर्तुयाजं यजन्ति । स यत्राहाध्वर्यू यजतमिति तदध्वर्यू जघनेन हविर्धाने उपविश्य स्वयमृतुयाजं यजतो ये३ यजामहे ऽश्विनाध्वर्यू आध्वर्यवादृतुना सोमं पिबतामर्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् । पृङ्क्तं हवीꣳषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू ऋतुना सोमं पिबतां वौ३षडिति । स यत्राह गृहपते यजेति तद्गृहपतिर्जघनेन गार्हपत्यमुपविश्य स्वयमृतुयाजं यजति ये३ यजामहे ऽग्निं गृहपतिं गार्हपत्यात्सुगृहपतयस्त्वयाग्न इमे सुन्वन्तो यजमानाः स्युः सुगृहपतिस्त्वमेभिः सुन्वद्भिर्यजमानैः स्या अग्निर्गृहपतिर्गार्हपत्यादृतुना सोमं पिबतु जोष्यग्ने समिधं जोष्याहुतिं जोषि ब्रह्म जन्यं जोषि सुष्टुतिम्। विश्वेभिर्विश्वाꣳ ऋतुना वसो मह उशन्देवाꣳ उशतः पायया हविर्ऋतुना सोमं पिबतू वौषडिति । सांवाशिनमेतदहर्भवति । उत्तरतो वत्सान्धारयन्ति दक्षिणतो मातृः । माहेन्द्रस्य स्तोत्रे ऽन्तरेण सदोहविर्धाने संवाश्य वत्सान्मातृभिः सꣳसृजन्ति । बध्नन्ति वत्सान् । उत्सृजन्ति मातृः । माहेन्द्रस्य स्तोत्रमुपाकरोति । अथापराह्ण उक्थ्यपर्यायेषु शिल्पानि क्रियन्ते।

Ignoring all these options, he should hand it over to the Udgātṛs. The Udgātṛs are supposed to be pacifying the heat caused by the Sāmans to be chanted in the forest. If they direct it to the Adhvaryu, he should say, "Pour into waters." This much novel is employed on this day. He accomplishes the continuity of the Ahīna sacrifice.

Next day is performed the Ukthya with Trayastriṁśa stoma and Raivata-sāman as the Pṛṣṭhastotra. There is an Atigrāhya draught for Sūrya. On this day the Adhvaryu introduces the stotra for Mahendra by means of water mixed with Dūrvā grass.

XVI.5

Its employment is already laid down. On this day the Ṛtu-yājyā is recited by one self. On this day one does not recite the Ṛtu-yājyā of another. When he says, "O Adhvaryus, do you make the offering," the Adhvaryus sit down to the rear of the Havirdhāna carts, and themselves recite the Ṛtu-yājyā, "We who make the offering to the Aśvins the Adhvaryus. May they drink Soma by means of the Ṛtu-cup by reason of the Adhvaryu's function. (O Aśvins), do you yoke your chariot which traverses distance, carries you and leaves you here. Mix the oblations with honey. Come here O givers of food, and drink Soma.[1] Do you partake of Soma through the Ṛtu-cup Vauṣat." When he says, "O Gṛhapati, do you recite the yājyā" the Gṛhapati sits down to the rear of the Gārhapatya and himself recites the Ṛtu-yājyā, "We who make offering to Agni the lord of the house by reason of the function of the lord of the house. O Agni, may these Soma-pressing sacrificers become good lords of the house. Do thou be good lord of the house through these Soma-pressing sacrifices. May Agni the lord of the house drink Soma by means of the Ṛtu-cup by reason of the function of the lord of the house.—O Agni, do thou enjoy the fire-stick, enjoy the oblation, enjoy the prayer offered by the people, enjoy the good chant. O beneficient, do thou desiring, make the desiring great gods drink Soma together with all gods.[2] May (Agni) drink Soma through the Ṛtu-cup, Vauṣaṭ." On this day the cows and their calves are made to bellow together. The calves are held towards the north; their mothers towards the south. At the stotra for Mahendra the calves are made to bellow between the Sadas and the Havirdhāna and are released to their mothers. The calves are tied, their mothers are released. And the Adhvaryu introduces the Stotra for Mahendra.

In the afternon decorations are applied to the Ukthyaparyāyas. The Hotṛ recites the verses seen by Parucchepa. The Maitrāvaruṇa interchanges the verses in the Vālakhilya hymns. The Brāhmaṇācchaṁsin recites the Vṛṣākapi Śāstra. The

1. ṚV II. 37.5
2. ṚV II. 37.6

पारुच्छेपीर्होता शꣳसति । वालखिल्या मैत्रावरुणो विहरति । वृषाकपिं ब्राह्मणाच्छꣳसी शꣳसत्येवयामरुतमच्छावाकः । संतिष्ठते पृष्ठ्यः षडहः । अहीनसंततिं करोति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति ॥ ५ ॥ प्रथमः ॥

अथ श्वो भूते चतुर्विꣳशं छन्दोममुपयन्ति बृहत्सामानम् । अथ श्वो भूते चतुश्चत्वारिꣳशं छन्दोममुपयन्ति रथंतरसामानम् । अथ श्वो भूते ऽष्टाचत्वारिꣳशं छन्दोममुपयन्ति बृहत्सामानम् । अथ श्वो भूते चतुर्विꣳशमग्निष्टोममुपयन्ति रथंतरसामानम् । अविवाक्यमेतदहर्भवति । नैतदहरन्योऽन्यस्मा उपहताय व्याहुः । गाथया वा नाराशꣳस्या वा विब्रूया-दिति । तदु वा आहुर्न वै यज्ञः संतिष्ठते यन्न विब्रूयादिति । विब्रूयादिति वै नो ब्राह्मणं भवति । नैतदाद्रियेत । नाद्रियेतेति स्थितिः । अननुष्टुभमेतदहर्भवति । नानुष्टुभो ऽधीयते । ते चेदनुष्टुभ उद्धरेरन्नध्वर्यु-रनुष्टुभ उद्धरेत् । अमूर्या उप सूर्ये याभिर्वा सूर्यः सह । ता नो हिन्वन्त्वध्वरमित्येतया सौर्या गायत्र्या वसतीवरीर्गृह्णीयात् । हृदे त्वा मनसे त्वेत्यपोद्धृत्यैतामन्यथा सौम्या गायत्र्या राजानमुपावहरेत् । विष्णो त्वं नो अन्तम इत्यपोद्धृत्यैतामन्यया वैष्णव्या गायत्र्या राजानमुपतिष्ठेत । स उ चेदविद्वाननुष्टुभमभिव्याहरत्यत्यक्रमिषमिति होत्रे प्राह । होतानाप्तस्या-पयिता । होतास्य तदक्षरैरपिवयति । स उ चेन्मन्येतामितकामो वा अहमस्मि यदृङ्मयं वेदे यजुर्मयमेव तत् । यावेवाक्षय्यौ वेदौ तौ संपादयेतामिति नैतदाद्रियेत । नाद्रियेतेति स्थितिः । संतिष्ठत एष चतुर्विꣳशो ऽग्निष्टोमो रथंतरसामा ॥ ६ ॥

Acchāvāka recites the Evayāmarut Śāstra. The Pṛṣṭhya Ṣaḍaha comes to an end. The Adhvaryu achieves the continuity of the Ahīna sacrifice. The Vasatīvarī waters are carried around; instructions are given in respect of the various milks. They await next day's performance.

XVI.6

Next day the Chandoma sacrifice characterised by Caturviṃśa stoma with the Bṛhat Sāman as the Pṛṣṭhastotra is performed. Next day the Chandoma sacrifice characterised by Catuścatvāriṁśa Stoma and with Rathantara Sāman as the Pṛṣṭhastotra is performed. Next day the Chandoma sacrifice characterised by Aṣṭācatvāriṃśa stoma and with the Bṛhat Sāman as the Pṛṣṭhastotra is performed. Next day is perfomed the Agniṣṭoma characterised by Caturviṁśa stoma and with the Rathantara Sāman as the Pṛṣṭhastotra. This sacrifice is termed as Avivākya. On this day the priests do not expose each other for any deficiency. One should rectify together with a Gāthā or a Nārāśaṁsī; they say the sacrifice does not come to a close if nobody rectifies. One should rectify. So says the Brāhmaṇa. One should not honour this (instruction). The decision is that one should not honour it.[1]

This day (i.e. the sacrifice) is without the Anuṣṭubh metre. Anuṣṭubh verses are not pronounced. If they (the Hotṛs) omit the Anuṣṭubh verses, the Adhvaryu should also do so. He should take up the Vasatīvarī waters with the Gāyatrī verse addressed to Sūrya : "May they (the waters) which are in the vicinity of waters or whom the Sūrya accompanies promote our sacrifice."[2] He should bring down king Soma with the next Gāyatrī verses addressed to Soma omitting the Verse *hṛde tvā manase tvā.....*[3] He should pray to the Soma with the next Gāyatrī verse addressed to Viṣṇu omitting the verse *viṣṇo tvaṁ no antamaḥ.....*[4] If he unknowingly recites an Anuṣṭubh verse, he should say to the Hotṛ, "I have transgressed." The Hotṛ furnishes what is not obtained. He covers it with syllables. If he thinks, my desire is unlimited; what belongs to the Ṛgveda indeed pertains to the Yajurveda. You accomplish the two Vedas which correspond to the syllables." One should not honour this view. The decision is that one should not honour this view. The Agniṣṭoma characterised by Caturviṁśa stoma and with Rathantara Sāman as the Pṛṣṭha-stotra comes to an end.

1. The text of this sentence as also of the preceding one is doubtful, as W. Caland has said.
2. VS VI. 24
3. TS I.3.13.1
4. TS III.1.10.3

तस्मिन्त्सꣳस्थिते समिद्धारा यन्ति । आहृत्य समिध आग्नीध्रीये संन्यस्यन्ति । तेषु समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोति प्रजापतये स्वाहेति मनसा । अथ सदः प्रसर्पन्ति तूष्णीꣳ स्तोमाय । संप्रसृप्ता-न्विदित्वाध्वर्युर्मनसैव प्राङ् द्रुत्वा मनसेमां पात्रं कृत्वा मनसान्यं ग्रहं प्रजापतये गृह्णात्युपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं गृह्णामीति । यदिदं किं च तदिति मनसा परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा मनसैव स्तोत्रमुपाकरोति । मनसा प्रसौति । मनसा प्रस्तौति । मनसोद्गायति । मनसा प्रतिहरति । मनसा होत्र एषोत्तमेति प्राहुः । मनसा होताह्वयते । मनसाध्वर्युः प्रत्याह्वयते । मनसा शꣳसति मनसा प्रतिगृणाति । यदैतस्य मानसस्य शस्त्रस्य पारमेत्यथ होतोच्चैश्चतुर्होतॄन्व्याचष्टे । तस्मा अध्वर्युः प्रतिगृणाति ॥ ७ ॥

ओꣳ होतस्तथा होतः सत्यꣳ होतररात्स्म होतरिति । यद्यु वै होता नाध्येत्यन्य उ होत्राशꣳसी शꣳसति । तस्मा उ प्रतिप्रस्थाता प्रतिगृणाति । यदैतेषां पारं यन्त्यथाध्वर्युर्मनसैव प्राङ् द्रुत्वा मनसैव तं ग्रहमुपोद्यच्छते। मनसाश्रावयति । मनसा प्रत्याश्रावयति । मनसा वषट्कृतानुवषट्कृते हुत्वा हरति भक्षम् । मनसा समुपहूय भक्षयन्ति । मनसा निर्णिज्य पात्रं प्रयच्छति । संतिष्ठत एष तूष्णीꣳस्तोमः । अथर्त्विजो विपृच्छत्यधिवृक्षसूर्ये वाचं विस्रक्ष्यध्वा३ नक्षत्रेषू३ इति । अधिवृक्षसूर्य इति वै नो ब्राह्मणं भवति। ते ऽधिवृक्षसूर्य एव वाचं विसृजन्ते । तानत्रैवासीनान्परिश्र-यन्ति । पत्नीशाले पत्नीः परिश्रयन्ति । अथानतिसर्पन्तावध्वर्यू धिष्णियान्बर्हिर्भ्यामौदुम्बरीꣳ समन्वारभेते इह धृतिरिह विधृतिरिह रन्तिरिह रमतिरिति । ते यथासमुदितं वाचं विसृजन्ते ॥ ८ ॥

XVI.7

At the counclusion of the sacrifice the procurers of firesticks proceed. Having fetched firesticks they store them in the Āgnīdhrīya chamber. When they have together contacted him, the Adhvaryu offers a spoonful on the Āhavanīya with "To Prajāpati svāhā" uttered mentally. The priests concerned enter the Sadas for reciting silently. Having found the priests entered into the Sadas, the Adhvaryu mentally hastens towards the east; having mentally deemed this (earth) as the cup, he mentally takes the draught for Prajāpati with the formula, "Thou art taken with a support; I take thee dear to Prajāpati." Having cleansed around (the draught) mentally "Whatever is this it is that," he puts it down with the formula (mentally recited) "This is thy birthplace; for Prajāpati thee."

Having touched water, taking two darbha-blades, restraining speech and hastening to the west, he mentally introduces the stotra. (The Brahman) impels mentally. (The Prastotṛ) mentally chants the Prastāva. (The Udgātṛ) chants the Udgītha mentally. (The Pratihartṛ) mentally chants the Pratihāra. It is mentally announced to the Hotṛ "This is the last one." The Hotṛ mentally utters the Āhāva. The Adhvaryu mentally responds. (The Hotṛ) recites the Śāstra mentally. (The Adhvaryu) utters the Pratigara mentally. When he concludes the Śāstra recited mentally, the Hotṛ recites the Caturhotṛ formulas loudly. The Adhvaryu responds to him.

XVI.8

(separately at each formula) "*om hotaḥ : tathā hotaḥ : satyam hotaḥ*: and *arātsma hotaḥ*. If the Hotṛ has not studied (the Caturhotṛ formulas), some Hotraka recites. The Pratiprasthātṛ responds to him. When they finish the reciting mentally, the Adhvaryu hastens to the east and mentally lifts up the cup. He mentally causes to announce. (The Āgnīdhra) mentally responds; the Adhvaryu mentally makes the offering at the Vaṣaṭ-and second Vaṣaṭ-utterance and carries over the drink. Having mentally obtainet consent, they consume the drink. Having mentally cleansed, he hands over the cup. This silent reciting comes to a close.

He separately enquires with the priests; "Will you release speech when the rays of the setting sun are resting upon the trees or when the stars appear?" Our Brāhmaṇa says, "When the rays of the setting sun are resting upon the trees." They release speech when the rays of the setting sun are resting upon the trees. Fnclosure is put around them while they are seated there only. Enclosure is put around the sacrificer's wives in the chamber for wives. The two Adhvaryus, not moving out, touch the Dhiṣṇya mounds and the Audumbara post by means of two darbha-blades with the formula, "Firmness here; steadiness here; enjoyment here; special enjoyment here."[1] They release speech as agreed.

1. TS VII. 1. 12. 1

अथातः सर्पणस्यैव मीमांसा । दक्षिणस्य हविर्धानस्याधो ऽधो ऽक्षं सर्पेयुः । एतेन ह वै सर्पाः ससृपुस्ततो वै ते जीर्णास्तनूरपाघ्नतेति। तदु वा आहुर्यो वा अपथेन प्रतिपद्यते स्थाणुं वा हन्ति गर्तं वा पतति भ्रेषं स न्येति । वषट्कारपथेनैव सर्पेयुरेष वाव स्वर्ग्यः पन्था यद्वषट्कारपथ इति । तदु वा आहुः पराङिव वा एषो ऽशान्तः पन्था यद्वषट्कारपथः । अध्वर्युपथेनैव सर्पेयुरेष वा अर्वाचः पराचः स्वर्ग्यः पन्था यदध्वर्युपथ इति । ते अध्वर्युपथेनैव सर्पन्ति । तेषु समन्वारब्धेष्वाहवनीये स्रुवाहुतिं जुहोत्युपसृजन्मात्रे वत्सं धारयन् धरुणो धयन् । रायस्पोषमिषमस्मासु दीधरत्स्वाहेति । समुत्क्रम्य चात्वालदेशे जपन्ति वागैतु वागुपैतु वाङ्मोपैतु वाग्यदकर्म यन्नाकर्म यदत्यगाम यन्नात्यगाम यदत्यरीरिचाम यन्नात्यरीरिचाम प्रजापतौ प्रजापतिं तत्पितरमप्येत्विति । तद्वाच्यन्ततः प्रतितिष्ठन्ति । तेषां य एव प्रायणीयो ऽतिरात्रः स उदयनीयः सत्रादुदवसाय ज्योतिष्टोमेनाग्निष्टोमेन चतुष्टोमेन पृष्ठशमनीयेन सहस्रदक्षिणेनैकैको यजेत ॥ ९ ॥ द्वितीयः ॥

अथातो ग्रहक्लृप्तेरेव मीमांसा । ऐन्द्रवायवाग्रं प्रथममहः । शुक्राग्रं द्वितीयमाग्रयणाग्रं तृतीयं च चतुर्थं च । ऐन्द्रवायवाग्रं पञ्चममहः । शुक्राग्रं षष्ठं च सप्तमं चाग्रयणाग्रमष्टममहरैन्द्रवायवाग्रे नवमदशमे । इति न्वा अध्वर्युतः । अथ छन्दोगबह्वृचतः । गायत्रीप्रातःसवनः प्रथमस्त्रिरात्र–

XVI.9

Now the discussion about the moving. They should move from below the axle of the southern Havirdhāna cart. The Sarpas moved along this way. Thereby they released the old skins. It is said, one who enters along the wrong way, dashes against a trunk of falls into a pit or is bruised. They should move along the path of Vaṣaṭ-utterance. The path of Vaṣaṭ-utterance leads to heaven. They indeed say, the path of Vaṣaṭ-utterance is distant and unsafe. They should move along the Adhvaryu's path. The Adhvaryu's path leads to heaven by the short route. They move along the Adhvaryu's path.

After they have contacted him, the Adhvaryu offers a spoonful on the Āhavanīya with the verse, "Let the milker, the supporter, holding the calf release it towards the mother. Let the calf, sucking (the mother) yield us prosperity of wealth, food and strength svāhā."[1] Stepping up, they murmur near the Cātvāla the formula, "May the speech come; may the speech come near; may the speech come near me; may it which we have done for Prajāpati, which we have not done, which we have passed over, which we have not passed over, which we have surpassed, which we have not surpassed go to Prajāpati the father."[2] Thereby they finally become firm within the speech. Their Udayanīya Atirātra sacrifice is similar to that which is the Prāyaṇīya. After the Sattra has been concluded, each one should perform Jyotiṣṭoma Agniṣṭoma with four stomas, intended for the pacification of the Pṛṣṭha and involving a thousand cows as Dakṣiṇā.

XV.10

Now the discussion about the arrangement of Soma-draughts. The first day is characterised by the draught for Indra-Vāyu as the first one. The second one is characterised by the bright draught as the first one. The third and the fourth are characterised by the Āgrayaṇa-draught as the first one. The fifth day is characterised by the draught for Indra-Vāyu as the first one. The sixth and the seventh are characterised by the bright draught as the first one. The eighth day is characterised by the Āgrayaṇa-draught as the first one. The ninth and tenth days are characterised by the draught for Indra-Vāyu as the first one. This is for the Adhvaryus. Now for the Sāmavedins and the Ṛgvedins. On the first three days the verses employed at the morning pressing are in the Gāyatrī; those employed at the midday pressing are in the Triṣṭubh; those employed at the third pressing in the Jagatī. On the second three days the verses employed at the morning pressing are in the Jagatī; those

1. cf. VS VIII .51; ŚBr IV. 6.9.9, JBr. IV. 306; LāṭŚS III. 7.8; ĀpŚS XIII. 4.5. The text in BaudhŚS varies a little from those in the other texts.
2. cf. ŚāṅkhŚS X. 21. 16; ĀśvŚS VIII. 13. 27; ĀpŚS III. 12. 1

स्त्रिष्टुङ्माध्यंदिनो जगत्तृतीयसवनो जगत्प्रातःसवनो द्वितीयस्त्रिरात्रो गायत्रीमाध्यंदिनस्त्रिष्टुप्तृतीयसवनः । त्रिष्टुप्प्रातःसवनस्तृतीयस्त्रिरात्रो जगन्माध्यंदिनो गायत्रीतृतीयसवन इति । तस्मात् समं छन्द उपयन्ति ॥ १० ॥

अथातः पशुक्लृप्तेरेव मीमाꣳसा । ऐन्द्राग्नाः पशवः स्युरित्येक आहुः । अग्नेरयं लोको वायोरन्तरिक्षमसाविन्द्रस्य । यदैन्द्राग्नः पशुर्भवति वायव्यो वसाहोम इमानेव तल्लोकान्प्रीणन्त एषु लोकेषु प्रतितिष्ठन्तो यन्ति । अथ ये ऽनैन्द्राग्नान्प्रतिपद्यन्ते यथा श्रेयसे ऽनाहृत्य पापीयस आहरन्ति तादृक्तत् । तस्मादैन्द्राग्नाः पशवः स्युरित्येतदेकम् । अतिरात्रपशवो ऽभितो मध्य ऐन्द्राग्नाः । एकादशिना अभितो मध्य ऐन्द्राग्नाः । सर्वाग्नेया एव स्युरित्येतदेकम् । सर्वैन्द्रा एव स्युरित्येतदेकम् । सर्वप्राजापत्या एव स्युरित्येतदेकम् । सर्वैकादशिना एव स्युरित्येतदपरम् । तेषाꣳ सर्वैकादशिनैर्यतां प्रसिद्धमेव प्रथमे ऽहनि प्रथमामेकादशिनीमालभन्त आग्नेयस्य वारुणमुपालम्भ्यं कुर्वन्ति । तथास्यैतानि दश मध्यमान्यहान्यनतिरिच्यमानाः पशवो ऽनुभवन्ति । प्रसिद्धमेवोत्तमे ऽहन्युत्तमामेकादशिनीमालभन्त आग्नेयस्य वा वारुणस्य वा वैश्वदेवमुपालम्भ्यं कुर्वन्ति ॥ ११ ॥

तदु वा आहुर्यद्द्वादश दीक्षा द्वादशोपसदो द्वादशाहं प्रसुताः कथमस्यैतान्यहानीष्टान्याप्रीतानि पशुमन्ति भवन्तीति । तिस्र एकादशिन्यो ऽग्नीषोमीयो वैश्वदेवो ऽनूबन्ध्या । षट्त्रिꣳशतमेते पशवः षट्त्रिꣳशतमेतान्यहान्येवमस्यैतान्यहानीष्टान्याप्रीतानि पशुमन्ति भवन्तीति । तदु वा आहुर्यद्द्वादश दीक्षा द्वादशोपसदो द्वादशाहं प्रसुताः कथं द्वादशाहेन

employed at the midday pressing are in the Gāyatrī metre; and those employed at the third pressing in the Triṣṭubh metre. On the third three days the verses employed at the morning pressing are in the Triṣṭubh; those at the midday pressing are in the Jagatī; and those at the third pressing are in the Gāyatrī metre. Therefore they adopt equable metres.[1]

XVI.11

Now the discussion about the arrangement of the animals. Some teachers say that the animals should be dedicated to Indra-Agni. This world belongs to Agni; midregion to Vāyu and that (heaven) to Indra. In that the animal is dedicated to Indra-Agni and only part of the flesh to Vāyu, thereby they gratify these worlds and become stabilized in those worlds. Those who dedicate animals to deities other than Indra-Agni, it would be as if they disregard the good and adopt the evil. Therefore the animals should be dedicated to Indra-Agni. This is one view. The animals offered at the Atirātra sacrifice should be fastened on both sides and those dedicated to Indra-Agni in the middle. The Ekādaśina animals on both sides and those dedicated to Indra-Agni in the middle. All animals should be offered to Agni. This is one view. All should be offered to Indra. This one view. All should be offered to Prajāpati. This is one view. All should be Ekādaśina. This is another view. In the case of those who opt for all Ekādaśina animals offer the first series of Ekādaśina animals on the first day in the prescribed manner. The animal to be offered to Agni is offered to Varuṇa. Thereby his animals to be offered during the middle ten days do not become in excess. On the last day they offer the last Ekādaśina animals as prescribed. On that day they offer to Viśvadevas that animal which is normally to be offered to Agni or Varuṇa.

XVI.12

They enquire : in that there are twelve Dīkṣā-days, twelve Upasad-days and pressings for twelve days, how do all these days become characterised with Iṣṭi-performances with the Āprīs (i.e. Prayāja-yājyās) and with animal-offerings "Three sets of Ekādaśina animals, the Agnīṣomīya animal, the Vaiśvadeva animal and Anūbandhyā-these make thirtysix. Thirtyix are the days. Thus these days become equipped with Iṣṭis, Āprī-hymns and animals. They enquire : in that there are twelve Dīkṣā-days, twelve Upasad-days and twelve pressing days, how is the Saṁvatsara

1. The text reads *sacchandasa*. The manuscript M. usually the correct one has *samam chanda*. Caland rightly remarks "The reading of M might be correct."

संवत्सर आप्यत इति । द्वादश पौर्णमास्यो द्वादशाष्टका द्वादशामा-वास्याः । एतानि ह वै संवत्सरस्य वर्षिष्ठान्यहानि । एतान्यनु संवत्सर आप्यते । समाप्तो द्वादशाहः समाप्तः संवत्सरकाम एवं द्वादशाहेन संवत्सर आप्यते ॥ १२ ॥ तृतीयः ॥

संवत्सराय दीक्षिष्यमाणाः समवस्यन्ति । तद्ध स्मैतत्पूर्वे संवत्सरꣳ समवसायासते ऽन्योऽन्यस्यानूक्तं च मानुषं च विजिज्ञासमानाः । उतो ह्येकः शमरथस्य कर्ता भवति । ते चतुरहे पुरस्तान्माघ्यै पौर्णमास्यै दी-क्षन्ते । तेषामेकाष्टकायां क्रयः संपद्यते । इति नु यदि समामविज्ञाय दीक्षन्ते। यद्यु वा एतस्यामेवैकाष्टकायाꣳ समां विजिज्ञासन्ते चतुरह एव पुरस्तात्फाल्गुन्यै वा चैत्र्यै वा पौर्णमास्यै दीक्षन्ते । तेषामपरपक्षस्याष्टम्यां क्रयः संपद्यते । तेनैकाष्टकां न छम्बत्कुर्वन्ति । तेषां पूर्वपक्षे सुत्या संप-द्यते । पूर्वपक्षं मासा अभि संपद्यन्ते । पूर्वपक्षे प्रसवः पूर्वपक्षे वैषुवतं पूर्वपक्ष उत्थानꣳ समानं द्वादशाहिकं कर्म । तथैव षष्ठ्यामुपसद्युत्तरवेदिꣳ संनिवपन्ति यद्यनग्निचित्यं भवति । अथ यदि साग्निचित्यं प्रथमाया-मेवोपसद्युत्तरवेदिꣳ संनिवपन्ति ॥ १३ ॥

तेषां द्वादश दीक्षा द्वादशोपसदः संवत्सरं प्रसुताः । न संवत्सरे ऽग्निं चिन्वीतेत्येक आहुश्चिन्वत उ हैके । प्रसिद्धेन कर्मणोपवसथाद्यन्ति । तेषां प्रसिद्धं ज्योतिष्टोमो वैश्वानरः प्रायणीयो ऽतिरात्रः संतिष्ठते । तस्मिन्सꣳस्थिते चतुर्विꣳशमुक्थ्यमारम्भणीयमुभयसामानमुपयन्ति । अथाभिप्लवꣳ षड-हमुपयन्ति । ज्योतिरग्निष्टोमो गौरुक्थ्य आयुरुक्थ्यो गौरुक्थ्य आयुरुक्थ्यो ज्योतिरग्निष्टोमः । तं चतुरुपयन्ति । रथंतरं बृहद्रथंतरं बृहदिति विपर्यासं पृष्ठे भवतः । पृष्ठ्यः षडहः । स मासः । तेनैवꣳ संपन्नेन पञ्च मासान्यन्ति। अथैतꣳ षष्ठं मासꣳ संभार्यꣳ संभरन्ति । त्रयो ऽभिप्लवाः षडहास्ता-

obtained through the Dvādaśāha ? Twelve full-moon days, twelve Aṣṭakā-days and twelve new-moon days—these are the highest days of a year. Following these the Saṁvatsara is obtained. Dvādaśāha thus comes to an end. The desire to be fulfilled by a Saṁvatsara (sacrifice) is thus fulfilled. A Saṁvatsara (sacrifice) is obtained by a Dvādaśāha.

XVI.13

GAVĀM AYANA

Those proposing to be initiated for the Saṁvatsara Sattra Flock together. The former persons flocked together for the Saṁvatsara Sattra desiring to know the sequential recitings and performances. One of them takes the position of a quiet chariot (i.e. static position). They get initiated four days prior to the full-moon day of Māgha. For them the purchase of Soma takes place on the eighth day of the dark half of Māgha. This procedure is to be adopted if they become initiated without consideration of the year. If they intend to conclude the year on the eighth day of the dark half of Māgha, they get initiated four days before the full-moon of Phālguna or Caitra. Their purchase of Soma falls on the eighth day of the dark half. Thereby they do not make the eighth day of dark half of Māgha a failure. Their pressing falls in the dark half. Months close in the bright half. The Soma-pressing begins in the bright half, the central day falls in the bright half and conclusion of the Sattra takes place in the bright half. The procedure of the twelve-day rite is similar. Following it, the Uttaravedi is raised on the sixth Upasad-day if there is no piling up of the fire-altar. If the Sattra involves piling of the fire-altar, the Uttaravedi is raised on the first Upasad-day.

XVI.14

For them ther are twelve Dīkṣā-days, twelve Upasad-days and Soma-pressings for a year. Some teachers say that in the Saṁvatsara Sattra one should not pile up the fire-altar. Others pile up. They proceed upto the Upavasatha in the prescribed manner. Then Jyotiṣṭoma Prāyaṇīya Atirātra dedicated to Agni Vaiśvānara comes to an end in the prescribed manner. After it is concluded, they go in for the Ukthya sacrifice characterised by Caturviṁśa stoma forming the commencement and involving both the (Rathantara and Bṛhat) Sāmans (forming the Pṛṣṭhastotra). They then go in for the Abhiplava-Ṣaḍaha : Jyotiṣṭoma Agniṣṭoma, the Ukthya named Gauḥ, the Ukthya named Āyus, the Ukthya named Gauḥ, the Ukthya named Āyus, and Jyotiṣṭoma. They go in for (the Abhiplava Ṣaḍaha) four times. The Pṛṣṭhastotras are alternate - Rathantara, Bṛhat Rathantara, Bṛhat etc. Then there is the Pṛṣṭhya Ṣaḍaha.This makes a month. They go in for five months each one accomplished in this manner. They compose together the sixth month. Three

न्यष्टादशाहानि । प्रायणीयारम्भणीयौ तानि विꣳशतिरहानि । पृष्ठ्यः षडहो ऽभिजित् त्रयः परःसामानः स मासः । अथ वैषुवतम् । अथैतं वैषुवते ऽहन्येकविꣳशमग्निष्टोममुपयन्ति बृहत्सामानम् । तस्य सौर्यो ऽतिग्राह्यः सौर्यः पशुरुपालम्भ्यः । तद्धैतदेके दिवैवैतेनाह्ना प्रतिपद्यन्त उदित आदित्ये दिवाकीर्त्यमहरिति वदन्तः । यथैवान्येषामह्नामेव-मुपाकुर्यादिति मौद्गल्यः। तस्य महादिवाकीर्त्यꣳहोतुः पृष्ठं विकर्णं ब्रह्मसामं भासो ऽग्निष्टोमः । अथोर्ध्वं वैषुवतात् त्रीनावृत्तान्स्वरानुपयन्ति । अथ विश्वजितमुपयन्ति । अथावृत्तं पृष्ठ्यꣳ षडहमुपयन्ति । त्रयस्त्रिꣳशप्रभृत्या-ग्रयणाग्रमेतदहर्भवति । अथावृत्तमेवाभिप्लवꣳ षडहमुपयन्ति ॥ १४ ॥

ज्योतिरग्निष्टोम आयुरुक्थ्यो गौरुक्थ्य आयुरुक्थ्यो गौरुक्थ्यो ज्योतिरेवाग्निष्टोमः । तं तथैव चतुरुपयन्ति बृहद्रथंतरं बृहद्रथंतरमिति विपर्यासं पृष्ठे भवतः । पृष्ठ्यः षडहः पुरस्तात् । स मासः । तेनैवꣳ संपन्नेन पञ्च मासान्यन्ति । अथैतꣳ षष्ठं मासꣳ संभार्यꣳ संभरन्ति । द्वावभिप्लवौ षडहौ तानि द्वादशाहानि । गोआयुषी तानि चतुर्दश । चत्वार्यूर्ध्वं वैषुवतात्तान्यष्टादश । दशरात्रो महाव्रतं चातिरात्रश्च । स मासः । तदेतन्मासिपृष्ठं गवामयनम् ॥ १५ ॥ चतुर्थः ॥

अनुत्सर्गं बृहद्रथंतराभ्यामित्वोत्तमे मासि सकृत्पृष्ठान्युपेयुः । तद्द्वितीयं गवामयनं दशमास्यं तृतीयम् । अभिप्लवाश्चाक्षीयन्ति च तदङ्गिरसामयनम्। पृष्ठ्याश्चाक्षीयन्ति च तदादित्यानामयनम् । अग्निष्टोमाश्चाक्षीयन्ति च तत्प्रजापतेरयनम् । प्रायणीयोदयनीयावभितो मध्ये ऽग्निष्टोमास्तद्द्वितीयं प्रजापतेरयनम् । सर्वाग्निष्टोमा एव स्युरिति तत्तृतीयं प्रजापतेरयनम् ।

Abhiplava Ṣaḍahas make eighteen days. The Prāyaṇīya and Udayanīya (Atirātras added) make twenty days. The Pṛṣṭha Ṣaḍaha, Abhijit and three Paraḥsāman (i.e. with superfluous Sāmans) sacrifices make a month.

Then the Vaiṣuvata day. On this Vaiṣuvata day they go in for the Agniṣṭoma characterised by Ekaviṁśa Stoma and with Bṛhat Sāman as the Pṛṣṭhastotra. In this sacrifice an Atigrāhya cup is to be offered to Sūrya and an animal is to be offered to Sūrya. Some teachers start the performance of this sacrifice by day after the sun has risen saying that this day (i.e. the sacrifice is Divākīrtya). One should commence like other sacrifices. So says Maudgalya. In this sacrifice the Pṛṣṭhastotra relating to the Hotṛ's Śastra is Mahādivākīrtya Sāman; the Sāman related to the Brāhmaṇācchaṁsin's Śastra is Vikarṇa, and Bhāsa is the Agniṣṭoma Sāman. Subsequent to the Vaiṣuvata sacrifice they go in for the three Svarasāman sacrifices in a reverse order. Then the Pṛṣṭha Ṣaḍaha in a reverse order. This day's sacrifice begins with Stotras in Trayastriṁśa stoma and the Āgrayaṇa draught is taken first. Then they fo in for the Abhiplava Ṣadaha in a reverse order.

XVI.15

(The order is :) Jyotiṣṭoma Agniṣṭoma, the Ukthya called Āyus, the Ukthya called Gauḥ, the Ukthya called Āyurs the Ukthya called Gauḥ and Jyotiṣṭoma Agniṣṭoma. They go in for four sets in the same manner.The Pṛṣṭha stotras are in a reverse order, Bṛhat, Rathantara, Bṛhat Rathantara etc. The Pṛṣṭhya Ṣaḍaha is to precede these. This makes a month. They go in for five months with each month accomplished in this way. The sixth month is composed together. Two Abhiplava Ṣaḍaha make twelve days. The Gauḥ and Āyus added make fourteen. Four as those subsequent to the Vaiṣuvata[1] make eighteen. Then the Daśarātra, Mahāvrata and Atirātra. These make a month. This is the Māsipṛṣṭha[2] Gavām Ayana.

XVI.16

Having resorted to Bṛhat and Rathantara (consecutively) without exception they adopt the Pṛṣṭhastotras (only) in the last month. This is second Gavām Ayana. The third one goes on for ten months. (All the Abhiplava Ṣaḍahas and the days to complete the Sattra make the Aṅgirasām Ayana. (All) Pṛṣṭhya Ṣaḍahas and the days to complete the Sattra make the Ādityānām Ayana. (All) Agniṣṭomas and the days to complete the Sattra make the Prajāpater Ayana. The Prāyaṇīya and Udayanīya (Atirātras) at both the ends and (all) Agniṣṭomas inbetween make the second Prajāpater Ayana. If all sacrifices are the Agniṣṭomas, it is the Prajāpater Ayana.

1 Three Svarasāman days and the Viśvajit.
2. In which Pṛṣṭhastotras are resumed every month.

अथातो ग्रहक्लृप्तेरेव मीमाꣳसा । तद्धैतदेके सारस्वतवैष्णवौ ग्रहौ गृह्णन्ति प्रायणीयादेवाग्रे ऽतिरात्रादोदयनीयाद्वाग्वै सरस्वती यज्ञो विष्णुस्ते वाचं चैव यज्ञं च मध्यतः परिगृह्यानार्ता उदृचं गमिष्याम इति वदन्तः । तदु वा आहुर्यद्वाचा यज्ञस्तायते तेन सरस्वत्याप्ता यदु यज्ञस्तेन विष्णुः । न वै नो ब्राह्मणं भवति । सारस्वतवैष्णवौ ग्रहौ गृह्णीयादिति नैतदाद्रियेत । नाद्रियेतेति स्थितिः ॥ १६ ॥

अथातो ऽꣳश्वदाभ्ययोरेव ग्रहणम् । प्रायणीये ऽदाभ्यं गृह्णीयादꣳशुं वैषुवते ऽदाभ्यं महाव्रत उभौ प्रायणीय उभौ वैषुवत उभौ महाव्रते । यत्र क्व चैवैनौ गृह्णीयादित्येतदपरम् । अथातः परःसाम्नामेव ग्रहणम् । ते वा एते परःसामानः पुरस्ताद्वैषुवतात्र्यहमन्वहमितः पराञ्चो गृह्यन्त उपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णामीति । अथ वैषुवते ऽह्नि शुक्राग्रा ग्रहा गृह्यन्ते । समानं कर्माग्रयणाद्ग्रहात् । आग्रयणं गृहीत्वा त्रीन्परःसाम्नो गृह्णात्युपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णामीति । अथ सौर्यर्चा सौर्यमतिग्राह्यं गृह्णाति ॥ १७ ॥

तरणिर्विश्वदर्शत इत्यनुद्रुत्योपयामगृहीतो ऽसि सूर्याय त्वा भ्राजस्वते जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः सूर्याय त्वा भ्राजस्वत इति। अथावृत्तान्गृह्णात्युपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णाम्युपयामगृहीतो ऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णाम्युपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णामीति । सप्तैतदहरतिग्राह्या गृह्यन्त इति

Now the discussion about the arrangement of draughts. Some teachers take up draughts for Sarasvatī and Viṣṇu from the Prāyaṇīya Atirātra upto the Udayanīya Atirātra. Sarasvatī indeed is Vāc: Viṣṇu indeed is Yajña. (They do so) saying that "we shall go to completion uninjured having taken up in the middle Vāc and Yajña." It is said, in that the sacrifice is performed by speech, thereby Sarasvatī is obtained. In that the sacrifice is performed, thereby Viṣṇu is obtained. There is however no such Brāhmaṇa-text with us. One should not honour the injunction that one should take up draughts for Sarasvatī and Viṣṇu. One should not honour it; this is the decision.

XVI.17

Now the taking up of Aṁśu and Adābhya draughts. One should take up the Adābhya draught in the Prāyaṇīya; the Aṁśu draught on the Vaiṣuvata day; Adābhya, on the Mahāvrata day. (Or) both in the Prāyaṇīya, both on the Vaiṣuvata day, both in the Mahāvrata. One should take both of them wherever he likes. This is the second view. Now the taking up of Paraḥsāman draughts. These Paraḥsāman draughts are taken up three days before the Vaiṣuvata sacrifice in the outward order. They are taken respectively with the formulas, "Thou art taken with a support; I take thee dear to waters and plants." "Thou art taken with a support; I take thee dear to plants and offsprings." "Thou art taken with a support; I take thee dear to offspring and Prajāpati."

On the Vaiṣuvata day draughts are taken up with the bright one as the first. The procedure upto the Āgrayaṇa draught is as prescribed. Having taken up the Āgrayaṇa draught he takes up the draughts pertaining to the three Paraḥsāman sacrifices respectively with the formulas, "Thou art taken up with a support; I take thee dear to waters and plants. Thou art taken with a support; I take thee dear to the plants and offspring.—Thou art taken with a support; I take thee dear to the offspring and Prajāpati." Then he takes up the Atigrāhya draught for Sūrya.

XVI.18

(Reciting the verse) "Crossing (the vault), visible to all, shedding light thou art O Sūrya. Thou illuminest the world.—Thou art taken with a support; I take thee dear to lustrous Sūrya."[1] Having cleansed it around, he puts it down with the formula, "This is thy birthplace."[1] Then he takes them in a reverted order, "Thou art taken with a support; I take thee dear to the offspring and Prajāpati.—Thou art taken with a support; I take thee dear to the plants and offspring.—Thou art taken with a support; I take thee dear to waters and plants." "On this day seven Atigrāhya

1. TS I.4.31.1

ब्राह्मणम् । अथोर्ध्वं वैषुवतात् त्र्यहमन्वहमावृत्तानेव गृह्णाति वैश्व-कर्मणादित्याभ्यां विपर्यासम् । उपयामगृहीतो ऽसि प्रजाभ्यस्त्वा प्रजापतये जुष्टं गृह्णामीति । अथ वैश्वकर्मणम् । विश्वकर्मन्हविषा वावृधान इत्यनु-द्रुत्योपयामगृहीतोऽस्योषधीभ्यस्त्वा प्रजाभ्यो जुष्टं गृह्णामीति । अथा-दित्यम् । अदितिर्न उरुष्यत्वित्यनुद्रुत्योपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णामीति । अथ वैश्वकर्मणम् । अथादित्यम् । अथोर्ध्वं त्र्यहाद्वैश्व-कर्मणादित्याभ्यामेव विपर्यासमेत्या महाव्रतात् । तावुभौ सह महाव्रते गृह्येते । अथैतं महाव्रतीये ऽह्नि प्राजापत्यमतिग्राह्यं गृह्णाति । त्वे क्रतुमपिवृञ्जन्ति विश्व इत्यनुद्रुत्योपयामगृहीतो ऽसि प्रजापतये त्वा जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिः प्रजापतये त्वेति ॥ १८ ॥

अथातः पशुक्लृप्तेरेव मीमाꣳसा । उक्तैन्द्राग्नानां प्रशꣳसा । अतिरात्रपशवो ऽभितो मध्य ऐन्द्राग्नाः । ऐकादशिना अभितो मध्य ऐन्द्राग्नाः । सर्वाग्नेया एव स्युरित्येतदेकम् । सर्वैन्द्राग्ना एव स्युरित्येतदेकम् । सर्वप्राजापत्या एव स्युरित्येतदेकम् । सर्वैकादशिना एव स्युरित्येतदपरम् । तेषाꣳ सर्वैकादशिनैर्यतां प्रसिद्धमेवोत्तमस्य दशरात्रस्य तृतीये ऽहन्सप्तदश उक्थ्य एकादशिन्याप्यते । तस्य नवाहान्यपशून्यतिरिच्यन्ते । तेष्वेतान्नव ब्राह्मणवतः पशूनालभन्ते वैष्णवं वामनमित्येतान् । तेषामेवं यतां बार्हस्पत्यो वैषुवते सवनीयः संपद्यते । तस्य सौर्यमुपालम्भ्यं कुर्वन्ति ।

draughts are taken." So says the Brāhmaṇa. Subsequent to the Vaiṣuvata he takes them up for three days in a reverted order alternately with those to Viśvakarman and Aditi. (The first one with) "Thou art taken with a support; I take thee dear to offspring and Prajāpati." Then that for Viśvakarman. Having recited the verse, "O Viśvakarman, waxing with the oblation, do thou thyself rejoicing. May the others around, our foes, be confused. May our (patron) be wealthy and wise"[2] (he takes the draught). "Thou are taken with a support; I take thee dear to plants and offspring." Then (he takes) for Aditi, reciting the verse, "May Aditi protect us; May Aditi grant us welfare. May Aditi guard us against evil."[3] (He takes the draught). "Thou art taken with a support; I take thee dear to waters and plants." Then that for Viśvakarman and that for Aditi. Subsequent to the three days he takes up the draughts for Viśvakarman and Aditi alternately until the Mahāvrata sacrifice. In the Mahāvrata sacrifice they are taken together. On the Mahāvrata day he takes up the Atigrāhya draught for Prajāpati. Reciting the verse, "In that they come to thy help twice or thrice, the Viśve Devas turn their mind towards thee. (O draught) do thou mix with the sweet that which is sweeter. Do thou unite honey with honey." (He takes the draught) "Thou art taken up with a support; I take thee dear to Prajāpati."[4] Having cleansed around he places it with the formula, "This is thy birthplace; for Prajāpati thee."[4]

XVI.19

Now the discussion about the arrangement of animals. The prescription of the animals to Indra-Agni has been mentioned. The animals for the Atirātra are on both sides and those for Indra-Agni are inbetween. The Aikādaśina animals are on both sides and those for Indra-Agni are inbetween. All animals should be dedicated to Agni. This is one view. All should be dedicated to Indra-Agni. This is one view. All should be dedicated to Prajāpati. This is one view. All should be Aikādaśinas. This is another view. In the case of those adopting all Aikādaśina animals, the Ekādaśinī falls in the Ukthya characterised by Saptadaśa stoma on the third day of the last Daśarātra as prescribed. In this (Daśarātra) nine days are left without animals. On these days the nine animals prescribed in the Brāhmaṇa[1], "The short one to Viṣṇu" etc.[2] are offered consecutively. Following this procedure, the

2. TS IV. 6.2.6
3. TS I. 5.11.5
4. TS III. 5.10.1

1. TBr I.2.5; cf. BaudhŚS XXVI. 17
2. The others are to Indra-Agni, Viśve Devas, Dyāvāpṛthivī, Vāyu. Aditi, Mitra-Varuṇa, Prajāpati and Agni. cf. ĀpŚS XXI. 23.4.

यद्यु वा एतान्नव ब्राह्मणवतः पशून्न विन्दन्ति नवैतानि मध्यमानि सांवत्सरिकाण्यहान्यैन्द्राग्नपशूनि कुर्वन्ति । तेषामेवं यतामैन्द्राग्नो वैषुवते सवनीयः संपद्यते । तस्य सौर्यमुपालभ्यं कुर्वन्ति । सावित्रो महाव्रते । तस्य प्राजापत्यस्तूपर ऐन्द्रश्चर्षभ उपालम्भ्यौ भवतः ॥ १९ ॥ पञ्चमः ॥

श्वो महाव्रतमित्युपकल्पयते ऽपरिमितान्रथानपरिमितान्दुन्दुभीꣳस्तावत उवेवाजिसृतश्चर्म चेडसंवर्तं च भूमिदुन्दुभिमार्षभं चर्म सलाङ्गूलं ब्राह्मणं च शूद्रं चार्द्रं च चर्मकर्तम् । प्रेङ्खꣳ होता कूर्चावध्वर्युर्बृसीर्होत्रका औदुम्बरीमुद्गातासन्दीमुपकल्पयते । वाणं च शततन्तुमाघाटीः पिञ्छोलाः कर्करीका इति तदु पत्नयः । कटपरिवारं च मिथुनौ चापरिमिताश्च दास्यस्तावत उवेवोदकुम्भान् । अथैतं महाव्रतीये ऽह्नि पञ्चविꣳशमग्निष्टोममुपयन्ति रथंतरसामानम् । समानं कर्मा माहेन्द्राद्ग्रहात् । माहेन्द्रं ग्रहं गृहीत्वाथैतान्संभारानायातयति । जघनेनाग्नीध्रं गर्तं खानयित्वार्षभेण क्रूरचर्मणोत्तरलोम्नाभिविघ्नन्ति तस्य लाङ्गूलमुत्खिद्य हन्तानूपतिष्ठते । अत्रैतान्दुदुभीननुदिशमासञ्जयति । तानाहननैरनाघ्नन्त एते हन्तारो ऽनूपतिष्ठते । अथैते रथाः समन्तं देवयजनं परीत्योत्तरतस्तिष्ठन्ति। तेषां तिसृधन्वी राजपुत्रो मुख्यो भवति ॥ २० ॥

तस्मा अग्रेणाग्नीध्रमिडसंवर्ते चर्मकर्तं व्यवास्यति । तं काल एव शस्त्र्यातृणत्ति । अथैतौ ब्राह्मणश्च शूद्रश्चान्तरेण सदोहविर्धाने तिष्ठत आर्द्रं चर्मकर्तमादाय । प्रेङ्खꣳ होतासजते । कूर्चावध्वर्युरुपस्तृणीते बृसीर्होत्रकाः । प्रेङ्खꣳ होतासजते कूर्चावध्वर्युरुपस्तृणीते बृसीर्होत्रका औदुम्बरीमुद्गातासन्दीमारोहति । आदत्ते वाणꣳ शततन्तुम् । आघाटीभिः पिञ्छोलाभिः कर्करीकाभिरित्युद्गातारं पत्नयः पर्युपविशन्ति । अथ दक्षिणे वेद्यन्त कटपरिवारे मिथुनौ संप्रवादयतः । अथैता दास्य उदकुम्भानधिनिधाय मार्जालीयं पर्युपविशन्ति । अथाध्वर्युः कूर्चयोरासीनो माहेन्द्रस्य

Savanīya animal on the Vaiṣuvata day is dedicated to Bṛhaspati. Instead of Bṛhaspati, it is offered to Sūrya. If the nine animals prescribed in the Brāhmaṇa do not become available, the Aindrāgna animals are offered on these central nine days of the Saṁvatsara. If they follow this course, the Savanīya animal on the Vaiṣuvata day is offered to Indra Agni. On the Mahāvrata day the animal is be offered to Savitṛ. In its place a hornless goat should be offered to Prajāpati and a bull to Indra.

XVI.20

When he knows that the Mahāvrata sacrifice is to be performed the next day, the sacrificer keeps ready a large number of chariots, a large number of drums, the race-runners of the same number, a hide, a round wooden sheet, a drum set on a pit, a bull's hide together with its tail, a Brāhmaṇa, a Śūdra, and a wet piece of leather. The Hotṛ procures a swing, the Adhvaryu two bunches of grass, the Hotrakas the rolls of twisted grass the Udgātṛ a stool of *Ficus glomerata.* The wives provide for an instrument of a hundred strings, cymbals, flutes and lutes. (He also procures) an enclosing mat, a couple, a large number of maids and that much number of water-pitchers.

On the Mahāvrata day, the Agniṣṭoma characterised by Pañcaviṁśa stoma and with Rathantara Sāman as the Pṛṣṭhastotra is performed. The procedure up to the draught for Mahendra is similar. After the draught for Mehendra has been taken, the materials are brought in. To the rear of the Āgnīdhra chamber a pit is dug out and is covered with a raw-hide of a bull with its hairy side upwards. A beater plucks out its tail and stands near. The drums are set up towards the quarters. The beaters stand by without beating with the canes. The chariots go around the sacrificial place and stand towards the north. A prince holding a bow with three arrows heads them.

XVI.21

The Adhvaryu spreads for him the piece of leather on the round wooden sheet in front of the Āgnīdhra chamber. The prince holding the weapon pricks the piece at the proper time. The Brāhmaṇa and the Śūdra take up the piece and stand between the Sadas and the Havirdhāna. The Hotṛ ascends the swing. The Adhvaryu spreads out the bunches of grass. The Hotrakas spreads the rolls of twisted grass. The Udgātṛ ascends the stool of *Ficus glomerata.* He takes up the hundred-stringed instrument. The wives sit around the Udgātṛ taking cymbals, flutes and lutes. On the southern border of the altar within the enclosed mat the couple are ready for copulation. The maids hold the water-pitchers on their heads and sit around the Mārjālīya mound. Sitting on the two bundles of grass, the Adhvaryu introduces the

स्तोत्रमुपाकरोति । स्तुवते माहेन्द्राय । प्रस्तुते साम्नि संप्रैषमाहाजिसृत आजिं धावत दुन्दुभीन्समाघ्नताभिषोतारो ऽभिषुणुताग्नीदाशिरं विनयोलूखलमुद्वादय प्रतिप्रस्थातः सौम्यस्य विद्धीति । यथासंप्रैषं ते कुर्वन्ति । धावन्त्याजिसृत । आघ्नन्ति दुन्दुभीन् । संप्रवदन्ति वाचम् । आघाटीभिः पिञ्छोलाभिः कर्करीकाभिरित्युद्गातारं पत्नय उपगायन्ति ॥ २१ ॥

भद्रमु नाम सामास्ति तदु वाचोपगीयते । अथैष तिसृधन्वी राजपुत्रश्चर्मावभिनत्ति । तं ब्राह्मणो ऽनूपतिष्ठते मा पराव्यात्सीर्मातिव्यात्सीरिति । तत्तथैव त्रिभिरन्तर्हितमवभिनत्ति । अथैतौ ब्राह्मणश्च शूद्रश्चार्द्रे चर्मकर्ते व्यायच्छेते । इमे ऽरात्सुरिमे सुभूतमक्रन्निति ब्राह्मणः । इम उद्वासीकारिण इमे दुर्भूतमक्रन्निति वृषलः । ब्राह्मणः । संजयति । नश्यति वृषलः । संवर्तेते मिथुनौ । अथैता दास्य उदकुम्भानधिनिधाय मार्जालीयं परिनृत्यन्त्युपस्थानुपहत्य दक्षिणान्पदो निघ्नन्तीरिदंमधुं गायन्त्यः । तासाꣳ सकृत्परीतानां प्रथमां वाचयति ॥ २२ ॥

गाव एव सुरभयो गावो गुग्गुलुगन्धयः । गावो घृतस्य मातरस्ता इह सन्तु भूयसीर्हैमहाꣳ इदं मध्विति । उपस्थानुपहत्य दक्षिणानेव पदो निघ्नन्ति। द्वितीयं परीतानां प्रथमामेव वाचयति ननु गावो मङ्कीरस्य गङ्गाया उदकं पपुः । पपुः सरस्वत्यै नद्यै ताः प्राचीरुज्जगाहिरे हैमहाꣳ इदं मध्विति । उपस्थानुपहत्य दक्षिणानेव पदो निघ्नन्ति । तृतीयं परीतानां प्रथमामेव वाचयति यदा राखन्द्यौ वदतो ग्राम्यं मङ्कीरदाशकौ । क्षेमाध्यवस्यतो ग्रामे नानड्वाꣳस्तप्यते वहन्हैमहाꣳ इदं मध्विति । अथैना उत्तरेण मार्जालीयं तिष्ठन्त्यो वाचयतीदमेव मधु सारघमयꣳ सोमः सुतो बृहत् । तमिन्द्र परितातृपीर्हैमहाꣳ इदं मध्विति । ता अत ऊर्ध्वमिदं मध्विदं मध्विदं मध्वित्येव परियन्ति । तेषां य एव प्रायणीयो ऽतिरात्र स

stotra for Mahendra. The Stotra for Mahendra is chanted. As soon as the Prastāva of the Sāman has been pronounced, the Adhvaryu calls out "O race-runners, do you start; (O beaters) beat the drums; O pressers, do you press the Soma; O Agnīdh, do thou churn out the curdled milk, make the sound of the mortar; O Pratiprasthātṛ, do you enquire about (the boiled rice) for Soma." They act as per the call. The race-runners set the chariots in motion. The drums are beaten. Sounds are resounded. The wives support the Udgātṛ in his chant with cymbals, flutes and lutes.

XVI.22

There is a Sāman called Bhadra. It is supported by sounds. The prince holding the bow and three arrows pierces the piece of leather. The brāhmaṇa stands by him saying "Do thou not fling away; do not pierce through." He accordingly strikes within with the three arrows. The brāhmaṇa and the Śūdra pull asunder the wet piece of leather. The brāhmaṇa says. "These have prospered; these have done a good thing." The Śūdra says, "These have inhabited the country, they have perpetrated a sin." The brāhmaṇa wins (the tussle). The Śūdra is defeated. The couple copulates. The maids hold the water-pitchers on their heads and dance around the Mārjālīya mound striking their laps, hitting the right foot and singing. "This honey." After they have completed one round, he makes the first one among them recite the Gāthā:

XVI.23

"The cows are fragrant, cows have the smell of bdellium, cows are bestowers of ghee; may they multiply here. *Haimahāñ*;[1] this honey." Striking the laps they set the right foot. After they have completed the second round, he makes the first maid alone pronounce the Gāthā, "The cows of Maṅkīra drank the water of the river Gaṅgā. They drank water from the river Sarasvatī. They then proceeded towards the east. *Haimahāñ*, this honey." Striking the laps they set the right foot. After they have completed the third round, he makes the first one alone pronounce the Gāthā: "When the Rākhandīs, Maṅkīra and Dāśaka by name speak vulgar, they safely enter the village. The bullock carrying (the cart) is not at pain. *Haimahāñ*, this honey."[2] When they stand towards the north of the Mārjālīya, he makes them pronounce the Gāthā, "This is the honey of bees; this great Soma is pressed. O Indra, do thou be gratified with it. *Haimahāñ*, this honey," They (the maids) hereafter go around simply singing "This honey, this honey, this honey." Their (the Sattrins) Udayanīya Arirātra is similar to the Prāyaṇīya Atirātra. After having risen

1. This seems to be a senseless utterance, like a Stobha in a Sāman-chant.
2. The text and translation of these Gāthās are uncertain. cf. ĀpŚS XXI.20.3 and Caland's translation.

उदयनीयः। सत्रादुदवसाय ज्योतिष्टोमेनाग्निष्टोमेन चतुष्टोमेन पृष्ठशमनीयेन सहस्रदक्षिणेनैकैको यजेत ॥ २३ ॥ षष्ठः ॥

स्वर्गकामो द्विरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते द्विरात्रस्य मे सतो ऽमावास्याया उपवसथीये ऽहन्पूर्वमहः संपत्स्यत उत्तरस्मिन्नुत्तरमिति । तस्य तथा संपद्यते । अभिप्लवः पूर्वमहर्भवति गतिरुत्तरम् । ज्योतिष्टोमो ऽग्निष्टोम पूर्वमहर्भवति तेजस्तेनावरुन्द्धे सर्वस्तोमो ऽतिरात्र उत्तरꣳ । सर्वस्याप्त्यै सर्वस्यावरुद्ध्यै गायत्रं पूर्वेऽहन्साम भवति । त्रैष्टुभमुत्तरे रथंतरं पूर्वे ऽहन्साम भवति । बृहदुत्तरे वैखानसं पूर्वे ऽहन्साम भवति । षोडश्युत्तरे। हविष्मन्निधनं पूर्वमहर्भवति। हविष्कृन्निधनमुत्तरम्। नानैवार्धमासयोर्भवतो नानावीर्ये भवत इति ब्राह्मणम् । संतिष्ठते द्विरात्रः ॥ त्रिरात्रेण यक्ष्यमाणो भवति। स उपकल्पयते सहस्रम् । तस्मिन्नुन्नतो वेहद्वामन इति भवन्ति । अथास्यैषा सहस्रतम्यन्यतएनी कण्डूकृतोपक्लृप्ता भवति । दीक्षते । रोहिण्या पिङ्गलयैकहायन्या सोमं क्रीणाति । द्वादशोपसदः ॥ २४ ॥

तायते प्रथमेऽहन्नग्निष्टोमः। तस्य त्रिवृत्प्रातःसवनं पञ्चदशं माध्यंदिनꣳ सवनꣳ सप्तदशं तृतीयसवनꣳ । स दाक्षिणानि हुत्वाग्नीध्रे स्रुवाहुतिं जुहोति त्वꣳ सहस्रमानय । उन्नत उद्वलस्याभिनस्त्वचम् । सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । उन्नत एतेषां त्रयाणां त्रिꣳशच्छतानां प्रथमो नीयते । अहीनसंततिं करोति । तायते द्वितीये

from the Sattra, each one should perform the Jyotiṣṭoma Agniṣṭoma characterised by four stomas pacifying the Pṛṣṭhas and involving a thousand (cows as) Dakṣiṇā.

XVI.24

AHĪNA SACRIFICES

DVIRĀTRA

One desiring heaven gets initiated for the Dvirātra. For this there are a larger number of Dīkṣā-days and twelve Upasad-days. He purchases Soma on that day when he would think, "Going in for the Dvirātra the first day would fall on the Upavasàtha of the new-moon day and the second on the next." He accomplishes that way. "The first day's sacrifice is Jyotiṣṭoma Agniṣṭoma; the next day is Atirātra. The first day is Jyotiṣṭoma Agniṣṭoma; thereby he obtains lustre. The Atirātra characterised by all stomas is the next day; for the gain of all, for the obtainment of all."[1] On the preceding day the Hotṛ's Pṛṣṭhastotra is based on Gāyatrī verses. On the succeeding day it is based on Triṣṭubh verses. On the preceding day there is the Rathantara Sāman; on the succeeding day the Bṛhat Sāman. On the preceding day Vaikhānasa Sāman is chanted; on the succeeding day Ṣoḍaśi Sāman. On the preceding day the Nidhana of the Sāman is *haviṣmat*; on the succeeding day it is *haviṣkṛt*." The two sacrifices are performed in two different fortnights; therefore they possess different power." So says the Brāhmaṇa.[1] The Dvirātra sacrifice thus comes to an end.

TRIRĀTRA

One who proposes to perform the Trirātra sacrifice procures a thousand (cattle) for Dakṣiṇā. In that (thousand) there are a humpbacked bull, a cow that miscarries and a dwarfish bull. The one thousandth cow is such as has a white spot on any one side of her back and was coupled with a bull. The sacrificer is initiated. He purchases Soma in exchange for a red or tawny cow which is one year old. There are twelve Upasad-days.

XVI.25

On the first day Agniṣṭoma is performed. Its morning pressing is characterised by Trivṛt stoma, midday pressing by Pañcadaśa stoma, and the third pressing by Saptadaśa stoma. After having made the offerings pertaining to the Dakṣiṇās, he offers a spoonful on the Āgnīdhra fire with the verse, "Do thou bring me a thousand. Humpbacked, thou hast pierced the skin of Vala. Do thou be among the one thousand along with progeny and cattle. May the wealth come to me again."[1]

1. TS VII. 1.4
1. This verse with a little variation is met with in ĀpŚS XXII. 15. 11. It is not traced to any major text.

ऽहन्युक्थ्यः । तस्य पञ्चदशं प्रातःसवनꣳ सप्तदशं माध्यंदिनꣳ सवनमेकविꣳशं तृतीयसवनम् । स दाक्षिणानि हुत्वाग्नीध्रे स्रुवाहुतिं जुहोत्यूर्गस्याङ्गिरस्यूर्णम्रदा ऊर्जं मे यच्छ पाहि मा मा मा हिꣳसीः सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । वेहदेतेषां त्रयाणां त्रिꣳशच्छतानां प्रथमा नीयते । अहीनसंततिं करोति । तायते तृतीये ऽहन्नतिरात्रः । तस्य सप्तदशं प्रातःसवनमेकविꣳशं माध्यंदिनꣳ सवनं त्रिणव आर्भवः पवमानस्त्रयस्त्रिꣳशमग्निष्टोमसामैकविꣳशान्युक्थानि सषोडशिकानि । षोडशं प्रथमꣳ रात्रिसाम पञ्चदशानीतराणि त्रिवृद्राथंतरः सन्धिः । स दाक्षिणानि हुत्वाग्नीध्रे स्रुवाहुतिं जुहोति त्वꣳ सहस्रस्य प्रतिष्ठासि वैष्णवो वामनस्त्वम् । सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । वामन एतेषां त्रयाणां चत्वारिꣳशच्छतानां प्रथमो नीयते । नात्राहीनसंततिं करोति ॥ २५ ॥

अथैताꣳ सहस्रतमीमुत्तरेणाग्नीध्रं पर्याणीयाहवनीयस्यान्ते द्रोणकलशमवघ्रापयेदाजिघ्र कलशं मह्युरुधारा पयस्वत्या त्वा विशन्त्विन्दवः समुद्रमिव सिन्धवः । सा मा सहस्र आभज प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । प्रजयैवैनं पशुभी रय्या समर्धयति प्रजावान्पशुमान्रयिमान्भवति य एवं वेदेति ब्राह्मणम् । अथ वै भवति तया सहाग्नीध्रं परेत्य पुरस्तात्प्रतीच्यां तिष्ठन्त्यां जुहुयादिति । स तया सहाग्नीध्रं परेत्य पुरस्तात्प्रतीच्यां तिष्ठन्त्यां जुहोत्युभा जिग्यथुर्न पराजयेथे न पराजिग्ये कतरश्चनैनोः । इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथामिति । त्रेधाविभक्तं वै त्रिरात्रे सहस्रꣳ । साहस्रीमेवैनां करोति ।

Among these three hundred and thirty three cattle the humpbacked bull is carried first. Thereby one effects the continuity of the Ahīna sacrifice.

On the second day the Ukthya is performed. Its morning pressing is characterised by Pañcadaśa stoma, the midday pressing by Saptadaśa stoma, and the third pressing by Ekaviṁśa stoma. Having offered the oblations pertaining to the Dakṣiṇā, he offers a spoonful on the Āgnīdhra fire with the formula, "Thou art the strength belonging to the Aṅgirases; soft as wool, do thou grant me strength; do thou guard me; do not injure me;[2] grant me a thousand together with progeny and cattle; may the wealth reenter unto me;"[3] Among the three hundred and thirtythree the cow which has miscarried is led first. The Adhvaryu observes the continuity of the Ahīna sacrifice.

The Atirātra is performed on the third day. Its morning pressing is characterised by Saptadaśa stoma; the midday pressing by Ekaviṁśa stoma; the Ārbhava Pavamāna is Triṇava, the Agniṣṭoma Sāman has Trayastriṁśa stoma, the Ukthas together with the Ṣoḍaśistotra have Ekaviṁśa stoma. The first Rātrisāman has Ṣoḍaśa-stoma, other Rātrisāmans have Pañcadaśa stoma, and the Rathantara Saṁdhistotra has Trivṛt stoma. After having made the offerings pertaining to the Dakṣiṇa, the Adhvaryu offers a spoonful on the Āgnīdhra fire with the formula, "Thou art the stability of a thousand; thou art the dwarfish one belonging to Viṣṇu; do thou grant me a thousand together with progeny and cattle; may the wealth reenter unto me."[3] Among the three hundred fortythree the dwarfish one is led first. The Adhvaryu does not observe the continuity of the Ahīna.

XVI.26

The Adhvaryu should bring the one thousandth cow along the north of the Āgnīdhra chamber, and cause her smell the Droṇakalaśa near the Āhavanīya with the verse, "Do thou, great, with wide streams, full of milk, smell the trough. May the drops of Soma enter thee like waters the pond. Do thou grant me a thousand together with progeny and cattle; may the wealth reenter unto me."[1] "He thereby furnishes him (the sacrificer) with progeny, cattle and wealth. One who knows this becomes full of progeny, cattle and wealth." So says the Brāhmaṇa.[2] It is indeed said, "Having gone around the Āgnīdra chamber, while (the cow) was standing to the east facing the west, he makes the offering with the verse, "O Indra and Viṣṇu, both of you have won, you are not defeated. None of these two becomes defeated. When you vied with each other, you divided the thousand in three parts and disposed differently."[1] In the Trirātra sacrifice the thousand are divided into three

2. TS I.2.2.2
3. TS VII. 1.6.6.

1. TS VII. 1.6.7
2. TS VII. 1.7.2

सहस्रस्यैवैनां मात्रां करोतीति ब्राह्मणम् । अथास्यै रूपाणि जुहोत्यैञ्ज्येतायै स्वाहा कृष्णायै स्वाहा श्वेतायै स्वाहेति । अथास्या उपोत्थाय नामभिर्दक्षिणं कर्णमाजपतीडे रन्ते ऽदिते सरस्वति प्रिये प्रेयसि महि विश्रुत्येतानि ते अघ्निये नामानि सुकृतं मा देवेषु ब्रूतादिति । देवेभ्य एवैनमावेदयत्यन्वेनं देवा बुध्यन्त इति ब्राह्मणम् ॥ २६ ॥

अथैताꣳ सहस्रतमीमन्तरेण चात्वालोत्करावुदीचीं नीयमानामनुमन्त्रयते सा मा सुवर्गं लोकं गमय सा मा ज्योतिष्मन्तं लोकं गमय सा मा सर्वान्पुण्यान्लोकान्गमय सा मा प्रतिष्ठां गमय प्रजया पशुभिः सह पुनर्माविशताद्रयिरिति । प्रजयैवैनं पशुभी रय्यां प्रतिष्ठापयति । प्रजावान्पशुमान्रयिमान्भवति य एवं वेदेति ब्राह्मणम् । अथ वै भवति तामग्नीधे वा ब्रह्मणे वा होत्रे वोद्गात्रे वाध्वर्यवे वा दद्यात्सहस्रमस्य सा दत्ता भवति सहस्रमस्य प्रतिगृहीतं भवतीति ब्राह्मणम् । अथ वै भवति यस्तामविद्वान्प्रतिगृह्णाति तां प्रतिगृह्णीयादेकासि न सहस्रमेकां त्वा भूतां प्रतिगृह्णामि न सहस्रमेका मा भूताविश मा सहस्रमिति । एकामेवैनां भूतां प्रतिगृह्णाति न सहस्रं य एवं वेदेति ब्राह्मणम् । अथ वै भवति स्योनासि सुषदा सुशेवा स्योना माविश सुषदा माविश सुशेवा माविशेत्याह । स्योनैवैनꣳ सुषदा सुशेवा भूताविशति नैनꣳ हिनस्तीति ब्राह्मणम् । अथ वै भवति ब्रह्मवादिनो वदन्ति सहस्रꣳ सहस्रतम्यन्वेती३ सहस्रतमीꣳ सहस्रा३मिति । यत्प्राचीमुत्सृजेत्यसहस्रꣳ सहस्रतम्यन्वियात् । तत्सहस्रमप्रज्ञात्रम् सुवर्गं लोकं न प्रजानीयात्प्रतीचीमुत्सृजति । ताꣳ सहस्रमनु पर्यावर्तते । सा प्रजानती सुवर्गं लोकमेति । यजमानमभ्युत्सृजतीति । तां पुरस्तात्प्रतीचीं यजमानमभ्युत्सृजति । क्षिप्रे सहस्रं प्रजायत उत्तमा नीयते प्रथमा देवान्गच्छतीति ब्राह्मणम् । तेन हैतेन रौहिणेयः क्रोथुनिः कौलाश्वो यास्क ऋतुमुखेषु विहतेनेजे । अथो हाजगाम मशको गार्ग्य आरुणेरन्तेवासी । स ह सꣳस्थामदृष्ट्वोवाच ननु बत एकाहा३ꣳ

parts. He renders her as belonging to the thousand. He makes her as a part of the thousand." So says the Brāhmaṇa.[1] He then offers her forms, "To the white and tawny svāhā; to the black svāhā; to the white svāhā." Having approached her, he murmurs he names in her right ear, "O Iḍā, Rantā, Aditi, Sarasvatī, Śrī, Preyas, Mahī, Viśruti, O Aghniyā, these are thy names; announce me the doer of good deeds to gods."[1] "She announces the sacrificer to the gods. The gods recognise him." So says the Brāhmaṇa.[1]

XVI.27

The sacrificer follows the one thousandth cow being led inbetween the Cātvāla and the rubbish heap with the formula, "Do thou lead me to the heaven; do thou lead me to the lustrous world; lead me to all holy worlds; lead me to stability together with progeny and cattle; let the wealth reenter unto me."[2] "He makes him stable in wealth together with progeny and cattle. One who knows this possesses progeny, cattle and wealth." So says the Brāhmaṇa.[2] It is indeed said, "He should give her away to the Agnīdh or to the Brahman or to the Hotṛ or to the Udgātṛ or to the Adhvaryu. It is as if one has given a thousand; it is as if one has received a thousand." So says the Brāhmaṇa.[2] It is indeed said, "One who not knowing this receives her, should receive with the formula, "Thou art a single, not a thousand; I receive thee as a single one, not as a thousand; do thou, single, enter into me not as a thousand One who knows this, receives her as a single one not a thousand." So saya the Brāhmaṇa.[1] It is indeed said, "He says, thou art yielding happiness, easy to sit and easy to serve; do thou enter into me yielding happiness, enter into me well-seated, enter into me well-serving." She enters into him yielding happiness, easy to sit and easy to serve; she does not injure him." So says the Brāhmaṇa.[1]

It is indeed said, "Experts in the lore enquire : Does the thousandth follow the thousand or the thousand follow the thousandth ? If he releases her towards the east, the thousandth would follow the thousand, that thousand is not knowing; it would not be knowing the heaven. He releases her towards the west. The thousand turn towards her. Knowing she goes to the heaven. (The priest) releases her towards the sascrificer. "He releases her from the east to the west towards the sacrificer. Shortly a thousand are born. She is led as the last one; (however) she first goes to gods." So says the Brāhmaṇa.[2] Krothuni son of Rohiṇa and Yāska son of Kulāśva performed this sacrifice in components at the openings of the seasons. Then came Maśaka son of Garga and disciple of Āruṇi. Not finding the conclusion (of a series) he enquired, "Are[1] these Ekāha sacrifices ? "No," the other replied. The former

1. TS VII. 1.7.3
2. TS VII. 1.7.7
3. *Bata* emended. Caland reads *mata* which is corrupt. Caland has recorded the variant readings.

इति । नेति हैनं प्रत्युवाच । तꣳ होपेयाय । तस्मा उ हैनꣳ स उवाच । तेन ह स्म समस्तेनैव यजते । तमेतं गर्गत्रिरात्र इत्याचक्षते ॥ २७ ॥ सप्तमः ॥

चतुरो वीरानवरुरुत्समानश्चतूरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहान्यग्निष्टोमा एवैते चतुर्विꣳशाः पवमाना उद्यत्स्तोमाः स्युरित्येतदेकम् । एको ऽग्निष्टोमो द्वावुक्थ्यावथातिरात्रः । छन्दोगान्नु सामविकल्पं पृच्छेयुरित्येतदपरम् । अत्रिꣳ श्रद्धादेवं यजमानं चत्वारि वीर्याणि नोपानमन्तेज इन्द्रियं ब्रह्मवर्चसमन्नाद्यमिति । एतान्कामानव-रुरुत्समानश्चतूरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहान्यग्निष्टोमा एवैते चतुष्टोमाः स्युरित्येतदेकमेको ऽग्निष्टोमो द्वावुक्थ्यावथातिरात्रः । छन्दोगान्नु सामविकल्पं पृच्छेयुरित्येतदपरम् । पुष्टिकामश्चतूरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । अथ वै भवति पुरोडाशिन्य उपसदो भवन्तीति । प्रथमे चतूरात्र आग्नेय आज्य आग्नेयमष्टाकपालꣳ सायंप्रातरन्ववधाय जुहोति । द्वितीये चतूरात्रे आज्ये सौम्यं चतुष्कपालꣳ सायंप्रातरन्ववधाय जुहोति । तृतीये चतूरात्रे वैष्णव आज्ये वैष्णवं त्रिकपालꣳ सायंप्रातरन्ववधाय जुहोति । तस्य त्रिवृत्सप्तदशौ विपर्यासꣳ स्तोमौ भवतः । प्राणो वै त्रिवृदन्नꣳ सप्तदशः प्रजापतिः । प्राणाच्च खलु वा इदमन्नाद्याच्च परिगृह्य प्रजापतिः प्राजायत । प्राणाच्चैवैतदन्नाद्याच्च परिगृह्य यजमानः प्रजायते । तस्याहान्यग्निष्टोमा एवैते चतुस्त्रिꣳशपवमानाः स्युरित्येतदेकम् । एकोऽग्निष्टोमो द्वावुक्थ्यावथातिरात्रः । छन्दोगान्नु सामविकल्पं पृच्छेयुरित्येतदपरम् ॥ २८ ॥

प्रजातिकामो वा व्यावृत्कामो वा पशुकामो वा वाचो वान्तं परि-जिगाꣳसन्पञ्चरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यः पञ्चविꣳशो ऽग्निष्टोमो महाव्रतवान्विश्वजित्सर्वपृष्ठो ऽतिरात्रः ॥ सारस्वतेनायनेनैष्यन्तो

approached the latter. He explained to him. Therefore one performs the sacrific combinedly. It is called Gargatrirātra.

XVI.28

CATŪRĀTRA

One who wants to oppose four heroes is initiated for the Catūrātra. Its Dīkṣā days are in a larger number, and there are twelve Upasad-days. Its days: all these are Agniṣṭomas with the Pavamānastotras in Caturviṁśa stoma and with rising numbers of stomas (at the pressings). This is one view. There should be an Agniṣṭoma, two Ukthyas and an Atirātra. They should enquire about the details of the Sāman-chanting with the Sāmavedins.[1] This is another view. Atri overwhelmed with Śraddhā could not obtain four powers-lustre, might, brahman-splendour and food. One who wants to fulfill these desires gets initiated for Catūrātra. He observes a larger number of Dīkṣā-days and twelve Upasad-days. It is indeed said, "The Upasad-rites involve the offerings of cakes."[2] On the first day of Catūrātra he puts a cake on eight potsherds for Agni into the clarified butter for Agni and makes the offering in the morning and in the evening. On the second day of the Catūrātra he puts a cake on four potsherds for Soma into the clarified butter for Soma and makes the offering in the morning and in the evening. On the third day of the Catūrātra, he puts a cake on three postsherds for Viṣṇu into the clarified butter for Viṣṇu and makes the offering in the morning and in the evening. In his sacrifice the Trivṛt and Saptadaśa Stoma are inverted. Prāṇa indeed is threefold food. Prajāpati is constituted of seventeen constituents. Prajāpati was born after having received portions from Prāṇa and food. The sacrificer is born after having received portions from Prāṇa and food. Its days (i.e. daily Soma-sacrifices) are: they should be Agniṣṭomas characterised by the Pavamāna Stotra in Caturviṁśa stoma. This is one view. One Agniṣṭoma, two Ukthyas and an Atirātra. Enquiries about the Sāman-struture should be made with the Sāmavedins. This is another view.

XVI.29

PAÑCARĀTRA

One desirous of offspring or distinction or cattle or desirous of obtaining proficiency in speech gets initiated for the Pañcarātra. His Dīkṣā-days are in a larger number and has twelve Upasad-days. His days (i.e. daily Soma-sacrifices) are: The

1. *Chandogān nu* emended. Caland reads *Chandogāna.*
2. TS VII. 1.9.1

द्वयीर्गा उपकल्पयन्त ऋषभैकादशा अन्या ऋषभैकशता अन्याः । तेषामाश्वत्थी हविर्धानं चाग्नीध्रं च भवतः । तद्धि सुवर्ग्यम् । चक्रीवती भवतः । उलूखलबुध्न एषां यूपो भवति । तै सरस्वत्यै जघन्योदके दीक्षन्ते। तेषामयमेव त्रिवृदग्निष्टोमः संतिष्ठते । तस्मिन्सꣳस्थिते ऽभि यूपं वहन्त्यभि धिष्णियान्हरन्ति । अग्निष्ठेऽनसि समवशमयन्ते यदेषाꣳ समवशमयितव्यं भवति । ते ऽनेनैव पृष्ठ्येन षडहेन प्रतिपद्यन्ते । अहरहः शम्यान्यासे-शम्यान्यासे यजमाना आक्रोशन्तो ऽज्यानिमिच्छमाना यदा दश शतं कुर्वन्त्यथैकमुत्थानम् । यदा शतꣳ सहस्रं कुर्वन्त्यथैकमुत्थानम् । यदैषां प्रमीयेत यदा वा जीयेरन्नथैकमुत्थानम् । प्लाक्षे वा प्रस्रवणे ॥ २९ ॥

अथातो मुन्ययनमित्याचक्षते । श्रमणः खारीविवधी सरस्वत्यै जघन्योदके ऽग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथैताꣳ सवनेष्टिं निर्वपत्याग्नेयमष्टाकपालमैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालमिति । तया समस्तया वा विहृतया वा प्रतिपद्यते । अहरहः शम्यान्यासेशम्यान्यासे यजमान आक्रोशन्नज्यानिमिच्छमानो यदैनं प्रतिराध्नुवन्ति यदा वास्यैतं खारीविवधमाच्छिन्दन्त्यथैकमुत्थानं प्लाक्षे वा प्रस्रवणे ॥ ३० ॥ अष्टमः ॥

पशुकामः सप्तरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्य एकविꣳश उक्थ्यस्त्रिणव उक्थ्यः पञ्चविꣳशो ऽग्निष्टोमो महाव्रतवान्विश्वजित्सर्वपृष्ठोऽतिरात्रः । बृहद्रथंतरे पूर्वेष्वहःसूपेत्य प्रत्यक्षं

Anistoma with Trivṛt stoma, the Ukthya with Pañcadaśa stoma. The Ukthya with Saptadaśa stoma, the Agniṣṭoma with Pañcavimśa stoma and the Atirātra characterised by the Mahāvrata and of the category of Viśvajit with all Pṛṣṭhas.

SĀRASVATA AYANA

Those going in for the Sārasvata Ayana provide for two sets of cows - ten cows with a bull as the eleventh, and a hundred cows with a bull as the hundred and one. Their Havirdhāna shed and the Āgnīdhra chamber are made of *Ficus Indica.* That leads one to heaven. They are on wheels. Their sacrificial post is fixed in a mortar. They get initiated at the lower end of the river Sarasvatī. The Agniṣṭoma with Trivṛt stoma performed by them comes to a conclusion. At its conclusion the sacrificial post is carried forward; the mounds are carried forward. Whatever requires to be loaded is loaded in the cart standing near the fire. They proceed with the Pṛṣṭhya Ṣaḍaha. (They proceed) performing a sacrifice each day at a distance of a throw of the yoke-halter, crying aloud and (thus) imploring for safety. When their ten cows increase up to a hundred, the sacrificial session is closed. When a hundred cows increase upto a thousand, then the sacrificial session is closed. When any of them expires or when they are conquered, then the sacrificial session is closed. Or at the Plkṣaprasravaṇa.

XVI.30

MUNYAYANA

Now is explained the Munyayana. (The sacrificer) a wanderer carrying a shoulder-yoke of eighteen Droṇas of grains offers a cake on eight potsherds to Vratapati Agni at the lower end of the river Sarasvatī. The Iṣṭi comes to a close in the prescribed manner. Then he performs the Savaneṣṭi—a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra and a cake on twelve potsherds to Viśve Devas. He performs it combinedly or separately. He performs a sacrifice every day at a distance of the throw of a yoke-halter crying aloud and (thus) imploring for safety. When he is attacked or his shoulder-yoke is snatched away, then the sacrificial session is closed. Or at the Plakṣaprasravaṇa.

XVI.31

SAPTARĀTRA

One desirous of cattle undergoes initiation for the Saptarātra. It has a larger number of Dīkṣā-days. Upasad-days are twelve. His daily Soma sacrifices are : Agniṣṭoma with Trivṛt stoma, an Ukthya with Pañcadaśa stoma, an Ukthya with Saptadaśa stoma, an Ukthya with Ekavimśa stoma, an Ukthya with Triṇava stoma, an Agniṣṭoma with Pañcavimśa stoma characterised by Mahāvrata and the Atirātra of Viśvajit category involving all Pṛṣṭhas. The Rathantara and Bṛhat Pṛṣṭhas are

विश्वजिति पृष्ठान्युपयन्ति ॥ब्रह्मवर्चसकामो ऽष्टरात्राय दीक्षते ।तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्य एकविꣳश उक्थ्यस्त्रिणव उक्थ्यस्त्रयस्त्रिꣳश उक्थ्यः ।पञ्चविꣳशो ऽग्निष्टोमो महाव्रतवान्विश्वजित्सर्वपृष्ठो ऽतिरात्रः । प्रजासु वा क्षुद्युक्तासु ज्योगामयावी वा नवरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशो-पसदः ।तस्याहानि ज्योतिर्गौरायुरित्येतमेव त्र्यहं त्रिरुपयन्ति ।तेषामायुरतिरात्र उत्तममहर्भवति ।प्रजातिकामो वा व्यावृत्कामो वाभिचरन्वाभिचर्यमाणो वा दशरात्राय दीक्षिष्यमाणो दशहोतारꣳ हुत्वा दशरात्राय दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः ।तस्याहानि त्रिवृदग्निष्टोमो ऽग्निष्टुदाग्नेयीषु भवति । पञ्चदश उक्थ्य ऐन्द्रीषु । त्रिवृदग्निष्टोमो वैश्वदेवीषु । सप्तदशोऽग्निष्टोमः प्राजापत्यासु तीव्रसोमः । एकविꣳश उक्थ्यः सौरीषु। सप्तदशो अग्निष्टोमः प्राजापत्यासूपहव्यः । त्रिणवावग्निष्टोमावभित ऐन्द्रीषु । त्रयस्त्रिꣳश उक्थ्यो वैश्वदेवीषु । विश्वजित्सर्वपृष्ठो ऽतिरात्रः ॥ ३१ ॥

adopted on the earlier (six) days, and all the Pṛṣṭhas are directly employed in the Viśvajit.

AṢṬARĀTRA

One desirous of Brahman-splendour gets initiated for the Aṣṭarātra sacrifice. His Dīkṣā-days are in a larger number; Upasad-days are twelve. His daily Soma-sacrifices are : Agniṣṭoma with Trivṛt Stoma, an Ukthya with Pañcadaśa stoma, an Ukthya with Saptadaśa stoma, an Ukthya with Ekaviṁśa stoma, an Ukthya with Triṇava stoma, an Ukthya with Trayastriṁśa stoma, an Agniṣṭoma with Pañcaviṁśa stoma characterised by Mahāvrata, and Atirātra of the category of Viśvajit with all Pṛṣṭhas.

NAVARĀTRA

One whose subjects are suffering from hunger or who is suffering from chronic illness gets initiated for the Navarātra sacrifice. His Dīkṣā-days are in a larger number and Upasad-days are twelve. His daily Soma-sacrifices are : the triad-Jyotis, Gauḥ and Āyus is performed thrice. On the last day is performed the Atirātra sacrifice Āyus by name.

DAŚARĀTRA

One who is desirous of progeny or of distinction or of practising exorcism or is being exorcised, when going to be initiated for Daśarātra, offers an oblation with the Daśahotṛ formula, and gets initiated for the Daśarātra sacrifice. His Dīkṣā-days are in a larger number; Upasad-days are twelve. His daily Soma-sacrifices : Agniṣṭoma with Trivṛt stoma; it is known as Agniṣṭut because the basic Ṛks of all stotras are addressed to Agni; the Ukthya with Pañcadaśa stoma and Stotra-ṛks addressed to Indra; Agniṣṭoma with Trivṛt stoma and stotra-ṛks addressed to the Viśve Devas, Agniṣṭoma with Saptadaśa stoma and Stotra-ṛks addressed to Prajāpati; this is known as Tīvrasoma; Ukthya with Ekaviṁśa stoma and Stotra-ṛks addressed to Sūrya; Agniṣṭoma with Saptadaśa stoma and stotra-ṛks addressed to Prajāpati; also known as Upahavya; two Agniṣṭomas with Triṇava stoma on both sides[1] with Stotra-ṛks addressed to Indra; Ukthya with Trayastriṁśa stoma and Stotra-ṛks addressed to Viśve Devas, and an Atirātra sacrifice known as Viśvajit with all the Pṛṣṭhas.

1. On both sides of the Ukthya with Trayastriṁśa stoma laid down subsequently. Thus the seventh sacrifice is Triṇava Agniṣṭoma, the eighth is Trayastriṁśa Ukthya and the ninth is again the Triṇava Agniṣṭoma.

प्रजाकामा एकादशरात्राय दीक्षन्ते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि ज्योतिरतिरात्रः पृष्ठ्यः षडहस्त्रयश्छन्दोमा अथातिरात्रः । अथाहीनविधिः पृष्ठ्यः षडहस्त्रयश्छन्दोमा । दशममहरथातिरात्रः । अथायं पौण्डरीक एकादशरात्रो ऽयुतदक्षिणो ऽश्वसहस्रदक्षिणः । तस्यापरिमिता दीक्षा द्वादशोपसद । तस्याहान्यभ्यासङ्ग्यः षडहस्त्रयश्छन्दोमा दशममहरथातिरात्रः । अन्वहꣳ सहस्रꣳसहस्रं ददात्युत्तमे ऽहन्यश्वसहस्रं ददाति ॥ अथातो ज्योतिरयनमित्याचक्षते । स भरतद्वादशाह इत्येक आहुः । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । तस्याहानि ज्योतिरतिरात्रः । ज्योतिरग्निष्टोमो ऽष्टौ ज्योतीꣳष्युक्थ्या ज्योतिरेवाग्निष्टोमो ज्योतिरेवातिरात्रः । उक्तो द्वादशाहः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेव त्रयोदशरात्रः ॥ ३२ ॥ नवमः ॥

अथ पूर्वश्चतुर्दशरात्रः । अतिरात्रः पृष्ठ्यः षडहः प्रत्यङ् षडहोऽथातिरात्रः । अथोत्तरश्चतुर्दशरात्रः । अतिरात्रो ज्योतिर्गौरायुरिति त्र्यहः पृष्ठ्यः षडहः प्रत्यङ् त्र्यहो ऽथातिरात्रः । अथ पूर्वः पञ्चदशरात्रः । अतिरात्रो ज्योतिर्गौरायुरिति त्र्यहो दशरात्रोऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेवाब्राह्मणः षोडशरात्रः । अथोत्तरः पञ्चदशरात्रः । अतिरात्रस्त्रिवृदग्निष्टोमो ज्योतिर्गौरायुरिति त्र्यहः पृष्ठ्यः षडहः प्रत्यङ् त्र्यहोऽथातिरात्रः । अथ सप्तदशरात्रः । अतिरात्र एकः पञ्चाहो दशरात्रो ऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेवाब्राह्मणो ऽष्टादशरात्रः । अथ विꣳशतिरात्रः । अतिरात्रो ज्योतिर्गौरायुरिति त्रयस्त्र्यहाः पृष्ठ्यः षडहः प्रत्यङ्

XVI.32

EKĀDAŚARĀTRA

Those desirous of progeny get initiated for Ekādaśarātra sacrifice. Its Dīkṣā-days are in a larger number ; Upasad-days are twelve. The daily Soma- sacrifices are: the Atirātra known as Jyotis, Pṛṣṭhya Ṣaḍaha, three Chandoma days and Atirātra. Now the Pṛṣṭhya Ṣaḍaha of Ahīna type : three Chandomas, tenth day and an Atirātra. This Pauṇḍarīka is an Ekādaśarātra sacrifice with the Dakṣiṇās of ten thousand cows, and with the Dakṣiṇās of one thousand horses. Its Dīkṣā-days are in a larger number and Upasad-days are twelve. Its daily Soma-sacrifices are : Ṣaḍaha of Abhyāsaṅgya pattern,[1] Three Chandomas, tenth day and Atirātra. On each day the sacrificer gives away a thousand (cows). On the last day he gives away one thousand horses.

JYOTIRAYANA

Now Jyotir Ayana is explained. Some call it Bharatadvādaśāha. One gets initiated. His Dīkṣā-days are in a larger number and Upasad-days are twelve. Its daily sacrifices are : Jyotir Atirātra, Jyotir Agniṣṭoma, eight Ukthya sacrifices of the Jyotis character,[2] Jyotir Agniṣṭoma and Jyotir Atirātra.

TRAYODAŚARĀTRA

Dvādaśāha is explained.[3] He places the tenth day inbetween the Atirātra and the Mahāvrata. This is the Trayodaśarātra sacrifice.

XVI.33

CATURDAŚARĀTRA-EKAVIṀŚATIRĀTRA

Now the first Caturdaśarātra : Atirātra, Pṛṣṭhya Ṣaḍaha, the Ṣaḍaha in the reverse order and Atirātra. Now the second Caturdaśarātra : Atirātra, the three days-Jyotis, Gauḥ and Āyus, Pṛṣṭhya Ṣaḍaha, the three days in the reverse order and Atirātra.

Now the first Pañcadaśarātra : Atirātra, the triad-Jyotis, Gauḥ and Āyus, Daśarātra and Atirātra. He places the Mahāvrata between the tenth day and the Atirātra. This sacrifice is known as Ṣoḍaśarātra even though it is not mentioned in the Brāhmaṇa. Now the second Pañcadaśarātra : Atirātra, Agniṣṭoma with Trivṛt Stoma, the triad-Jyotis, Gauḥ and Āyus, Pṛṣṭhya Ṣaḍaha, the triad in the reverse order, and the Atirātra.

Now the Saptadaśaratra : Atirātra, one Pañcāha, Daśarātra and Atirātra. He places the Mahāvrata between the tenth day and Atirātra. This is known as the Aṣṭādaśarātra even though it is not mentioned in the Brāhmaṇa.

1. cf. PañcBr XXIII. 13. 1
2. Employing the four stomas called Jyotis; Trivṛt, Pancadaśa, Saptadaśa and Ekaviṁśa.
3. cf. BaudhŚS XVI. 1-12

त्र्यहोऽथातिरात्रः । अथैकविंशतिरात्रः । अतिरात्रः पृष्ठ्यः षडहः सप्तैतानि मध्यमानि सांवत्सरिकाण्यहानि भवन्ति । प्रत्यङ्षडहोऽथातिरात्रः ॥ ३३ ॥ दशमः ॥

अथ पूर्वश्चतुर्विंशतिरात्रः । अतिरात्रो ज्योतिर्गौरायुरिति चत्वारस्त्र्यहा दशरात्रोऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेवाब्राह्मणः पञ्चविंशतिरात्रः । अथोत्तरश्चतुर्विंशतिरात्रः । ज्योतिरतिरात्रः पृष्ठ्यः षडहस्त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । अथानिरुक्तं पृष्ठ्यं षडहमुपयन्ति । त्रिवृत आयतने त्रयस्त्रिंशमुक्थ्यमुपयन्ति रथंतरसामानम् । तस्य चतुर्विंशाः पवमाना भवन्ति । पञ्चदशस्यायतने त्रिणवमुक्थ्यमुपयन्ति बृहत्सामानम् । तस्याष्टाविंशाः पवमाना भवन्ति । सप्तदशस्यायतन एकविंशमुक्थ्यमुपयन्ति वैरूपसामानम् । तस्य द्वात्रिंशाः पवमाना भवन्ति । स्व एवायतन एकविंशमुक्थ्यमुपयन्ति वैराजसामानम् । तस्य षट्त्रिंशाः पवमाना भवन्ति । स्व एवायतने त्रिणवमुक्थ्यमुपयन्ति शाक्वरसामानम् । तस्य चत्वारिंशाः पवमाना भवन्ति । स्व एवायतने त्रयस्त्रिंशमुक्थ्यमुपयन्ति रैवतसामानम् । तस्य चतुश्चत्वारिंशाः पवमाना भवन्ति । त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । तस्याष्टाचत्वारिंशाः पवमाना भवन्ति । अथावृत्तं पृष्ठ्यं षडहमुपयन्ति ॥ ३४ ॥

त्रिवृतोऽधि त्रिवृतमुपयन्ति । स्तोमानां संपत्त्यै प्रभवाय । ज्योतिरग्निष्टोममुपयन्ति । अथातिरात्रः । अथ त्रिंशद्रात्रः । ज्योतिरतिरात्रः । पृष्ठ्यः षडहस्त्रस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । त्रिणवमुपयन्ति ।

Now the Viṁśatirātra : Atirātra, three triads of Jyotis, Gauḥ and Āyus, Pṛṣṭhya Ṣaḍaha, the triads in the reverse order and an Atirātra.

Now the Ekaviṁśatirātra : Atirātra, Pṛṣṭhya Ṣaḍaha, seven central days of the yearly session, Ṣaḍaha in the reverse order and an Atirātra.

XVI.34

CATURVIMŚATIRĀTRA

Now the first Caturviṁśatirātra : Atirātra, four triands of Jyotis, Gauḥ and Āyus, Daśarātra and Atirātra. He places the Mahāvrata between the tenth day and Atirātra. This is known as the Pañcaviṁśatirātra even though it is not mentioned in the Brāhmaṇa. Now the second Caturviṁśatirātra :Jtyotiratirātra, Pṛṣṭhya Ṣaḍaha. They derive the Trayastriṁśa stoma from the (preceding) Trayastriṁśa.[1] Then they perform the non-specific Pṛṣṭhya Ṣaḍaha. They perform the Ukthya sacrifice with Trayastriṁśa stoma instead of Trivṛt and with Rathantara Pṛṣṭha. Its Pavamāna Stotras are with Caturviṁśa stoma. They perform the Ukthya with Triṇava stoma instead of Pañcadaśa, and with Bṛhat Pṛṣṭha. Its Pavamāṇa Stotras are with Aṣṭāviṁśa stoma. They perform the Ukthya with Ekaviṁśa stoma instead of Saptadaśa, and with Vairūpa Sāman as the first Pṛṣṭhastotra. Its Pavamāna stotras are with Dvātriṁśa stoma. They perform the Ukthya with Ekaviṁśa stoma which is the original one and with Vairāja Sāman as the first Pṛṣṭhastotra. Its Pavamāna stotras are with Ṣaṭtriṁśa stoma. They perform the Ukthya with Triṇava stoma which is the original one and with Śākvara Sāman as the first Pṛṣṭhastotra. Its Pavamāna stotras are with Catvāriviṁśa stoma. They perform the Ukthya with Trayastriṁśa stoma which is the original one and with Raivata Sāman as the first Pṛṣṭhastotra. Its Pavamāna stotras are with Catuścatvāriṁśa stoma. They derive the Trayastriṁśa stoma from the (preceding) Trayastriṁśa. Its Pavamans stotras have Aṣṭācatvariṁśa stoma. Then they perform the Pṛṣṭhya Ṣaḍaha turned around.

XVI.35

They derive the Trivṛt stoma from the (preceding) Trivṛt for the accomplishment of the stomas and for prosperity. They perform the Jyotir Agniṣṭoma. Then the Atirātra.

Now the Triṁśadrātra. (It comprises) Jyotir Atirātra, Pṛṣṭhya Ṣaḍaha; they employ the Trayastriṁśa stoma throughout.[1] They proceed (to the Ukthya) with

1. That is to say, the Trayastriṁśa stoma employed in the last sacrifice of the Pṛṣṭhya Ṣaḍaha is observed also in the subsequent sacrifice performed on the eighth day, in order to maintain continuity.

1. On the eighth day.

एकविंशमुपयन्ति । त्रिवृतमग्निष्टुतमुपयन्ति । पञ्चदशमिन्द्रस्तोममुप-
यन्ति । सप्तदशमुपयन्ति । एकविंशमुपयन्ति । चतुर्विंशमुपयन्ति ।
चतुर्विंशात्पृष्ठान्युपयन्ति त्रयस्त्रिंशात्त्रयस्त्रिंशमुपयन्ति । त्रिणवमुपयन्ति।
द्वावेकविंशावुपयन्ति चतुरश्चतुष्टोमान्स्तोमानुपयन्ति । अथातिरात्रः ।
अथ द्वात्रिंशद्रात्रः । अतिरात्रो ज्योतिर्गौरायुरिति नव त्र्यहाः । प्रत्यङ्-
त्र्यहः । अथातिरात्रः । अथ त्रयस्त्रिंशद्रात्रः । अतिरात्रस्त्रयः पञ्चाहा
विश्वजित्सर्वपृष्ठो ऽतिरात्र एकः पञ्चाहो दशरात्रोऽथातिरात्रः । दशमं
चाहरतिरात्रं च महाव्रतं व्यवदधाति । स उवेवाब्राह्मणश्चतुस्त्रिंशद्रात्रः
॥ ३५ ॥ एकादशः ॥

अथ षटत्रिंशद्रात्रः । ज्योतिरतिरात्रश्चत्वारो ऽभिप्लवाः षडहा
दशरात्रो ऽथातिरात्रः । दशमं चाहरतिरात्रं च महाव्रतं व्यवदधाति । स
उवेवाब्राह्मणः सप्तत्रिंशद्रात्रः । अथैकस्मान्नपञ्चाशद्रात्रः । अति-
रात्रस्त्रयस्त्रिवृतो ऽग्निष्टोमोऽथातिरात्रो दश पञ्चदशा उक्थ्या अथाति-
रात्रः । तेषां षोडशिमद्दशममहर्भवति । द्वादश सप्तदशा उक्थ्या
अथातिरात्रः । पृष्ठ्यः षडहः । अथातिरात्रः । द्वादशैकविंशा उक्थ्या
अथातिरात्रः । अथ संवत्सरक्लृप्त एकस्मान्नपञ्चाशद्रात्रः । अतिरात्रः ।
आरम्भणीयमहस्त्रयो ऽभिप्लवाः षडहास्तान्यष्टादशाहानि । प्रायणीया-

Triṇava stoma.[2] They proceed (to the Ukthya) with Ekaviṁśa stoma.[3] They perform the Agniṣṭut with Trivṛt stoma.[4] They perform the Indrastoma with Pañcadaśa stoma.[5] They proceed (to the Ukthya) with Saptadaśa stoma.[6] They proceed (to the Ukthya) with Ekaviṁśa stoma.[7] They proceed (to the Ukthya) with Caturviṁśa stoma.[8] From (the Ukthya) with Caturviṁśa stoma they proceed to the Pṛṣṭhas, (from the Ukthya) with Trayastriṁśa stoma,[9] they proceed (to the Ukthya) with Trayastriṁśa stoma.[10] They proceed (to the Ukthya) with Triṇava stoma.[11] They proceed (to the Ukthya) with Ekaviṁśa stoma.[12] They perform four Catuḥṣṭoma sacrifices each one characterised by four stomas.[13] Then the Atirātra.[14]

Now the Dvātriṃśadrātra. (It comprises) Atirātra; nine sets of the triad-Jyotis, Gauḥ and Āyus; one triad in the reverse order; lastly the Atitātra.

Now the Trayastriṁśadrātra. (It comprises) Atirātra, three Pañcāhas, the Atirātra called Viśvajit with all Pṛṣṭhas, one Pañcāha, Daśarātra and finally an Atirātra. He places the Mahāvrata between the tenth day and the Atirātra. That forms the Catustriṁśadrātra not prescribed in the Brāhmaṇa.

XVI.36

ṢAṬTRIMŚADRĀTRA-SAHASRARĀTRA

Now the Ṣaṭtriṁśadrātra. (It comprises) Jyotir Atirātra; four Abhiplava Ṣaḍahas; Daśarātra and an Atirātra. One places the Mahāvrata between the tenth day and the Atirātra. It is called Saptatriṁśadrātra which is not mentioned in the Brāhmaṇa.

Now the Ekasmānnapancāśadrātra. (It comprises) Atirātra, three Agniṣṭomas with Trivṛt stoma, Atirātra, ten Ukthyas with Pañcadaśa stoma, Atirātra, tenth day of (the above-mentioned ten Ukthya) is characterised by a Ṣoḍaśi (-draught), twelve Uthyas with Saptadaśa stoma, Atirātra, Pṛṣṭhya Ṣaḍaha, Atirātra, twelve Ukthyas with Ekaviṁśa stoma, finally an Atirātra.

2. On the ninth day.
3. On the tenth day.
4. On the eleventh day.
5. On the twelfth day.
6. On the thirteenth day.
7. On the fourteenth day.
8. On the fifteenth day.
9. On the days from the sixteenth to the twentyfirst.
10. On the twentysecond day.
11. On the twentythird day.
12. On the twentyfourth day.
13. On the days from the twentyfifth to twentyninth. cf. BaudhŚS XVIII.34.
14. On the thirtienth day. TāṇḍBr XXIII. 26.1 and ĀpŚS XXIII.4.13,14 have a different formation of this sacrifice.

रम्भणीयौ । तानि विꣳशतिरभिजित्त्रयः परःसामानः । अथ वैषुवतम् । त्रयो ऽर्वाक्सामानः । अथ विश्वजिदावृत्तो ऽभिप्लवः षडहः । गोआयुषी दशरात्रः । महाव्रतं चातिरात्रश्च । अथैकषष्टिरात्रः । एतस्यैव सतो ऽभितो नवरात्रं पृष्ठ्यौ षडहावुपोहति । तयोरावृत्त उत्तरः । अथ शतरात्रः । अतिरात्रः । ज्योतिर्गौरायुरिति त्र्यहश्चतुर्दशाभिप्लवाः षडहा दशरात्रो महाव्रतं चातिरात्रश्चाथ सहस्ररात्रः । अतिरात्रो नवनवतिस्त्रिवृतोऽग्निष्टोमाः शतं पञ्चदशा उक्थ्याः शतꣳ सप्तदशा उक्थ्याः शतमेकविꣳशा उक्थ्याः शतं त्रिणवा उक्थ्याः शतं त्रयस्त्रिꣳशा उक्थ्याः शतं चतुर्विꣳशा उक्थ्याः शतं चतुश्चत्वारिꣳशा उक्थ्याः शतमष्टाचत्वारिꣳशा उक्थ्या नवनवतिरेव त्रिवृतो ऽग्निष्टोमा अथातिरात्रः ॥ ३६ ॥ द्वादशः ॥

॥ इति षोडश प्रश्नः ॥

Now the Ekasmānnapancāśadrātra of the pattern of Saṁvatsara. (It comprises:) Atirātra, Ārambhaṇīya day (of Gavām Ayana, that is, Caturviṁśa Ukthya), three Abhiplava Ṣaḍahas; they make eighteen days; Prāyaṇīya[1] and Ārambhaṇīya, that makes twenty, Abhijit, three Paraḥsāmans, then the central day, three Arvāksāmans, Viśvajit, Abhiplava Ṣaḍaha turned around, Gauḥ and Āyus, Daśarātra, Mahāvrata and Atirātra.

Now the Ekaṣaṣṭirātra. To this (Ekānnapancāśadrātra) one adds two Pṛṣṭhya Ṣaḍahas on both sides of Navarātra.[2] The latter of these is turned around.

Now the Śatarātra. (It comprises :) Atirātra, the triad Jyotis, Gauḥ and Āyus, fourteen Abhiplava Ṣaḍahas, Daśarātra, Mahāvrata and Atirātra.

Now the Sahasrarātra. (It comprises :) Atirātra, ninetynine Trivṛt Agniṣṭomas, a hundred Ukthyas with Pañcadaśa stoma, a hundred Ukthyas with Saptadaśa stoma, a hundred Ukthyas with Ekaviṁśa stoma , a hundred Ukthyas with Triṇava stoma, a hundred Ukthyas with Trayastriṁśa stoma, a hundred Ukthyas with Caturviṁśa stoma, a hundred Ukthyas with Catuścatvārimśa stoma, a hundred Ukthyas with Aṣṭācatvāriṁśa stoma, ninetynine Agniṣṭomas with Trivṛt stoma and finally an Atirātra.

CHAPTER XVI ENDS.

1. That is, the Atirātra as first mentioned.
2. Abhijit, three Paraḥsāmans, Vaiṣuvata, three Arvāksāmans and the Viśvajit make nine.

अतिरात्रं करिष्यन्नुपकल्पयते चतुरो ऽतिरात्रपशूनरुणपिशङ्गम-श्वमौदुम्बरꣳ षोडशिपात्रं चतुस्त्रक्ति ज्यायसो ऽम्भृणाज्ज्यायस एकधनान्। दीक्षते। रोहिण्या पिङ्गलयैकहायन्या सोमं क्रीणाति। द्वादशोपसदः। प्रसिद्धेन कर्मणोपवसथादेति। अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति। अथातो महारात्र एव बुध्यन्ते। प्रातराज्यानि गृहीत्वा राजानमुपावहृत्य प्रातरनुवाकमुपाकरोति। परिहिते प्रातरनुवाके ऽपो ऽच्छैति। अद्भिरुदैति। अतिरात्रं क्रतुमुपैति। प्रसिद्धो ऽभिषवः। प्रसिद्धं ग्रहा गृह्यन्ते। समानं कर्माग्रयणाद्ग्रहात्। आग्रयणं गृहीत्वा षोडशिनं गृह्णात्यातिष्ठ वृत्रहन्रथमित्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति। परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति। अथोक्थ्यं गृह्णाति। समानं कर्माश्विनाद्ग्रहात्। आश्विनं ग्रहं गृहीत्वा चतस्रो रशना आदाय यूपमभ्यैति। स्वर्वन्तं यूपमुत्सृज्य चतुरो ऽति-रात्रपशूनुपाकरोत्याग्नेयमैन्द्राग्नमैन्द्रꣳ सारस्वतीं मेषीमिति। तेषां प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय तदृजुधा। संतिष्ठते। प्रसर्पन्ति माध्यंदिनाय सवनाय। प्रसिद्धो अभिषवः। प्रसिद्धं ग्रहा गृह्यन्ते। समानं

CHAPTER - XVII

UTTARĀTATIḤ

ATIRĀTRA

XVII.1

One who is going to perform an Atirātra procures four animals specified for the Atirātra, a tawny-brown horse, a cup made of *Ficus glomerata* with four corners, bigger jars and bigger Ekadhana vessels. He gets initiated. (The Adhvaryu) purchases Soma in exchange for a cow which is red and brown and is one year old. There should be twelve Upasad-days. He goes upto the Upavasatha with the prescribed procedure. The Vasatīvarī waters are carried around; instructions regarding the various milks are given and then they wait. They get up at early dawn. Having taken up clarified butter into the various receptacles and having taken down Soma (from the southern Havirdhāna cart) the Adhvaryu introduces the Prātaranuvāka. When the recitation of the Prātaranuvāka has been enclosed, the Adhvaryu approaches the waters; he comes up with waters. He recites the Kratu-formula appropriate to the Atirātra.[1] The pressing of Soma is as prescribed. The draughts are taken up as prescribed. The procedure upto the taking up of the Āgrayaṇa draught is as prescribed. Having taken up the Āgrayaṇa draught, he takes up the Ṣoḍaśin draught with the formula, "Thou art taken with a support; I take thee dear to Ṣoḍaśin Indrā" having first gone along the verse, "O Vṛtra-killer, do thou ascend the chariot; the steeds have been yoked for thee by means of the prayer. Let the pressing stone well drive thy mind hither by means of its sound."[2] Having wiped it around he puts it down with the formula, "This is thy birthplace; for Ṣoḍaśin Indra thee."[2] He then takes up the Ukthya draught. The procedure upto the taking up of the draught for the Aśvins is similar. Having taken up the draught for the Aśvins, and having taken four cords, he approaches the sacrificial post. Having furnished the post with a chip, he dedicates four animals specified for the Atirātra-(a goat) for Agni, another for Indra-Agni, another for Indra and a she-sheep for Sarasvatī. After their omenta have been offered in the prescribed manner, they proceed to the morning pressing. It straightway comes to a conclusion.

They proceed to the midday-pressing. The pressing of Soma is as prescribed. The draughts are taken up as prescribed. The procedure upto the taking up of the Āgrayaṇa draught is similar. After having taken up Āgrayaṇa draught, he takes up the Ṣoḍaśin draught with the formula, "Thou art taken with a support; I take thee agreeable to Ṣoḍaśin Indra"[3] after first having gone along the verse, "The two tawny steeds bring in Indra of invulnerable strength in response to the praise by the Ṛṣis

1. cf. BaudhŚS VII.4
2. TS I.4.37.1
3. TS I.4.38.1

कर्माग्रयणाद्ग्रहात् । आग्रयणं गृहीत्वा षोडशिनमभिगृह्णातीन्द्रमिद्धरी वहत इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति । ऋजुधा माध्यंदिनꣳ सवनꣳ संतिष्ठते । प्रसर्पन्ति तृतीय-सवनाय । प्रसिद्धमादित्यग्रहेण चरित्वाग्रयणं गृह्णात्यथ षोडशि-नमभिगृह्णात्यसावि सोम इन्द्र त इत्यनुद्रुत्योपयामगृहीतोऽसीन्द्राय त्वा षोडशिने जुष्टं गृह्णामीति । परिमृज्य सादयत्यष ते योनिरिन्द्राय त्वा षोडशिन इति । अथोक्थ्यं गृह्णाति ॥ १ ॥

समानं कर्मा पवमानात् । पवमानेन चरित्वा स्वे धामन्पशुभिश्च-रति । तेषां नाना मनोता नाना देवता नाना प्रत्यभिमर्शना नाना वसाहोमाः समानो वनस्पतिः समानः स्विष्टकृत्प्रैषवान्समानीडा समान्यो दिशः । नाना दिश इत्येके । समानं कर्मा ध्रुववद्भ्यश्चमसेभ्यः । ध्रुववद्भिश्चम-सैश्चरित्वा त्रिभिरुक्थ्यपर्यायैश्चरतीन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्या-मिन्द्राविष्णुभ्यामिति । अथ षोडशिना चरिष्यन्प्राडयन्नाह होतुश्चम-समनून्नयध्वमुन्नेतः सोमं प्रभावयेति । होतृचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । तदेतꣳ षोडशिनꣳ सह सꣳसादयन्ति । अथैनमुपतिष्ठते ॥ २ ॥

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा । प्रजापतिः प्रजया संविदानस्त्रीणि ज्योतीꣳषि सचते स षोडशी ॥ एष ब्रह्मा य ऋत्वियः । इन्द्रो नाम श्रुतो गणे ॥ प्र ते महे विदथे शꣳसिषꣳ हरी । य ऋत्वियः प्र ते वन्वे । वनुषो हर्यतं मदम् ॥ इन्द्रो नाम घृतं न यः ।

and the sacrifice offered by men."[3] Having wiped around, he puts it down with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee."[3] Then he takes up the Ukthya draught. The midday-pressing straightaway comes to a close.

They proceed to the third pressing. Having taken up the draught for the Ādityas in the prescribed manner, he takes up the Āgrayaṇa draught. Then he takes up the Ṣoḍaśin draught with the formula, "Thou art taken with a support; I take thee agreeable to Ṣoḍaśin Indra" after first having gone along the verse, "O mighty and powerful Indra, Soma has been pressed for thee; do thou come up. May the strength strengthen thee like the water together with the rays strengthening the sun."[4] Having wiped it around he keeps it down with the formula, "This is thy birth-place; for Ṣoḍaśin Indra thee."[4] He then takes up the Ukthya draught.

XVII.2

The procedure upto the (chanting of the Ārbhava) Pavamāna is similar. After having gone through the Pavamāna-chanting, he offers (the organs of) the animals with the regular procedure : In respect of them the Manotā hymn should be recited separately; (offerings to) the deities are separate; touching the portions of cooked organs is separate; the offerings of oily portion of the flesh are separate; the offering to Vanaspati is common; the Sviṣṭakṛt offering together with the call is common; the Iḍā is common; offerings to the Diśes are common; according to some teachers they should be separate. The procedure up to the offering of goblets together with the Dhruva vessel[1] is similar. After having offered the goblets together with the Dhruva vessel, he offers three Ukthya-turns to Indra-Varuṇa, to Indra-Bṛhaspari and to Indra-Viṣṇu. When he is about to offer the Ṣoḍaśin-cup, he says while moving towards the east (to the Camasādhvaryus), "Do you fill up (your respective goblets) following the Hotṛ's goblet; O Unnetṛ, do thou increase the Soma." The Hotṛ's goblet is filled up first; the others as may be convenient. Having filled up they keep them upon the Uttaravedi. The Ṣoḍaśin-cup is also kept together with the others. He prays to it (the Ṣoḍaśi-cup):

XVII.3

(With the mantras) "He above whom there is no other being, he who has penetrated all beings. Prajāpati whom the Ṣoḍaśin belongs united with his offspring associates himself with the three lights.—This one here is the right Brahman priest, Indra by name, famous in the troop (of deities).—I shall praise thy bay steeds in the great assembly. For thee the conqueror I conquer the exhilerating drink the right one.—Indra by name, famous in the troop (of deities) is he who with the bay ones

4. TS I.4.39.1
1. cf. BaudhŚS VIII.15

हरिभिश्चारु सेचते । श्रुतो गण आ त्वा विशन्तु । हरिवर्पसं गिर इति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा समयाविषिते सूर्ये हिरण्येन षोडशिन स्तोत्रमुपाकरोति। पुरस्तात्प्रत्यञ्चमरुणपिशङ्गमश्वं धारयन्ति श्यामं वा । हिरण्यꣳ संप्रदाय स्तुवते ॥ ३ ॥

होत्र एषोत्तमेति प्राहुर्होतुःकालात्पराङवर्तते ऽध्वर्युः। अभ्येनमाह्वयते होता। प्रत्याह्वयते ऽध्वर्युः। शꣳसति प्रतिगृणाति। अथ यत्र होतुरभिजानात्या त्वा वहन्तु हरय इति तदुभयतोमोदं प्रतिगृणात्योथा मोद इव मदे मदा मोद इवोमथेति। अथ यत्र होतुरभिजानाति प्रप्र वस्त्रिष्टुभमिति तत्प्रसिद्धमुक्थं प्रतिगीर्य प्राडेत्योद्यच्छत एतꣳ षोडशिनं ग्रहम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृते षोडशिनं जुहोतीन्द्राधिपते ऽधिपतिस्त्वं देवानामस्यधिपतिं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳ श्चमसाञ्जुह्वति। अथ भक्षैः प्रत्यञ्च आद्रवन्ति। अनुसवनभक्ष इन्द्रेण षोडशिना पीतस्येति । तस्य व्युदितो भक्षः । यजमानवशो हि यजमानस्य होतृवशो होतुः । तावु चेदध्वर्यवे प्रब्रूयातां वषट्कर्तुर्भक्ष इत्येव ब्रूयात्। तथात्मानं भक्षान्नान्तरेति । तस्य भक्षः ॥ ४ ॥

इन्द्रश्च सम्राड्वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम्। तयोरनु भक्षं भक्षयामि वाग् जुषाणा सोमस्य तृप्यतु तस्य त इन्द्रेण षोडशिना पीतस्य

pours out that which is lovely like clarified butter. May the songs penetrate thee having a tawny appearance."[2] Having touched water, having taken two darbha-blades, restraining speech and having moved towards the west, he introduces the Stotra pertaining to the Ṣoḍaśi-cup by means of gold when the sun has half set. A horse which is tawny brown or black is made to stand east-west. The Sāman-chanters whom gold has been given chant (the Ṣoḍaśi-stotra).

XVII.4

They say to the Hotṛ, "This is the last (verse)." The Adhvaryu (bending) in front of the Hotṛ turns around. The Hotṛ calls him up. The Adhvaryu responds. The Hotṛ recites the (Ṣoḍaśi) Śastra. (the Adhvaryu) responds. When he realises the Hotṛ pronouncing *ā tvā vahantu harayaḥ* ...., he gives the *pratigara* response with the word *moda* uttered on both sides :*othā moda iva made madā moda ivomathā.* When he listens to the Hotṛ reciting *prapra vas triṣṭubham*, having responded to the Śastra in the prescribed manner and having gone to the east, he lifts up the Ṣoḍaśi-cup. The goblets are lifted up following it. He causes to annoumce, "Do thou announce," "Let it be listened," (he gives out the call) "O Uktha-reciter, do you recite the verse for the offering of Somas." At the Vaṣaṭ-utterance he offers the Ṣoḍaśi-cup with the formula, "O overlord Indra, thou art the overlord of gods; do thou make me overlord among men, with long life and power."[1] He makes two offerings at the Vaṣaṭ-utterance and the second Vaṣat-utterance. Similarly (the Camasādhvaryus) make two offerings each of all goblets. They move towards the west the remnants to be consumed. The formula for consuming the remnants of Soma to be recited at each pressing is "Of the Soma consumed by Ṣoḍaśin Indra......"[2] The formula for consuming is prescribed differently. The formula for the sacrificer is specific to the sacrificer; that for the Hotṛ is specific to the Hotṛ. If both of them assign their portion to the Adhvaryu, the latter should say, "The Vaṣaṭ-utterer is entitled to the consuming." Thereby one does not become deprived of the consuming. His formula for consuming (is).

XVII.5

"The emperor Indra and king Varuṇa provided first of all for thee this portion for consuming. Following them I consume this portion; let the enjoying speech be

2. TBr III.7.9. P.-E. Dumont, "Taittirīya Brāhmaṇa III.7.7-10; 12-14," *Proceedings of the American Philosophical Society*, Vol. 107, No. 5, October 1963, p. 453.

1. TBr III. 7.9.6
2. cf. TS III.2.5

मधुमत उपहूतस्योपहूतो भक्षयामीति । निर्णिज्य पात्रं प्रयच्छति । अत्रैतमरुणपिशङ्गमश्वं ददाति श्यामं वा । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ संप्रैषमाह प्रतिप्रस्थातराग्रयणतृतीयं गुदतृतीयानि जाघनीः पृषदाज्यं गोपायाग्नीदाश्विनं ते द्विकपालꣳ शृतमप्यपररात्रे ऽस्त्विति । यथासंप्रैषं तौ कुरुतः । अथ विनिःसृप्य रात्रये प्रसर्पन्ति । संप्रसृप्तान्विदित्वाध्वर्युः प्राडयन्नाह ॥ ५ ॥

होतुश्चमसमनून्नयध्वमुन्नेतः सोमं प्रभावयेति । होतृचमसमेव प्रथममुन्नयन्ति यथोपपादयितरान् । समुन्नीयोत्तरवेद्याꣳ संसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । होत्र एषोत्तमिति प्राहुः । होतुः कालात्पराङावर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता प्रत्याह्वयते ऽध्वर्युः । शꣳसति प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतꣳ होतृचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुहृति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण पीतस्येति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ प्राडयन्नाह ॥ ६॥

satiated fo Soma.[3] Acquiesced, I consume of the Soma, acquiesced, sweet and drunk by Ṣoḍaśin Indra." He wipes out the cup and hands it over. At this stage the sacrificer gives away a horse which is tawny-brown or black. These three consume the Hotṛ's goblet having acquiesced to each other. (The Camasins) consume their respective goblets. They touch themselves with the verse,"O brown Soma, do thou impel my limbs."[4] They do not swell the goblets; consuming the entire quantity, they sprinkle themselves. The Adhvaryu gives out the call, "O Pratiprasthātṛ, do you keep an eye on the third part of the Āgrayaṇa vessel, parts of one third of the anus, tails and Pṛṣaḍājya; O Agnīdh, see that the cake on two potsherds for the Aśvins is baked in the latter part of the night." They act as per the call. Having dispersed, they enter the Sadas for (the offerings at) night. Having known that all of them have entered the Sadas the Adhvaryu, moving forward, says :

XVII.6

"(O Camasādhvaryus), do you fill in your goblets following the Hotṛ's goblet; O Unnetr., do thou increase the Soma-juice." The Hotṛ' goblet is filled in first, the others as may be convenient. Having filled them all, they keep them on the Uttaravedi. The Adhvaryu, having touched water, having taken two darbha-blades, restraining speech, and having moved towards the west, introduces the Stotra. The Sāman-chanters chant the Stotra. They say to the Hotṛ, "This is the last (verse)." The Adhvaryu (bending) in front of the Hotṛ turns around. The Hotṛ calls him up. The Adhvaryu responds. Having responded to the reciting of the Śastra in the prescribed manner and having moved forward, the Adhvaryu lifts up the Hotṛ's goblet. The other goblets are lifted. He causes to annoumce : "Do thou announce." "Let it be listened." (The Adhvaryu calls up): "O Śastra-reciter, do you recite the yājyā for the offering of the Somas." He offers twice at the Vaṣaṭ- and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) twice offer all the goblets. They move towards the west with the remnants to be consumed. The formula for consuming the remnants of Soma to be recited at each pressing is, "Of the Soma consumed by Indra...."[1] These three consume the Hotṛ's goblet having acquiesced mutually. (The Camasins) consume their respective goblets. They touch themselves with the verse, "O brown Soma, do thou impel my limbs...."[4] They do not swell the goblets. Consuming the entire quantity they sprinkle themselves. Moving forward he says :

3. TBr III.7.9
4. TS III.2.5.3

1. cf. TS III.2.5

मैत्रावरुणस्य चमसमनून्नयध्वमुन्नेतः सोमं प्रभावयेति । मैत्रावरुण-चमसमेव प्रथममुन्नयन्ति यथोपपादमितरान् । समुन्नीयोत्तरवेद्याः सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । मैत्रावरुणायैषोत्तमेति प्राहुः । मैत्रावरुणस्य कालात्पराङावर्तते ऽध्वर्युः । अभ्येनमाह्वयते मैत्रावरुणः । प्रत्याह्वयते ऽध्वर्युः । शꣳसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं मैत्रावरुणचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण पीतस्येति । मैत्रावरुणचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथाह प्रतिप्रस्थातश्चमसगणौ ते प्रचरेति । तच्छ्रुत्वा प्रतिप्रस्थाता प्राङायन्नाह ॥ ७ ॥

ब्राह्मणाच्छꣳसिनश्चमसमनून्नयध्वमुन्नेतः सोमं प्रभावयेति । ब्राह्मणाच्छꣳसिचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याः सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ् द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । ब्राह्मणाच्छꣳसिन एषोत्तमेति प्राहुः । ब्राह्मणाच्छꣳसिनः कालात्पराङावर्तते प्रतिप्रस्थाता ।

XVII.7

"(O Camasādhvaryus), do you fill in the goblets following the one of Maitrāvaruṇa; O Unnetṛ, do thou increase the Soma-juice." The Maitrāvaruṇa's goblet is filled in first. The others are filled at convenience. After being filled in they are placed upon the Uttaravedi. The Adhvaryu, having touched water, having taken two darbha-blades, restraining speech, and having moved westwards, introduces the chanting of the Stotra. The Sāman-chanters chant the Stotra. They say to the Maitrāvaruṇa, "This is the last (verse)." Standing in a bent position in front of the Maitrāvaruṇa, the Adhvaryu turns around. The Maitrāvaruṇa calls him up. The Adhvaryu responds. (The Maitrāvaruṇa) recites the Śastra. (The Adhvaryu) gives the response. Having given *pratigara* to the Śastra and having moved eastwards, he lifts up the Maitrāvaruṇa's goblet. The other goblets are lifted up. He causes to announce, "Do thou announce," "Let it be listened;" (the Adhvaryu says) "C Śastra-reciter, do you recite the yājyā for the Somas." He offers twice at the Vaṣaṭ-and second Vaṣaṭ-utterance. Similarly they twice offer all the goblets. They move backwards together with the remnants of Soma. The formula for consuming the remnants at each pressing is, "Of the Soma consumed by Indra ....."[2] These three[3] consume the Maitrāvaruṇa's goblet having acquiesced mutually. (The Camasins) consume their respective goblets. They touch themselves with the verse, "Do thou O Soma, impel my limbs ...... "[4] They do not swell the goblets. They consume the entire Soma and sprinkle themselves. Then he says, "O Pratiprasthātṛ, do you offer thy two sets of goblets." Listenning to it, the Pratiprasthātṛ moving forward says:

XVII.8

"Do you fill in your goblets following the goblet of the Brāhmaṇācchaṁśin; O Unnetṛ, do thou increase the Soma-juice." The Brāhmaṇācchaṃśin's goblet is filled in first; the others according to convenience. After being filled in, all of them are placed upon the Uttaravedi. The Pratiprasthātṛ, having touched water, having taken two darbha-blades, restraining speech and moving backwards, introduces the Stotra. The Sāman-chanters chant the Stotra. They say to the Brāhmaṇāçchaṁsin, "This is the last (verse)." Standing in a bent position in front of the Brāhmaṇācchaṁsin, the Pratiprasthātṛ turns around. The Brāhmaṇācchaṁśin calls him up. The Pratiprasthātṛ responds. The Brāhmaṇācchaṁsin recites his

2. cf. TS III.2.5
3. namely, the Maitrāvaruṇa, the Adhvaryu and the Pratiprasthātṛ.
4. TS III.2.5.3

अभ्येनमाह्वयते ब्राह्मणाच्छꣳसी । प्रत्याह्वयते प्रतिप्रस्थाता । शꣳसति । प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतं ब्राह्मणाच्छꣳसिचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण पीतस्येति । ब्राह्मणाच्छꣳसिचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । अथ प्राङायन्नाह ॥ ८ ॥

अच्छावाकस्य चमसमनून्नयध्वमुन्नेतः सोमं प्रभावयेति । अच्छावाकचमसमेव प्रथममुन्नयन्ति । यथोपपादमितरान् । समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ्द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । अच्छावाकायैषोत्तमेति प्राहुः । अच्छावाकस्य कालात्पराङवर्तते प्रतिप्रस्थाता । अभ्येनमाह्वयते अच्छावाकः । प्रत्याह्वयते प्रतिप्रस्थाता । शꣳसति प्रतिगृणाति । प्रसिद्धमुक्थं प्रतिगीर्य प्राङेत्योद्यच्छत एतमच्छावाकचमसम् । अनूद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडुक्थशा यज सोमानामिति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्ष इन्द्रेण पीतस्येति । अच्छावाकचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते । होत्रे प्रथमꣳ स्तुवते ऽथ मैत्रावरुणायाथ ब्राह्मणाच्छꣳसिने ऽथाच्छावाकाय । अध्वर्युः पूर्वाभ्यां चमसगणाभ्यां

Śastra. The Pratiprasthātṛ utters the *pratigara*. Having responded to the Śastra in the prescribed manner, and having moved forward, the Pratiprasthātṛ lifts up the Brāhmaṇācchaṁsi-goblet . (The Camasādhvaryus) lift up their goblets. The Pratiprasthātṛ causes (the Āgnīdhra) to announce; "Do thou announce," "Let it be listened;" (the Pratiprasthātṛ says) "O Śastra-reciter, do you recite the yājyā for the Somas." He offeres (the Soma) twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly all goblets are offered twice. They move backwards with the goblets. The formula for consuming Soma at the pressing is "Of the Soma drunk by Indra ....."[4] The three[5] consume the remnants of the Brāhmaṇācchaṁsi-goblet after acquiescing mutually. (The Camasins) consume their respective goblets.They touch themselves with verse, "Do thou O Soma impel my limbs...."[4] They do not swell the goblets. Consuming the entire quantity they sprinkle themselves. Moving forward, he says :

XVII.9

"(O Camasādhvaryus,) do you fill in the goblets following the Acchāvāka's goblet; O Unnetṛ do thou increase the Soma-juice." The Acchāvāka's goblet is filled up first; others according to convenience. Being filled in, they are placed upon the Uttaravedi. The Pratiprasthātṛ, having touched water, having taken up two darbha-blades, restraining speech , and having gone backwards, introduces the Stotra. The Sāman-chanters chant the stotra. They say to the Acchāvāka : "This is the last (verse)." The Pratiprasthātṛ, standing in a bent position in front of the Acchāvāka, turns around. The Acchāvāka calls him up. The Pratiprasthātṛ responds. The Acchāvāka recites his Śastra. The Pratiprasthātṛ utters the *pratigara*. Having uttered the *pratigara* in the prescribed manner and having moved forward, he lifts up the Acchāvāka-goblet. The other goblets are lifted up. The Pratiprasthātṛ causes to announce, "Do thou announce," "Let it be listened," (the Pratiprasthātṛ says, "O Śastra-reciter, do you recite the yājyā for the Somas," He offers twice at the Vaṣaṭ and second Vaṣaṭ-utterance. Similarly (the Camasādhvaryus) offer all goblets twice. They move towards the west together with the remnants to be consumed. The formula for consuming the remnants at each pressing is "Of the Soma drunk by Indra...."[4] The three[1] consume the Acchāvāka's goblet having mutually acquiesced. (The Camasins) consume remnants from their respective goblets. They touch themselves with the verse, "O Soma, do thou impel my limbs...."[4] They do not swell the goblets. Consuming the entire quantity of remnants, they sprinkle themselves with water.

5. The Brāhmaṇācchaṁsin, the Adhvaryu and the Pratiprasthātṛ.

1. The Acchāvāka, the Adhvaryu and the Pratiprasthātṛ.

प्रचरति प्रतिप्रस्थातोत्तराभ्याम् । सर्व ऐन्द्रा ग्रहाश्चमसगणा भवन्ति । इति न्वा अयं प्रथमश्चतुःपर्यायः संतिष्ठते । एवमेव द्वितीयः संतिष्ठत एवं तृतीयः । मध्यमेन पर्यायेण शिल्पवन्त इव चरन्ति । अथ विनिःसृप्य राथंतराय संधये प्रसर्पन्ति ॥ ९ ॥

संप्रसृप्तान्विदित्वाध्वर्युः प्राङयन्नाह होतुश्चमसमनून्नयध्वमुन्नेतः सर्वश एव राजानमुन्नय मातिरीरिच इति । होतृचमसमेव प्रथममुन्नयन्ति। यथोपपादमितरान् । सर्वश एव राजानꣳ समुन्नीयोत्तरवेद्याꣳ सꣳसादयन्ति। तदेतमाश्विनमुपस्तीर्णाभिघारितꣳ सह सꣳसादयन्ति । अथाप उपस्पृश्य बर्हिषी आदाय वाचंयमः प्रत्यङ्द्रुत्वा स्तोत्रमुपाकरोति । स्तुवते । होत्र एषोत्तमेति प्राहुः । होतुः कालात्पराङवर्तते ऽध्वर्युः । अभ्येनमाह्वयते होता । प्रत्याह्वयते ऽध्वर्युः । शꣳसति । प्रतिगृणाति । आमहाहनाच्छस्यते। परःसहस्रमाश्विनं भवतीति ब्राह्मणम् । प्रसिद्धमुक्थं प्रतिगीर्य प्राङयन्नाहाश्विभ्यां तिरोअह्नियानाꣳ सोमानामनुब्रूहीति । प्राङेत्योद्यच्छत एतꣳ होतृचमसम् । अनूद्यच्छन्त आश्विनमुपोद्यच्छन्ते चमसान् । अथाश्रावयत्यो श्रावयास्तु श्रौषडश्विभ्यां तिरोअह्नियान्सोमान्-प्रस्थितान्प्रेष्येति । वषट्कृते जुहोति । तदेतमाश्विनमुपस्तीर्णाभिघारितꣳ सह जुह्वति । वषट्कृतानुवषट्कृते द्विर्जुहोति । तथैव द्विर्द्विः सर्वाꣳश्चमसाञ्जुह्वति । अथ भक्षैः प्रत्यञ्च आद्रवन्ति । अनुसवनभक्षो ऽश्विभ्यां पीतस्येति । तस्य भक्षः सर्वगणस्य ते सर्वगणाश्विभ्यां पीतस्य

The Sāman-chanters first chant the Stotra concerning the Hotṛ, then concerning the Maitrāvaruṇa, then concerning the Brāhmaṇācchaṁśin and then concerning the Acchāvāka. The Adhvaryu offers the first two sets of goblets; the Pratiprasthātṛ the next two. All sets of goblets are filled with the draught taken for Indra. In this way is concluded the first round of four offerings. In this way the second round is concluded; similarly the third. At the middle round, they make offerings with the recitings provided with decorations.[2] After having variously dispersed, they enter the Sadas for the Rathantara Saṁdhistotra.

XVII.10

Having known that the priests have entered the Sadas, the Adhvaryu moving forward, says, "Do you fill in the goblets following the Hotṛ's goblet; O Unnetṛ, fill in the entire quantity of Soma; do not allow any excess." The Hotṛ's goblet is filled in first; the others according to convenience. Having exhausted the entire quantity of Soma, they place (the goblets) upon the Uttaravedi. The cake for the Aśvins is taken in a pan in which clarified butter has first been spread and clarified butter is then spread over it. The cake is also placed. The Adhvaryu, having touched water, having taken two darbha-blades, restraining speech, and having gone towards the west, introduces the Stotra. The Sāman-chanters chant the Stotra. They say to the Hotṛ, "This is the last (verse)." Standing in a bent position in front of the Hotṛ, the Adhvaryu turns around. The Hotṛ calls him up. The Adhvaryu responds. The Hotṛ recites the Śastra. The Adhvaryu utters the *pratigara.* The Śastra is recited until daybreak.[1] "The Āśvinaśastra comprises over a thousand verses." So says the Brāhmaṇa.[2]

Having uttered the *pratigara* as prescribed, moving forward, he says (to the Maitrāvaruṇa) "Do you recite the Puronuvākyā in respect of the Somas of yesterday being offered to the Aśvins." Having gone to the east, he lifts up the Hotṛ's goblet. The cake for the Aśvins is taken up. The goblets are lifted up. The Adharyu causes (the Āgnīdhra- to announce : "Do thou announce," "Let it be listened." (The Adhvaryu says to the Maitrāvaruṇa) "Do you call out the Hotṛ to recite the yājyā for the Somas of yesterday set for the Aśvins." He makes the offering at the Vaṣaṭ-utterance. Along with it is offered the cake for the Aśvins for which clarified butter has been spread as base and upon which clarified butter is poured. He offers twice at the Vaṣaṭ-and second Vaṣaṭ-utterance. All goblets are also offered twice. (The

2. cf. ĀśvŚS and ŚāṅkhŚS

1. *Mahāhana* is a *Hapax* not found in any other Sūtra-text. Bhavasvāmin has explained the word as यावद् विस्पष्ट आतपो भवति तावत् ।
2. cf. ŚāṅkhBr XVIII.1

तिरोअह्नियस्य सोमस्य सुषुतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति । होतृचमसमेवैते त्रयः समुपहूय भक्षयन्ति । यथाचमसं चमसान् । हिन्व म इत्यात्मानं प्रत्यभिमृशन्ते । नाप्याययन्ति चमसान् । सर्वभक्षा मार्जयन्ते। अथ संप्रैषमाहाग्नीदौपयजानङ्गारानाहरोपयष्टरुपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीदग्नीन्सकृत्सकृत्संमृड्ढीति । आहरन्त्येतानाग्नीध्रादौपयजानङ्गारान् । तानग्रेण होतारं निवपति । उपसीदत्युपयष्टा गुदतृतीयैः । अत्रैतानि गुदतृतीयान्येकादशधा कृत्वोपयष्टोपयजति । समानमत ऊर्ध्वं । संतिष्ठते ऽतिरात्रः ॥ १० ॥ प्रथमः ॥

एकादशिनीं करिष्यन्यूपाहुतिं हुत्वाथ तां दिशमेति यत्र त्रयोदश यूपान्वेत्स्यन्मन्यते । तानुपशयद्वादशान्पात्नीवतत्रयोदशाञ्छित्त्वावाहयत्या वा हारयति । ओह्य निस्तिष्ठति । अवतक्षणानामेव स्वरून्कुरुते । अथास्यैषा पूर्वेद्युरेव रथाक्षेणैकादशधा वेदिर्विमिता भवति । स यत्राग्निष्ठस्य यूपावटं परिलिखति तदेतं रथाक्षं याचति । तेन दक्षिणतो मिमीत उपरसंमितं यूपावटं परिलिखति । अथोदङ् मिमीत उपरसंमितमेव यूपावटं परिलिखति । स एवमेव दक्षिणमुत्तरमित्यष्टौ यूपावटान्परिलिखति। तद्धैतदेक उपवसथीय एवाहन्येतान्यूपानुच्छ्रयन्ति यजमानो वा अग्निष्ठो

Camasādhvaryus) go to the west together with the remnants to be consumed. The formula for consuming Soma at every pressing is "Of the Soma drunk by the Aśvins."[3] The formula for consuming itself is, "I, acquiesced, consume. O Soma, involving all the sets of goblets, the Soma drunk by the Aśvins, involving all the sets of goblets of yesterday, well pressed, sweet and acquiesced."[4] These three[5] consume the Hotṛ's goblets acquiescing mutually. (The camasins consume) their respective goblets. They touch themselves with the verse, "O brown Soma, do thou impel my limbs...."[3] They do not swell the goblets. Consuming the entire quantity they sprinkle themselves with water.

He gives out the call, "O Agnīdh, do thou fetch embers for the Upayaj-offerings; O subordinate offerer, do thou be seated; O Brahman, we shall start; O Agnīdh, having put a fire-stick, do thou cleanse the fires once each time." The embers for the Upayaj-offerings are brought from the Āgnīdhra fire, the Āgnīdhra pours them down in front of the Hotṛ. The subordinate offerer sits down near it taking portions of the third part of the anus. Having cut into eleven pieces the third part of the anus, the subordinate offerer makes the offerings. The subsequent ritual is similar.[6]

XVII.11

EKĀDAŚINĪ

One, who is going to perform the Ekādaśinī, goes out having offered an offering pertaining to the sacrificial post, towards that direction where he thinks he would procure thirteen sacrificial posts. Having got them cut together with the lying near one as the twelfth and the Pātnīvata as the thirteenth, he causes them to be carried (in a cart) or to be borne (on shoulders).[1] Having carried he puts them down. He prepares Svarus out of the cuttings. His elevenfold altar is measured on the previous day by means of the axle of a chariot. When he traces around a pit for the sacrificial post to be erected in front of the Āhavanīya, he asks for the axle of a chariot. Therewith he measures towards the south; he traces around a pit for a sacrificial post as wide as the portion of the post to be buried down. then he measures towards the north; he traces around a pit for the post as wide as the part of the post to be buried. In this way he traces around eight pits each time first towards the south and then towards the north. Some priests erect these sacrificial

3. cf. TS III.2.5.3
4. This formula is not traced to any Vedic text.
5. The Hotṛ, the Adhvaryu and the Pratiprasthātṛ.
6. cf. BaudhŚS VIII. 16 ff.

1. cf. BaudhŚS IV.1

ऽङ्गानीतरे यूपा इति । वदन्तः । स यदेनं तत्रानुच्छ्रयन्तं ब्रूयाद्व्यङ्गो न्वा अयं यजमानो भविष्यतीति तथा हैव स्यात् । तदु वा आहुर्यदिमे यूपा अपशवः शूलीभूतास्तिष्ठेयुर्यज्ञवास्तुरूपमिव स्याद्यज्ञवेशसमिव । श्वो भूत एवाहन्येतान्यूपानुच्छ्रयेदिति । ताञ्छ्वो भूत एवोच्छ्रयन्ति । अग्निष्ठ एकादशिनीरशनाः परिवीय वासयन्ति ॥ ११ ॥

समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वैकादश रशना आदाय यूपानभ्यैति । तदेते यूपाः प्रक्षालिताः प्रपन्नाः संपन्नचषालाः प्रागवटेभ्य उपशेरते । स्वर्वन्तमग्निष्ठमुत्सृज्य तस्माद्दक्षिणमेव पूर्वमुपस्थावानमुच्छ्र-यति । अथोत्तरम् । स एवमेव दक्षिणमुत्तरमित्यष्टौ यूपानुच्छ्रयति । अथ वै भवत्युपरसंमितां मिनुयात्पितृलोककामस्येति समा उपरेषु भवन्ति । रशनसंमितां मनुष्यलोककामस्येति समा रशनासु भवन्ति । चषालसंमिता-मिन्द्रियकामस्येति समाश्चषालेषु भवन्ति । सर्वान्समान्प्रतिष्ठाकामस्येति सर्वान्समान्प्रतिष्ठाकामस्य करोति । ये त्रयो मध्यमास्तान्समान्पशुकामस्येति तान्समान्पशुकामस्य करोति । व्यतिषजेदितरानिति व्यतिषजति । स एवमेव दक्षिणमुत्तरमित्यष्टौ यूपान्व्यतिषजति ॥ १२ ॥

posts on the Upavasatha day, saying that thesacrificer indeed is the sacrificial post in front of the fire; other posts represent his limbs.[2] If one says to the Adhvaryu not erecting the posts then only (i.e. on the Upavasatha day) "This sacrificer would be without limbs," he would really be so. They however say, "If these posts shall stand without animals, like stakes, (the sacrificial hall) shall remain simply as the place for a sacrifice, as disturbance of sacrifice. One should therefore erect these posts next day only." They are erected the next day. They wind eleven cords round the post in front of the Āhavanīya and stay the procedure.

XVII.12

The procedure upto the taking up of the draught for the Aśvins is similar. Having taken up the draught for the Aśvins, and having taken eleven cords, he approaches the sacrificial posts.[1] The sacrificial posts, washed, entered into the hall, furnished with the Caṣālas, lie in front of the pits. Having (erected and having) furnished with Svaru the post in front of the Āhavanīya, he erects first that one which lies towards the south; then the northern one. In this way he erects eight posts one after another—first the southern one and then the northern one. It is indeed said, "For one desiring to reach the world of the Pitṛs he should erect the posts as deep as the bottom.[2] They are of the same level at the bottoms. "For one desiring the world of men he should erect them in such a way that their cords will be on the same level."[2] They are on the same level at the cords. "For one desiring strength he should erect them in such a way that they would be on the same level at the Caṣala." They are on the same level at the Caṣāla. "For one desiring stability he should erect them in such a way that they would be equal in height."[2] He makes them equal in height for one desiring stability. "For one desiring cattle he should erect the middle three posts so that they would be equal in height."[2] For one desiring cattle he makes them equal in height. "He should interlink the others."[3] So he interlinks. In this way he interlinks eight posts-first the southern one and then the northern one.[4]

2. Caland reads *agniṣṭho'rigānām itare rūpam iti.* I have preferred the vriant reading recorded by Caland namely, *agniṣṭhoṅgānī'tare yūpā iti.*

1. Caland reads *yūpam abhyaiti.* Certain MSS have *yūpān* which is preferable.
2. TS VI.6.4.1
3. TS VI.6.4.2
4. That is to say, the alternate posts out of the four on each side should be of the same height.

अथ वै भवति यं कामयेत प्रमायुकः स्यादिति गर्तमितं तस्य मिनुयादुत्तरार्ध्यं वर्षिष्ठमथ ह्रसीयांसमिति । उत्तरार्ध्यमत्र वर्षिष्ठं मिनोति दक्षिणार्ध्यं ह्रसीयांसम् । एषा वै गर्तमिद्यस्यैवं मिनोति ताजक्प्रमीयत इति ब्राह्मणम् । दक्षिणार्ध्यं वर्षिष्ठं मिनुयात्सुवर्गकामस्याथ ह्रसीयांसमिति दक्षिणार्ध्यमत्र वर्षिष्ठं मिनोत्युत्तरार्ध्यं ह्रसीयांसम् । आक्रमणमेव तत्सेतुं यजमानः कुरुते सुवर्गस्य लोकस्य समष्ट्या इति ब्राह्मणम् । अथ वै भवति यदेकस्मिन्यूपे द्वे रशने परिव्ययति तस्मादेको द्वे जाये विन्दते। यन्नैकां रशनां द्वयोर्यूपयोःपरिव्ययति तस्मान्नैका द्वौ पती विन्दत इति ब्राह्मणम् । अथ वै भवति यं कामयेत स्त्र्यस्य जायेतेत्युपान्ते तस्य व्यतिषजेदिति । उपान्ते तस्य व्यतिषजति । स्त्र्येवास्य जायत इति ब्राह्मणम् । अथ वै भवति यं कामयेत पुमानस्य जायेतेत्यान्तं तस्य प्रवेष्टयेदिति । आन्तं तस्य प्रवेष्टयति । पुमानेवास्य जायत इति ब्राह्मणम्। अत्रैतमुपशयं दक्षिणतो न्यस्यति तूष्णीम् । स्वर्वन्तान्यूपानुत्सृज्याग्नेयमेवाग्निष्ठ उपाकरोति ॥ १३ ॥

सारस्वतीमुत्तरे सौम्यं दक्षिणे पौष्णमुत्तरे बार्हस्पत्यं दक्षिणे वैश्वदेवमुत्तर ऐन्द्रं दक्षिणे मारुतमुत्तर ऐन्द्राग्नं दक्षिणे सावित्रमुत्तरे वारुणं दक्षिणे । अथ वै भवति यदि कामयेत यो ऽवगतः सो ऽपरुध्यतां यो ऽपरुद्धः सो ऽवगच्छत्वित्यैन्द्रस्य लोके वारुणमालभेत वारुणस्य लोक ऐन्द्रम् । य एवावगतः सो ऽपरुध्यते यो ऽपरुद्धः सो ऽवगच्छतीति ब्राह्मणम् । अथ वै भवति यदि कामयेत प्रजा मुह्येयुरिति पशून्व्यतिषजेदिति । पशूनेवात्र व्यतिषजति । प्रजा एव मोहयतीति ब्राह्मणम् । अथ वै भवति यदभिवाहतो ऽपां वारुणमालभेत प्रजां वरुणो गृह्णीयाद्दक्षिणत उदञ्चमालभते ऽपवाहतो

XVII.13

It is indeed said, "In respect of one whom he thinks that he may die, one should erect the posts in the manner of the funeral place lowering down towards the south (that is to say) the northern post as the highest and (the southern one) as the lower."[3] He erects the northern one as the highest and the southern one as the lower one. "This is erecting like a funeral place. One for whom he erects in this way dies immediately."[3] So says the Brāhmaṇa. "For a sacrificer desiring heaven one should erect the southern post to be the highest. Then (the northern) as a lower one."[3] He erects the southern one as the highest and the northern as the lower one. "The sacrificer thereby builds up an ascending bridge for the attainment of the heavenly world."[3] So says the Brāhmaṇa. It is indeed said, "In that one winds round two cords upon one post, one gets two wives. In that one does not wind one cord on two posts, one (woman) does not get two husbands."[5] So saya the Brāhmaṇa. It is indeed said, "In whose case one desires that a female child should be born to him one should entwine the cords near the end. A female child is born to him."[1] So says the Brāhmaṇa. It is indeed said, "In whose case one desires that a male child should be born to him, he should cause the entwining to enter up to the end." He causes the entwining to enter up to the end. A male child is born to him."[5] So says the Brāhmaṇa. At this stage he puts down towards the south the lying post silently. Having equipped the posts with Svarus, he dedicates the animal to Agni at the post in front of the Āhavanīya.

XVII.14

(The female sheep) to Sarasvatī at the northern post; that to Soma at the southern one; that to Pūṣan at the northern one; that to Bṛhaspati at the southern one; that to the Viśve Devas at the northern one; that to Indra at the southern one; that to the Maruts at the northern one; that to Indra-Agni at the southern one; that to Savitṛ at the northern one; that to Varuṇa at the southern one. It is indeed said, "If he desires that the sacrificer who has attained prosperity may become depressed or one who is depressed may prosper, he should offer the animal to Varuṇa instead of to Indra and one to Indra instead of to Varuṇa. (Thereby) one who has prospered becomes depressed and one who has become depressed prospers."[1] So says the Brāhmaṇa. It is indeed said, "If he desires that the subjects should becomes dazed, he should interchange the animals."[1] He interchanges the animals. "He thereby dazes the progeny." So says the Brāhmaṇa It is indeed said, "If one offers the animal to Varuṇa in the direction of the following water, Varuṇa would catch

5. TS VI.6.4.3
1. TS VI. 6.5.3

ऽपां प्रजानामवरुणग्रहायेति ब्राह्मणम् । अथैतस्मिन्नुपशये मनसैव यं द्वेष्टि तमुपाकरोति । यद्यु वै न द्वेष्ट्याखुस्ते पशुरित्यनुदिशति । समानं कर्मा पर्यग्निकरणात् । पर्यग्निकृतानामेतेषां पशूनां पञ्च दक्षिणार्ध्यान्पशूनुपक्रम्यैव स्थापयित्वा द्वावुपातिनीयाथेतरैर्व्यतिषजति । अथ पर्यग्निकृतैः पशुभिरुदञ्चः प्रतिपद्यन्ते । तेषां वारुण उत्तरार्ध्यो भवति । आग्नेय उपचारतः । आग्नेयमेवाध्वर्युर्वपाश्रपणीभ्यामन्वारभते पृथगितरान्परिकर्मिण उदञ्चो नयन्त्यनुपूर्वमव्यतिषजन्तः । तेषां प्रसिद्धं वपाभिश्चरित्वा प्रसर्पन्ति प्रातःसवनाय । तदृजुधा संतिष्ठते ॥ १४ ॥ द्वितीयः ॥

अथ वै भवतीष्टं वपया भवत्यनिष्टं वशयाथ पात्नीवतेन प्र चरतीति। स यत्रैकादशिन्या अनुबन्ध्यस्येष्टं वपया भवत्यनिष्टं वशया तज्जघनेन गार्हपत्यमौपसदायां वेद्याः स्तम्बयजुर्हरति । इदमेव प्रसिद्धं पौरोडाशिकम्। त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति करणं जपत्युद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति यदाग्नीध्रस्त्रिर्हरत्यथाग्रेण गार्हपत्यं पात्नीवतस्य यूपावटं परिलिखति । समानं कर्मा स्रुचाः सादनात् । सादयित्वा स्रुचो ऽग्रेण गार्हपत्यं पात्नीवतमुच्छ्रित्य तस्मिःस्त्वाष्ट्रः साण्डमजं पशुमुपाकरोति । तं पर्यग्निकृतमुत्सृज्याज्येन सःस्थां कराति । अथ चतुर आज्यस्य गृह्णान आह त्वष्ट्र इत्युपाःश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह त्वष्टारमित्युपाःशु यजेत्युच्चैः । वषट्कृते जुहोति । इति नु वपायाः प्रतिचरति । चतुर एवाज्यस्य गृह्णान आह त्वष्ट्र इत्युपाःश्वनुब्रूहीत्युच्चैः ॥ १५ ॥

hold of the progeny. He offers from south to north against the current of water, so that Varuṇa would not catch hold of the progeny."[1] So says the Brāhmaṇa. On the lying sacrificial post he dedicates one whom he hates. If one does not hate, he mentions with the formula, "Rat is thy animal."[2] The procedure upto the carrying round of the fire is similar. Out of these animals round which the fire has been carried, the Adhvaryu begins with (that is to say, unties) the five southern animals, makes them stand (in their places), carries beyond the two animals (out of them) and intermixes (the southern animals) with the others (northern animals). They go towards the north with the animals round which fire has been carried. Out of those the one dedicated to Varuṇa is to the extreme north. The animal dedicated to Agni (is the first) as regards the conduct of rites. The Adhvaryu contacts the animal for Agni by means of the omentum-fork, the assistants respectively contact the others. (The animals) are led towards the north one by one without mixing them. Having offered their omenta in the prescribed manner, they proceed to the morning pressing. It straightaway comes to an end.

XVII.15

It is indeed said, "While the omentum is offered and the barren cow is not offered, he offers the animal to Patnīvant Indra."[1] While the omentum of the Anubandhya animal pertaining to the Ekādaśinī is offered, but her organs are not offered,he carries the Stambayajus from the altar pertaining to the Upasad to the rear of the Gārhapatya. This rite is as prescribed in the Paurodāśika Kāṇḍa.[2] He carries the Stambayajus three times with the formula and for the fourth time silently. He does the first tracing of the altar, he murmurs the Karaṇa formula.[2] He digs out the altar. The Āgnīdhra carries (the Stambayajus) out of the altar three times. When the Āgnīdhra carries three times, he traces around the pit for the Pātnīvata sacrificial post. The procedure upto the placing of the ladles is similar. After having placed the ladles, he erects the Pātnīvata sacrificial post in front of the Gārhapatya and dedicates on it an uncastrated bull to Tvaṣṭṛ. He releases it after fire is carried around it and finishes the offering through clarified butter. Taking four spoonfuls of clarified butter, he says "For Tvaṣṭṛ" to himself and "Recite the puronuvākyā" loudly. Having crossed beyond and having caused to announce he says, "For Tvaṣṭṛ" to himself and "Recite the yajyā" loudly. At the Vaṣaṭ-utterance he makes the offering. Thus he offers counter to the omentum. Taking four spoonfuls of clarified butter he says, "For Tvaṣṭṛ" to himself and "Recite the puronuvākyā" loudly.

2. cf. TS I.8.6.1

1. TS VI.6.6.2
2. cf. BaudhŚS I.11; IV.2

अत्याक्रम्याश्राव्याह त्वष्टारमित्युपांशु यजेत्युच्चैः । वषट्कृते जुहोतीति नु पशुपुरोडाशस्य प्रतिचरति । चतुर एवाज्यस्य गृह्णान आहाग्नय इत्युपांश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याहाग्निमित्युपांशु यजेत्युच्चैः । वषट्कृत उत्तरार्धपूर्वार्धे ऽतिहाय पूर्वा आहुतीर्जुहोति । इति नु पशुपुरोडाशस्य स्विष्टकृतः प्रतिचरति । चतुर एवाज्यस्य गृह्णान आह त्वष्ट्र इत्युपांश्वनुब्रूहीत्युच्चैः । अत्याक्रम्याश्राव्याह त्वष्टारमित्युपांशु यजेत्युच्चैः । वषट्कृते जुहोति । इति नु हविषः प्रतिचरति । आज्येन दिशो जुहोति । पृषदाज्येन वनस्पतिम् । आज्यस्य स्विष्टकृतम् । आज्यस्येडामवद्यति । पृषदाज्येनानूयाजान्यजति । सो ऽत्रैव पत्नीः संयाज्यात्रैव समिष्टयजूंषि जुहोति । संतिष्ठते पात्नीवतः ॥ १६ ॥ तृतीयः ॥

अथ वै भवति यो ऽग्न्याधेयेन नर्ध्नोति स पुनराधेयमाधत्ते यो ऽग्निं चित्वा नर्ध्नोति स पुनश्चितिं चिनुत इति । अग्निं चित्वा ज्यानानो द्वादशेष्टका उपकल्पयते ऽष्टौ याजुषीश्चतस्रो लोकंपृणाः । स यत्र होत्तरवेदिर्व्याघारितोपन्युप्तसंभारा भवति तद्द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि

XVII.16

Having crossed beyond and having caused to announce he says, "For Tvaṣṭṛ" to himself and "Recite the yājyā" loudly. At the Vaṣaṭ-utterance he makes the offering. In this way he offers counter to the Paśupuroḍāśa. Taking four spoonfuls of clarified butter he says "For Agni" to himself, and "Recite the puronuvākyā" loudly. Having crossed beyond and having caused to announce, he says, "For Agni" to himself and "Racite the yājyā" loudly. At the Vaṣaṭ-utterance he makes the offering in the eastern half of the northern half beyond the earlier offerings. In this way he makes offering counter to the Svisṭakṛt of the Paśupuroḍāśa. Taking four spoonfuls of clarified butter he says "For Tvaṣṭṛ" to himself and "Recite the puronuvākyā" loudly. Having crossed beyond and having caused to announce, he says "For Tvaṣṭṛ" to himself and "Recite the yājyā" loudly. At the Vaṣṭ-utterance he makes the offering. In this way he offers counter to the cooked organs. He offers clarified butter to the Diśes; Pṛṣaḍājya to Vanaspati. He makes the Sviṣṭakṛt-offering with clarified butter; he takes clarified butter as the Iḍā. He offers Anuyājas with Pṛṣaḍājya. At this stage itself he makes the Patnīsaṁyāja offerings; at this stage he makes the Samiṣṭayajus-offering. The offering to Patniīvant Indra comes to a close.

XVII.17

PUNAŚCITI

It is indeed said, "One who does not prosper with setting of the fires, goes in for resetting; one who does not prosper with the piling up of the fire-altar repiles up,"[1] One who becomes depressed after having piled up the fire-altar procures twelve bricks-eight Yājuṣī bricks and four Lokampṛṇā bricks. When clarified butter is poured in a line on the Uttaravedi and the Saṁbhāras are poured over, the sacrificer receives Agni unto himself with two verses, "I first receive Agni within me ...." and "Agni who in our hearts ....."[2] He murmurs the Svayaṁciti, namely, the verse, "O Agni, thy fire-stick which, thy places which ..."[3] Having touched a white horse, he piles up eight Yājuṣī bricks respectively with the verses," I pile up Agni for the attainment of the heaven for which the seers enkinding the fire and striving for the heaven commenced the sacrificial session through penance. Men deemed this Agni to be qualified with full-fledged sacrifice.—O gods, may we, aspiring to reach the goal in the world reached by the pious on the third illuminating surface of the heaven follow him along with our wives sons, brother and wealth.—This Agni supporting good, lord, wise, deposited on the surface of the earth, brilliant, has

1. cf. TS V.4.10.5
2. TS V.7.9.1
3. TS V. 7.8.1

धामेति । श्वेतमश्वमभिमृश्याष्टौ याजुषीरुपदधाति येनर्षयस्तपसा सत्रमास-तेति । चतस्रो लोकंपृणा लोकं पृण छिद्रं पृणेति । अथ चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । आग्नेय्या गायत्रियैतां चितिमभिमृश्य द्वाभ्यामवद्रवति वाङ्म आसन्प्राणदा इति । तायते पशुबन्धो वाग्निष्टोमो वा । स प्रज्ञातः संतिष्ठते ॥ १७ ॥ चतुर्थः ॥

जर्वरो गृहपतिर्धृतराष्ट्र ऐरावतो ब्रह्मा दत्तस्तापसो होता पृथुश्रवा दूरेश्रवा उद्गाता ग्लावश्चाजगावश्च प्रस्तोतृप्रतिहर्तारौ शितिपृष्ठो मैत्रावरुणस्तक्षको वैशालेयो ब्राह्मणाच्छꣳस्युपरीतिस्तार्क्ष्यः सदस्यः शिखातिशिखौ नेष्टापोतारावरुणोऽह्यो ऽच्छावाकश्चक्रपिशङ्गावाग्नीध्रावजिरो

ascended the middle level of speech. It tramples down those who oppose. May this Agni the most heroic,giver of food, accomplished with a thousand (bricks), glittering in the midst of water shine uninterruptedly, (O worshippers), do you reach the heavenly abodes.—O Agni, do thou (and others) come down and move along together. Do you prepare the divine paths. O Viṣve Devas, do you and the sacrificer be seated in the high abode.—O Agni, do thou lead to success this our sacrifice which is the best path leading to gods, with (that power of thine) with which thou leadest a thousand things (indeed) all belongings .—O Agni, do thou rise up; make this (sacrificer) conscious. Do thou and this (sacrificer) produce together religious and social undertakings. May (this Agni) extend unto thee this offspring making thee the father young again.—O Agni, this is thy regular birthplace born out of which thou hast shone. Knowing, do thou ascend it, and promote our wealth."[4]

He piles up four Lokampṛṇā bricks with the verse, "Do thou fill in the region, fill in the vaccum ... " (recited each time).[5] He touches (the Citi) with the Citikḷpti verse, "may this Agni the wise distinguish between our knowledge and ignorance ....."[6] Having touched this Citi with the Gāyatrī verse addressed to Agni, he comes down with the two formulas, "Let there be speech within my mouth, vital breath in the nostrils ....."[7] and "Giving Prāṇa, giving Apāna ....."[8] An animal-sacrifice or an Agniṣṭoma is performed. It comes to a close in the well known way.

XVII.18
SARPASATTRA

(In the Sarpasattra the following kings or princes participated) : Jarvara (officiated as) the Gṛhapati; Dhṛtarāṣṭra Airāvata the Brahman; Datta Tāpasa the Hotṛ; Pṛthuśravā Dūreśravas the Udgātṛ; Glāva the Prastotṛ and Ajagāva the Pratihartṛ; Śitipṛṣṭha the Maitrāvaruṇa, Takṣaka Vaiśāleya the Brāhmaṇācchaṁsin; Uparīti Tārkṣya the Sadasya; Śikha the Neṣṭṛ, Atiśikha the Potṛ; Aruṇa Āhya the Acchāvāka; Cakrapiśaṅga the Āgnīdhra; Ajira Māheya the Subrahmaṇya; Arbuda

4. TS IV. 7.13.5
5. TS IV.2.4.4
6. TS V.5.4.4; BaudhŚS X.36
7. TS V.5.9.2; BaudhŚS X.36
8. TS IV.6.1.4; BaudhŚS X.36

माहेयः सुब्रह्मण्यो ऽर्बुदो ग्रावस्तुत्साण्ड उन्नेता पशुक्रो ध्रुवगोपः कौतुस्तावध्वर्यू अरिमेजयश्च जनमेजयश्च । एते वै सर्पाणाꣳ राजानश्च राजपुत्राश्च खाण्डवे प्रस्थे सत्रमासत पुरुषरूपेण विषकामाः । तेषां दशस्तोमान्यन्यान्यहान्यासन्द्वादशस्तोमान्यन्यान्याक्षीयन्ति च । स यद्दशदशेति तस्मात्सर्पा दꣳशुका दꣳशुवीर्याः । तदेतल्लौक्यं पौत्रीयं पशव्यꣳ सत्रम् । य एतदुपयन्ति नैतान्सर्पा हिꣳसन्ति ॥ १८ ॥ पञ्चमः ॥

तपो गृहपतिरिरा पत्नी ब्रह्मैव ब्रह्मा सत्यꣳ होतामृतमुद्गाता भूतं भविष्यच्च प्रस्तोतृप्रतिहर्तारावृतं मैत्रावरुण ऋतवः सदस्या आर्तवा उपगातारस्तेजो ब्राह्मणाच्छꣳसी यशो ऽच्छावाकस्त्विषिश्चापचितिश्च नेष्टापोतारावग्निरेवाग्नीध्रो वाक्सुब्रह्मण्यो भगो ग्रावस्तुदूर्गुन्नेता बलं ध्रुवगोपो मनो ऽध्वर्युश्चक्षुः प्रतिप्रस्थाता सेदिश्चाशनया चेध्मवाहौ दिष्टिर्विशास्ता मृत्युः शमिता । एते वै विश्वसृजः प्रथमाः सत्रमासां चक्रिरे । तेषां शतꣳ समा दीक्षा आसञ्छतमुपसदः सहस्रं प्रसुताः । तदेषाभिवदति विश्वसृजः प्रथमाः सत्रमासत सहस्रसमं प्रसुतेन यन्तः । ततो मिषदमिषत्संबभूव ततो ह जज्ञे भुवनस्य गोपा इति । अग्निष्टोमैर्वाव ते तदीयुः । तदेतदृद्धमयनं प्रजननं यदग्निष्टोमाः ॥ १९ ॥ षष्ठः ॥

the Grīvastut; Sāṇḍa the Unnetṛ; Paśukra the Dhruvagopa; Arimejaya and Janamejaya—the two sons of Kutusta the Adhvaryu and the Pratipasthatṛ.[1]

These kings and princes of the Sarpas desiring poison and adopting human forms entered the sacrificial session in the Khāṇḍava Prastha. In their Sattra many days were characterised by stotras involving Daśa stoma; others were characterised by Stotras involving Dvādaśa stomas; and some others were *ākṣīyant* days.[2] Because many days are characterised by Daśa stoma (*daśa*), the serpents have the biting habit and have the power of biting. This Sattra is capable of leading to the other world, giving sons and cattle. Serpents do not bite them who enter into this (Sattra).

XVII.19

VIŚVASṚJĀM SATTRA

(In the Sattra of the Viśvasṛjs) Tapas was the Gṛhapati; Irā the wife; Brahman the Brahman, Satya the Hotṛ; Amṛta the Udgātṛ; Bhūta the Prastotṛ; Bhaviṣyat the Pratihartṛ; Ṛta the Maitrāvaruṇa; seasons the Sadasyas; those pertaining to the seasons the Upagātṛs; Tejas the Brāhmaṇācchaṃsin; Yaśas the Acchāvāka, Tviṣi the Neṣṭṛ; Apaciti the Potṛ; Agni the Āgnīdhra; speech the Subrahmaṇya; Bhaga the Grāvastut; strength the Unnetṛ; might the Dhruvagopa; mind the Adhvaryu; eye the Pratiprasthātṛ; invalidation and hunger the two carriers of faggot; direction the instructor, and death the immolator. These Viśvasṛjs first sat for the sacrificial session. Their Dīkṣā-period was a hundred years, the Upasad-period a hundred years and the pressing period a thousand years. The verse goes; "The creators of the world born first sat for the sacrificial session for a thousand years continuing the pressing. Therefrom was erected the winking and nonwinking; from that was created the guardian of the creation."[1] They went on performing the Agniṣṭoma. The performance of Agniṣṭomas is a session leading to prosperity and procreation.

1. The Sarpasattra is also prescribed in TāṇḍBr XXV.15.1-4 which probaly was the source of the Baudh-passage. There is some difference about the names and assignments: for *Aruṇa Ahya* the TāṇḍBr has *Aruṇa Āta*; the Baudh-text reads *cakrapiśaṅgāv āgnīdhrau*. The reading *cakrapiśaṅga āgnīdhro* is found in some MSS; it is accepted here; the TāṇḍBr reads *timirgho daureśruto'gnīt*; instead of *Kautustāv* the TāṇḍBr reads *Kautastāv*; the TāṇḍBr has *cakkapiśaṅgāv unnetārāv*; it also adds *ṣaṇḍakuṣaṇḍāv abhigarāpagarau*. There is some change in the order in the TāṇḍBr.
2. For the various meanings of *ākṣīyant* (ĀpŚS XXIII.9.16 - *ākṣyant*) see BaudhŚS XXIII.11.

1. TBr III.12.9.6. The third quarter, *tato miṣas amiṣat sambabhūva* in the Baudh-text is different.

कुण्डपायिनामयनेनैष्यन्तो दीक्षन्ते । पञ्च सर्वतो धुराः । तेषामियमेव प्रज्ञाता संवत्सरदीक्षा । समानं कर्मारम्भणीयात् । आरम्भणीयेनेष्ट्वैन्द्रं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्याविशिष्य पयाᳶस्युपवसन्ति । अथ श्वो भूत आमावास्येन हविषा यजन्ते । तेन यन्त्यष्टाविᳶशतिरहानि । प्रायणीयारम्भणीयौ । स मासः । पौर्ण-मासहविर्भिर्यन्ति मासम् । वैश्वदेवहविर्भिर्यन्ति मासम् । वरुणप्रघासह-विर्भिर्यन्ति मासम् । साकमेधहविर्भिर्यन्ति मासम् ।शुनासीरीयहविर्भिर्यन्ति षड्विᳶशतिरहान्यभिजित् त्रयः परःसामानः स मासः । वैषुवतम् । त्रयो ऽर्वाक्सामानः । अथ विश्वजित् । त्रयस्त्रिᳶशेन यन्ति मासम् त्रिणवेन यन्ति मासम् । एकविᳶशेन यन्ति मासम् । सप्तदशेन यन्ति मासम् । पञ्चदशेन यन्ति मासम् । त्रिवृता यन्ति द्वादशाहानि । गोआयुषी । तानि चतुर्दश । चत्वार्यूर्ध्वं वैषुवतात् । तान्यष्टादश । दशरात्रो महाव्रतं चातिरात्रश्च । स मासः ॥ २० ॥

अथैषां कुण्डानि । ते यत्सर्व एव त्रिवेदसो भवन्ति तदेषां कुण्डम् । अथ यदन्योऽन्यमनुपरिसर्पं याजयन्ति तदेषां कुण्डम् । अथ यदत्सरुकैश्च-मसैर्भक्षयन्ति तदेषां कुण्डम् । तेषां य एव ब्रह्मा स एव ब्राह्मणाच्छᳶसी स पोता । अथ यो होता स एव मैत्रावरुणः सो ऽच्छावाकः । अथ य उद्गाता स एव प्रस्तोता स प्रतिहर्ता । अथ यो अध्वर्युः स एव प्रतिप्रस्थाता स

XVII.20

KUṆḌAPĀYINĀM AYANA[1]

Those going to sit for the Kuṇḍapāyinām Ayana (session) get initiated. There are five loads (?) on all sides. They adopt the initiation for a year as is well-known. The procedure upto the Ārambhaṇīyā Iṣṭi is similar. Having performed the Ārambhanīyā Iṣṭi, he causes to be milked the milk for the oblation to Indra with the procedure prescribed for the Sāṁnāyya or silently. The Vasatīvarī waters are carried around; no instructions are given concerning the milks and they wait. The next day the New-moon sacrifice is performed. They perform this Iṣṭi for twenteyight days. (There are two days-) one of Prāyanīyā Iṣṭi and another of the Ārambhaṇīyā Iṣṭi (already performed). This makes a month. They perform the Full-moon sacrifice for a month. They perform the Vaiśvadevaparvan (of the Cātumāsyas) for a month. They perform the Varuṇapraghāsaparvan for a month. They perform the Sākamedhaparvan for a month. They perform the Śunāsīrīyaparvan for twentysix days. Then there is the Abhijit (Soma-sacrifices) and three Paraḥ-sāman (Soma-sacrifices). This forms a month. Then the central day. Three Arvāksāman days, then Viśvajit; by performing (twentysix Agniṣṭomas characterised by) Trayastriṁśa stoma they complete a month. They complete a month with (Agniṣṭomas characterised by) Triṇava stoma. They complete a month with (Agniṣṭomas characterised by) Ekaviṁśa stoma. They complete a month with (Agniṣṭomas characterised by) Saptadaśa stoma. They complete a month with (Agniṣṭomas characterised by) Pañcadaśa stoma. They complete twelve days with (Agniṣṭomas characterised by) Trivṛt stoma; then Gauḥ and Āyus sacrifices; that makes fourteen. Four days, namely, those posterior to the central day (i.e. three Arvāksāman days and Viśvajit), that makes eighteen. Then Daśarātra, Mahāvrata and Atirātra. This makes a month.

XVII.21

Now the bowls. Since all of them have studied three Vedas, they possess a bowl. Since they cause each other to sacrifice moving along towards, they possess a bowl. Since they consume Soma with goblets without handles, they possess a bowl. Among them one who is the Brahman is also the Brāhmaṇācchaṁsin; he is also the Potṛ. One who is the Hotṛ is also the Maitrāvaruṇa; he is also the Acchāvāka. One who is the Udgātṛ is also the Prastotṛ; he is also the Pratihartṛ. One who is the Adhvaryu is also the Pratiprasthātṛ; he is also the Neṣṭṛ. One who is the Āgnīdhra is also the Grāvastut; he is also the Subrahmaṇya; he is also the Unnetṛ.

1. cf. BaudhŚS XXVI.25

नेष्टा। अथ य आग्नीध्रः स एव ग्रावस्तुत्स सुब्रह्मण्यः स उन्नेता । अथोपनिषदः । अग्निश्चतुर्होता वायुः पञ्चहोता चन्द्रमाः षड्ढोता प्रजापतिः सप्तहोतासावादित्यो नवहोता । एता वै देवता एतेनायनेनायन् । ततो वै ता आर्ध्नुवन्सुवर्गं लोकमायन्य एवं विद्वाꣳस एतेनायनेन यन्त्यृध्नुवन्त्येव सुवर्गं लोकं यन्ति ॥ २१ ॥ सप्तमः ॥

उत्सर्गिणामयनेनैष्यन्तो दीक्षन्ते । तेषामियमेव प्रज्ञाता संवत्सर-दीक्षा । समानं कर्मा पृष्ठ्यात्षडहात् । पृष्ठ्येन षडहेनेष्ट्वैन्द्रं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्याविशिष्य पयाꣳस्युपवसन्ति । अथ प्रातरहरुत्सृज्य ज्योतिष आयतने प्राजापत्यं पशुमालभन्ते । तस्य पशुपुरोडाशमनुवर्तते ऽग्नये वसुमते पुरोडाशो ऽष्टाकपालः । माध्यंदिन इन्द्राय मरुत्वते पुरोडाशमेकादशकपालं निर्व-पन्त्यैन्द्रꣳ सांनाय्यम् । सा द्विहविरिष्टिः संतिष्ठते । अत्रैतदैन्द्रꣳ सांनाय्यꣳ समुपहूय भक्षयन्ति । अथापराह्णे वैश्वदेवं द्वादशकपालं निर्वपन्ति वैश्वदेवं चरुम् । ताभ्यां चरन्ति देवताप्रभृतीभ्यामिडान्ताभ्याम् । अथ पशुना चरति मनोताप्रभृतिनेडान्तेन । अथानूयाजैश्चरित्वा प्रदक्षिणमावृत्य प्रत्यङ्ङुद्द्रुत्य पत्नीः संयाज्य प्राङेत्य ध्रुवामाप्याय्य वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ श्वो भूते गवा प्रतिपद्यन्ते । त एवमेवैतेन यन्तो मासिमास्युत्सृजन्तः पञ्च ज्योतीꣳष्युत्सृजन्त । अथामुत आवृत्ताꣳश्चतुरश्च त्रयस्त्रिꣳशस्तोमानुत्सृजन्त्येकं च ज्योतिः । अथ श्वो भूत आयुषैव प्रतिपद्यन्ते ॥ २२ ॥ अष्टमः ॥

तपश्चितापमयनेनैष्यन्तो दीक्षन्ते । तेषामियमेव प्रज्ञाताग्निदीक्षा । समानं कर्मा संनिवापात् । प्रसिद्धः संनिवापः । अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं

Now the Upaniṣads : Agni is represented by the Caturhotṛ formula, Vāyu by the Pañcahotṛ, Candramas by the Saḍḍhotṛ. Prājāpati by Saptahotṛ, the Āditya by Navahotṛ. These deities descended by reason of this sacrificial session. Thereby they prospered; ascended the heaven. Those who know this prosper through this session and reach the heaven.

XVII.22

UTSARGIṆĀM AYANA

Those going to enter upon the Utsargiṇām Ayana get initiated. Their initiation is known, namely, that for a year. The procedure upto the Pṛṣṭhya Ṣaḍaha is similar. After having performed the Pṛṣṭhya Ṣaḍaha, one causes milk to be milked for Indra by the procedure of the Sāṁnāyya or silently. The Vasatīvarī waters are carried around; no instructions are issued regarding the milks, and they stay on. Next morning they leave one day, and offer an animal to Prajāpati in the case of the Jyotis. The paśupuroḍāśa pertaining to him is followed by the offering of a cake on eight potsherds to Vasumant Agni. At the midday pressing they offer a cake on eleven potsherds to Marutvant Indra and Sāṁnāyya to Indra. This Iṣṭi comprising two oblations comes to a close. At this stage they consume (the remnants of) the Sāmṅāyya for Indra after having acquiesced each other. In the afternoon a cake on twelve potsherds is offered to the Viśve Devas and also cooked rice to Viśve Devas. The offerings begin with the principal offerings and end with invocations of Iḍā. The animal-offering begins with the recitation of the Manotā hymn. After having offered the Anūyājas, having turned by the right, having passed to the west, having offerd the Patnīsaṁyājas, having passed eastwards, having swollen the Dhruvā-ladle, having carried around Vasatīvarī waters and having given instructions about the milks, they stay on. Next day they proceed with the Gavām Ayana. Proceeding in this way and omitting a day every month, they leave away five Jyotis days. Proceeding in the reverse order they omit four Jyotis-days with stotras involving Trayastriṃśa-stoma and one Jyotis-day. Next-day they perform the Āyus sacrifice.

XVII.23

TAPAŚCITĀM AYANA

Those proposing to proceed with the Tapaścitām Ayana get initiated. They undergo the Agnidīkṣā which is already explained.[1] The procedure upto the pouring down of the fire from the cauldron is similar.[2] The pouring together is as prescribed. Then he performs the Prāyaṇīyeṣṭi. After having performed the

1. cf. BaudhŚS X.12; XXVI.26
2. cf. BaudhŚS X.21

निर्वपति ।आतिथ्येन प्रचर्याथैतां पञ्चहविषमिष्टिं निर्वपत्याग्नेयमष्टाकपाल-मैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालं बार्हस्पत्यं चरुं वैष्णवं त्रिकपालमिति । तया सकृदेवेष्ट्वा नाद्रियेरन्नित्येक आहुः । एतयैवाहरहः संवत्सरं यजेरन्नित्येके । प्रथमे ऽहन्सर्वैरन्वहमेकैकया षष्ठे ऽहन्सर्वैरन्वहमेकैकया । प्रथमे द्वादशाहे ऽग्निं चिन्वीतेत्येक आहुः । तदु वा आहू रुद्रो वा एष यदग्निः स एतर्हि जातो यर्हि सर्वश्चितः । स यथा वत्सो जात स्तनं प्रेप्सत्येवं वा एष एतर्हि भागधेयं प्रेप्सति। संवत्सर उवेवास्यातो भागधेयम् । नैतस्याशां चनेयादिति । उत्तमे द्वादशाहे ऽग्निं चिन्वीतेत्येतदपरम् ॥ २३ ॥

अथातो ऽहरहश्चयनस्यैव मीमांसा । सद्यश्चितिं निस्तिष्ठन्ति । अथ लोकंपृणा इण्टका उपदधन्मासमेति । मासि तयादेवतं कुरुते । द्वितीये मासे पुरीषचितिः । सद्यश्चितिं निस्तिष्ठन्ति । अथ मुष्टिनोनु प्रकारं मासमेति । मासि तयादेवतं कुरुते । तृतीये मासे वण्डचितिः । चतुर्थे मासे पुरीषचितिः । पञ्चमे मासे मध्यमा चितिः । षष्ठे मासे पुरीषचितिः । सप्तमे मासे वण्डचितिः । अष्टमे मासे पुरीषचितिः । नवमे मासे सप्त स्कन्ध्या उपदधात्या नक्षत्रेष्टकाभ्यः । दशमे मासे पुरीषचितिः । एकादशे मासे संयच्च प्रचेताश्चेत्येता उपदधात्या विकर्णेः । द्वादशस्य मासस्याष्टा-विंशतिरहानि पुरीषम् । एकान्नत्रिंशे शतरुद्रीयम् । श्वो भूते वसोर्धारा ॥ २४ ॥

Prāyaṇīyeṣṭi, he goes through the rite of (collecting the earth of) the foor-step (of the Soma-selling cow). After having gone through the rite of the foot-step, having purchased Soma and having fetched it, he pours out the oblation for the Ātithyeṣṭi. Having performed the Ātithyeṣṭi, he performs the Iṣṭi of five oblations : a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, a cake on twelve potsherds to Viśve Devas, cooked rice to Bṛhaspati and a cake on three potsherda to Viṣṇu. One should perform it once only; then he should not attend to it. This is the view of some teachers. One should perform this Iṣṭi each day for a year. This is another view. On the first day one should offer all the oblations; then one oblation each day. On the sixth day all oblations and one oblation on each suceeding day. In the first Dvādaśāha sacrifice one should pile up the fire-altar. This is the view of some teachers. They say what is Agni is indeed Rudra. He is then born when he is piled up. Just as a calf, when born, aspires for the mother's udder, similarly he then aspires for his share. A year is his share. One should not entertain that wish. One should pile up the fire-altar in the last Dvādaśāha. this is another view.

XVII.24

AHARAHAŚCAYANA[1]

Now the discussion of the Aharhaścayana. The Citi is piled up in a single day. Then for one month he goes on piling up Lokampṛṇā bricks. At the end of that month one employs the Tayādevata formula (for each brick). In the second month he piles up the earth. The Citi is piled up in a single day. He passes a month in the manner of Muṣthin. At the end of the month he employs the Tayādevata formula. In the third month the Vaṇḍaciti.[2] In the fourth month the Citi of earth. In the fifth month the middle Citi. In the sixth month the Citi of earth. In the seventh month the Vaṇḍaciti. In the eighth month the Citi of earth. In the ninth month he piles up seven Skandhyā bricks, upto the Nakṣatreṣṭakā.[3] In the tenth month Citi of earth. In the eleventh month he piles up the bricks respectively with the formulas *saṁyac ca pracetāś ca* ..... etc., upto the Vikarṇi.[3] On twentyeight days of the twelfth month the earth. On the twentyninth day (the offering with) Śatarudrīya.[4] Next day the Vasordhārā.[5]

1. cf. BaudhŚS XXVI.27
2. ? Caland has proposed the meaning "without the tail (of Agni)."
3. cf. BaudhŚS X.46; TS IV.4.11.2
4. cf. BaudhŚS X.48
5. cf. BaudhŚS X.54

अथोपरिष्टान्मासमित्याचक्षते । मासस्य प्रथमे ऽहन्त्सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतꣳ ससूददोहसम् । मासं प्रवर्ग्योपसद्भ्यां यन्ति । द्वितीयस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतꣳ ससूददोहसम् । द्वितीयं मासं प्रवर्ग्योपसद्भ्यां यन्ति । तृतीयस्य मासस्य प्रथमे ऽहन्वण्डचितिः । चतुर्थस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । पञ्चमस्य मासस्य प्रथमे ऽहन्मध्यमा चितिः । षष्ठस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । सप्तमस्य मासस्य प्रथमे ऽहन्वण्ड-चितिः । अष्टमस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । नवमस्य मासस्य प्रथमे ऽहन्सप्त स्कन्ध्या उपदधात्या नक्षत्रेष्टकाभ्यः । दशमस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । एकादशस्य मासस्य प्रथमे ऽहन्संयच्च प्रचेताश्चेत्येता उपदधात्या विकर्णेः । द्वादशस्य मासस्य प्रथमे ऽहन्पुरीषचितिः । एकान्नत्रिꣳशे शतरुद्रीयम् । श्वो भूते वसोर्धारा ॥ २५ ॥

अथ पुरस्तान्मासमित्याचक्षते । मासं प्रवर्ग्योपसद्भ्यां यन्ति । मासस्योत्तमे ऽहन्त्सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतꣳ ससूददोहसम् । द्वितीयं मासं प्रवर्ग्योपसद्भ्यां यन्ति । द्वितीयस्य मासस्योत्तमे ऽहन्पुरीष-चितिः । सद्यश्चितिं निस्तिष्ठन्ति सतयादेवतꣳ ससूददोहसम् । तृतीयस्य मासस्योत्तमे ऽहन्वण्डचितिः । चतुर्थस्य मासस्योत्तमे ऽहन्पुरीषचितिः । पञ्चमस्य मासस्योत्तमे ऽहन्मध्यमा चितिः । षष्ठस्य मासस्योत्तमे ऽहन्पुरीषचितिः । सप्तमस्य मासस्योत्तमे ऽहन्वण्डचितिः । अष्टमस्य मासस्योत्तमे अहन्पुरीषचितिः । नवमस्य मासस्योत्तमे ऽहन्सप्त स्कन्ध्या उपदधात्या नक्षत्रेष्टकाभ्यः । दशमस्य मासस्योत्तमे ऽहन्पुरीषचितिः । एकादशस्य मासस्योत्तमे ऽहन्संयच्च प्रचेताश्चेत्येता उपदधात्या विकर्णेः । द्वादशस्य मासस्याष्टाविꣳशे ऽहन्पुरीषम् । एकान्नत्रिꣳशे शतरुद्रीयꣳ श्वो भूते वसोर्धारा ॥ २६ ॥

XVII.25

UPARIṢṬĀN MĀSA

(The ritual now laid down) is called as Upariṣṭān māsa. On the first day of the month they carry out a Citi of one day characterised by the Tayādevata and Sūdadohasa formulas. The Pravargva and the Upasad rites are performed for the month. The Citi of earth takes place on the first day of the second month. On the same day is carried out the Citi characterised by Tayādevata and Sūdadohasa formulas. The Pravargya and Upasad rites are performed for the second month. The Vaṇḍaciti is performed on the first day of the third month. The Citi of earth is piled up on the first day of the fourth month. The middle Citi is piled up on the first day of the fifth month. The Citi of earth is piled up on the first day of the sixth month. The Vaṇḍaciti is piled up on the first day of the seventh month. The Citi of earth is piled up on the first day of the eighth month. On the first day of the ninth month the Adhvaryu piles up seven Skandhyā bricks upto the Nakṣatra-bricks. The Citi of earth is piled up on the first day of the tenth month. On the first day of the eleventh month he piles up the bricks beginning with the formula *saṁyac ca pracetāś ca*...[3] until the Vikarṇi. The Citi of earth is piled up on the firsst day of the twelfth month. The Śatarudrīya[4] rite is performed on the twentyninth day. Next day the Vasordhārā.[5]

XVII.26

PURASTĀN MĀSA

(The ritual now laid down) is called as the Purastān māsa. The Pravargya and the Upasad rites are performed for one month. On the last day of the month the Citi of one day characterised by Tayādevata and Sūdadohasa formulas is performed. The Pravargya and the Upasad rites are performed for the second month. The Citi of earth is piled up on the last day of the second month. The Citi of one day characterised by Tayādevata ans Sūdadohasa formula is performed. The Vaṇḍaciti is piled up on the last day of the third month. The Citi of earth is piled up on the last day of the fourth month. The middle Citi is piled up on the last day of the fifth month. The Citi of earth is piled up on the last day of the sixth month. The Vaṇḍaciti is piled up on the last day of the seventh month. The Citi of earth is piled up on the last day of the eighth month. On the last day of the ninth month the Adhvaryu piles up seven Skandhyā bricks upto the Nakṣatra-bricks. The Citi of earth is piled up on the last day of the tenth month. On the last day of the eleventh month the Adhvaryu piles up the bricks respectively with the formulas beginning with *saṁyac ca pracetāś ca* ....[3] up to the Vikarṇi brick. The Citi of earth is piled up on the twentieth day of the twelfth month. The Śatarudrīya[4] on the twentyninth day. Next day the Vasordhārā.[5]

अथात उत्थानानामेव मीमाꣳसा। अभिजितेष्ट्वोत्तिष्ठेयुरित्येतद्ब्राह्मण-संपन्नम् । अपि वाभिजितेष्ट्वाथैताꣳ सवनेष्टिं निर्वपन्त्याग्नेयमष्टा-कपालमैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालमिति । तया समस्तया वा विहृतया वा प्रतिपद्यन्ते । वसतीवरीषु मृत्पिण्डमन्ववधायाह-रहर्वसतीवरीः परिहरमाणा यन्ति । अथ संवत्सरसंपन्नं ब्रह्मणो-ऽयनमित्याचक्षते। चतुरो मासो दीक्षाभिर्यन्ति चतुर उपसद्भिश्चतुरो मासः प्रसुताः। तदाहुः क एतावत्तपस्तप्त्वान्यसाधारणं कुर्वीत। अन्तेवासिषु वोपहवमिच्छेत दक्षिणावता वैनं याजयेयुरिति । सो ऽन्तेवासिषु वैवोपहवमिच्छते दक्षिणावता वैनं याजयन्ति ॥ २७ ॥ नवमः ॥

अथ वै भवति छन्दश्चितं चिन्वीत पशुकाम इति। स छन्दश्चित्। यत्र क्व चाहुतिरागच्छति जुहोत्येव तत्र। अथ यदन्यदाहुतिभ्यः शरीरवद्यजुरेव तत्र जपति यजुरेव रशनयोर्यजुरश्वगर्दभयोर्यजुरुखायै प्रवृञ्जने । यजते वायव्येन पशुना । दीक्षते । विमायाग्निं परिखायापस्यायतने यजुरेव तत्र जपति यजुः सर्वासामिष्टकानामुपधाने । जुहोति शतरुद्रीयं कुरुते वसोर्धाराम्। श्येनचितं चिन्वीत सुवर्गकाम इति । अयमेवैष श्येनचित्। कङ्कचितं चिन्वीत यः कामयेत शीर्षण्वानमुष्मिन्लोके स्यामिति । एतस्यैव सतो ऽरत्निमात्रेण प्राक् शिर इव निरूहति। स तथा विमितो भवति यथा न बहिर्वेदि यूपः स्यात् । अलजचितं चिन्वीत चतुःसीतं प्रतिष्ठाकाम इति । एतस्यैव सतो ऽरत्निमात्रेण पक्षाग्रावणीयाꣳसौ

XVII.27

BRAHMAṆO'YANA

Now the discussion of the closings of the sacrificial sessions. The Brāhmaṇa view is that the session should be closed with the Abhijit sacrifice. Alternatively, having performed the Abhijit sacrifice, they perform the Savaneṣṭi-a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and a cake on twelve potsherds to the Viśve Devas. The Iṣṭi is performed separately or combinedly. They put a lump of soil into the Vasatīvari waters and go on carrying around the Vasatīvarī each day.

The ritual (as laid down in the sequel and) to be completed in a year is called Brahmaṇóyana. Four months they observe as Dīkṣā-days; next four months they go on performing the Upasad rite; next four months they perform Soma-sacrifices. It is asked : how can one go through this observance involving so much penance with collaboration of others ? He should seek consent from neighbouring persons, or they should make him perform a sacrifice involving giving away of Dakṣiṇās. He seeks consent from neighbouring pesons or they make him perform a sacrifice involving giving away of Dakṣiṇās.

XVII.28

CHANDAŚCIT

It is indeed said, "One desiring cattle should pile up the Chandaścit."[1] It is known as a Chandaścit. Whenever as oblation is involved , one offers. Where there is a concrete object as different from an oblation, he murmurs the formula. He murmurs the formula in regard to the two cords, in regard to a horse and a donkey; in regard to a cauldron while making it warm. He offers an animal to Vāyu. He gets initiated. He measures the area of Agni; digs it around; in the place of the piling up of the Apasyā bricks he murmurs the formula. He murmurs the formula at the piling up of all bricks. He makes the offering at the (recitation of) Śatarudrīya. He offers the Vasordhārā.

"One desiring heaven should pile up the Śyenacit."[1] He is known as the Śyenacit.

"One who desires, may I be superior in the heaven should pile up the Kaṅkacit."[1] While it (= Śyenacit) still persists, he extends its head one Aratni long towards the east. It is arranged in such a way that the sacrificial post would not stand outside the Mahāvedi.

1. TS V.4.11.1

भवतः । तावन्मात्रेणापिपक्षौ वरीयाꣳसौ । तौ मनागपनतौ परोऽणीयाꣳसौ भवतः । एकैकामृचा सीतां कृषति । प्रउगचितं चिन्वीत भ्रातृव्यवानिति। एतस्यैव सतः समुदूह्याꣳसौ प्रागायातयति । स तथा विमितो भवति यथा न बहिर्वेदि यूपः स्यात् । उभयतःप्रउगं चिन्वीत यः कामयेत प्रजातान्भ्रातृव्यान्नुदेय प्रतिजनिष्यमाणानिति । एतस्यैव सतः समुदूह्यैव श्रोणी प्रत्यगायातयति । स तथा विमितो भवति यथा न बहिर्वेदि यूपः स्यात् ॥ २८ ॥

रथचक्रचितं चिन्वीत भ्रातृव्यवानिति विज्ञायते । आकृतिविकारः शब्दसंयोगात् । यावानग्निः सारत्निप्रादेशस्तावतीं भूमिं परिमण्डलां कृत्वानुशर्करमन्तःशर्करमिष्टकाः परिचिनोति । अथान्ततो ऽथान्तरतः । एवमेवा स्वयमातृण्णायाः । अथाभितः स्वयमातृण्णाम् । मध्ये नाभिमिव करोति । तस्या अनुदिशमवान्तरदिशमरानिव नेमिमिवेष्टका आयातयति। स एष रथचक्रचिद्भ्रातृव्यवतः परिकृष्यः । द्रोणचितं चिन्वीतान्नकाम इति । एतस्यैव सतो ऽरत्निमात्रेण प्रागोष्ठमिव निरूहति । अथ मध्ये निम्नमिव करोति । स एष द्रोणचिदन्नकामस्य परिकृष्यः । समूह्यं चिन्वीत पशुकाम इति विज्ञायते । पुष्करपर्णꣳ रुक्मꣳ हिरण्मयं पुरुषꣳ स्रुचावित्येतल्लक्षण्यमित्याचक्षते । कुरुत एव तत् । अथो पुरीषस्यैवेष्टका आयातयति। स एष समूह्यः पशुकामस्य परिकृष्यः । परिचाय्यं चिन्वीत ग्रामकाम इति । अनुशर्करमन्तःशर्करमिष्टकाः परिचिनोति । अथान्ततो ऽथान्तरतः । एवमेवा स्वयमातृण्णायाः । अथाभितः स्वयमातृण्णामिष्टकाः परिचिनोति । स एष परिचाय्यो ग्रामकामस्य परिकृष्यः ॥२९ ॥

One desiring stability should pile up the Alajacit with only four furrows (at the bottom). While it (= Śyenacit) still persists, the tips of the two wings are small by one Aratni. To that extent the regions of the sides are broad. They are a little bent and smaller on the outside. He draws each furrow with a verse.

"One who has got an enemy should pile up a Praugacit."[1] While it (Śyenacit) still persisits, he raises the shoulders and extends them eastwards. The Citi is raised in such a way that the sacrificial post would not stand outside the altar.

"One who desires that he should drive away the enemies who are born and are to be born, should pile up the Ubhayataḥ-Praugaciti." While is (=Śyenacit) still persists, he raises the buttocks of the altar and extends them westwards. The Citi is raised in such a way that the sacrificial post would not stand outside the altar.

XVII.29

RATHACAKRACIT

"One who has an enemy should pile up Rathacakracit."[1] So is it said. Because of the employment of a (specific) word, the form of the Citi is to be ascertained. As much may be the area equal to an Aratni and a span, one draws a circle thereby on the ground and piles around the bricks along and inside the pebles-first bordetwise and then inside. In this way (he piles up) upto the self-perforated stone. Then (he piles up) on all sides of the self-perforated stone. He raises a navel in the middle. Along its directions and intermediate directions he extends the bricks like the spokes around the felly of a wheel. This Rathacakracit is to be raised for one who has an enemy.

DROṆACIT

"One desirous of food should pile up the Droṇacit."[3] While it (=Śyenacit) still persists, the Adhvaryu pushes out an Aratni towards the east like the lip. At the centre he renders it deep. This Droṇacit is to be raised up for one desiring food.

SAMŪHYACIT

"One desirous of cattle should pile up a Samūhya."[1] So is it said. It is said to be characterised by a lotus-leaf, a (golden) sheet, a golden man and two ladles. He does so. He arranges bricks of earth. This Samūhyacit is to be raised for one desiring cattle.

PARICĀYYACIT

"One desirous of village should pile up a Paricāyyacit. The Adhvaryu piles up bricks along and inside the border. First along the border and then inside. In this way upto the self-perforated stone. On all sides of the self-perforated stone he piles up the bricks. This Paricāyya is to be piled up for one desirous of a village.

1. TS V.4.11.2

श्मशानचितं चिन्वीत यः कामयेत पितृलोक ऋध्नुयामिति । षट् प्राञ्चः पुरुषास्त्रयः पुरस्तात्तिर्यञ्चौ द्वौ पश्चात्तिर्यञ्चौ स आत्मा। तस्य मात्रा। यदि ग्रीवदघ्नं पुरस्तान्नाभिदघ्नं पश्चात् । यदि नाभिदघ्नं पुरस्ताज्जानुदघ्नं पश्चात्। यदि जानुदघ्नं पुरस्ताद्गुल्फदघ्नं पश्चात्। यदि गुल्फदघ्नं पुरस्तात्समं भूमेः पश्चात् । स एष श्मशानचित्पितृलोककामस्य । अथ हैष कूर्मचिदब्राह्मणः। मध्य उत्पृष्ठः परिकृष्यः। एतस्यैव सतो ऽरत्निमात्रेण प्राक् शिर इव निरूहति । तस्यावान्तरदिशं पादानिवेष्टका आयातयति । स एष कूर्मचिदब्राह्मणो मध्य उत्पृष्ठः परिकृष्यः ॥ ३० ॥ दशमः ॥

सौत्रामण्या यक्ष्यमाणो भवति । स उपकल्पयते रोहितं चर्मानडुहꣳ सीसं च क्लीबं च शष्पाणि च तोक्माणि च व्रीहीन्नग्रहुं चूर्णकृतं त्रीणि नानावृक्ष्याणि पात्राणि त्रयान्सक्तूꣳस्त्रयाणि लोमानि यूपं च श्येनपत्रं च गर्भिणीं वडबामासन्दीमिण्ड्वं कुम्भं कारोतरं विशाख्यौ दीर्घवꣳशꣳ शिक्यꣳ शतातृण्णाꣳ शतमानꣳ हिरण्यꣳ सतं च वालं च ब्राह्मणमाहुत्या उच्छेषणस्य पातारं यदि ब्राह्मणं न विन्दति वल्मीकवपाम्। अथामावास्येन वा हविषेष्ट्वा नक्षत्रे वाग्रेण शालाꣳ रोहिते चर्मणि सुरासोमः सꣳसन्नः शेते। तं दक्षिणतः क्लीब उपास्ते । सीसेन क्लीबाच्छष्पाणि क्रीणातीदं तवेदं ममेति । क्रीतः सुरासोम इति । अथैनमादाय पूर्वया द्वारा शालां प्रपाद्य जघनेन गार्हपत्यमुपसादयति । अथैतेषां व्रीहीणामर्धानवघ्नन्ति । अथेतरान्गार्हपत्य एककपालमधिश्रित्य भर्जन्ति । तेषां ये फलन्ति लाजास्ते भवन्ति । अथ य उ न फलन्ति तास्तर्यः । गार्हपत्ये नवां कुम्भीमधिश्रित्य प्रोदकमिवौदनꣳ श्रपयन्ति । अथैनं विस्राव्य कठिने वा

XVII.30

ŚMAŚĀNACIT

"One who desires that he may prosper in the world of Pitṛs should pile up Śmaśānacit."[1] Six Puruṣas eastwards, three Puruṣas across in the east, two Puruṣas across in the west-this is the body. Its measurement (in height) : If it is as high as the neck towards the east, it should be as high as the navel towards the west. If it is as high as the navel towards the east, it should be as high as the knee towards the west. If it is knee-high towards the east, it should be ancle-high towards the west. If ancle-high towards the east, level-ground towards the west. This is the Śmaśānacit for one desiring the world of Pitṛs.

Now this Kūrmacit (intended for one who is) not a brāhmaṇa. It is to be elevated in the middle reducing all around. While it (Śmaśānacit) still persists, the Adhvaryu pushes out the head towards the east by an Aratni. He arranges bricks as its legs in the irtermediate directions. This is the Kūrmacit (meant for one who is) not a brāhmaṇa with elevation in the middle reducing all around.

XVII.31

SAUTRĀMAṆĪ

One who is going to perform the Sautrāmaṇī procures a hide of red bull, lead, a eunuch, tender grass, sprouts, paddy, crude flour, three pots made of wood of different trees, flour of three kinds of parched grains, hair of three different animals, a sacrificial post, a feather of an eagle, a pregnant mare, a wooden stool, a support made of grass for a pitcher, a pitcher, a bamboo-filter, two-pronged poles, a long bamboo, a loop, a sieve with a hundred holes, a hundred mānas of gold, a pan, a filter made of hair of a tail, a brāhmaṇa who would drink the remnants of oblation, earth of an anthill in case such a brāhmaṇa does not become available.

One performs a sacrifice on the new-moon day or under an auspicious constellation. The materials necessary for preparing wine are kept upon a red hide in front of the sacrificial hall. The eunuch sits down to its south. The Adhvaryu purchases tender grass from the eunuch saying "This is thine, this is mine. The materials are purchased." Taking themand carrying into the hall by the eastern door, he puts them down to the rear of the Gārhapatya. Half of the paddy is pounded. An earthen pan is kept over the Gārhapatya, and the remaining paddy is parched into it. The grains which burst open become the pop-corn. Those which do not burst open are termed as *tarī*. A new small pitcher is placed over the Gārhapatya and in it rice is cooked so as to leave back ample water. Having caused the water to flow down in a wicker-work called *kaṭhina* or *pājaka*, they hang (that

1. TS V.4.11.3

पाजके वा विषजन्ति । अथैनान्भृग्णानवघ्नन्ति । तेषां यानि च क्षुद्राणि याश्च तर्यस्ता उत्सेके संप्रकिरन्ति । तं मासर इत्याचक्षते । अथ मानमादाय विमिमीत एकꣳ शष्पाणां द्वे तोक्माणां त्रीणि लाजानां चत्वारि नग्नहोः । अथैतमोदनं चूर्णैरनुप्रकिरन्मासरेणावोक्षन्संपादयति ॥ ३१ ॥

स्वाद्वीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन सृजामि सꣳ सोमेनेति । अथैतामासन्दीमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति । आसन्द्यामिण्ड्वमिण्ड्वे कुम्भं कुम्भे कारोतरमवदधाति । अथैतमोदनमभितः कारोतरं परिचिनोति । अथैनमपिधायाभिमृशति सोमो ऽस्यश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्वेति । तिस्रः सꣳसृष्टा वसति । तिस्रो हि रात्रीः क्रीतः सोमो वसतीति ब्राह्मणम् । अथ तिसृषु व्युष्टासु तायते त्रिपशुर्वा चतुष्पशुर्वा पशुबन्धः । अथास्यैषा पूर्वेद्युरेव सौत्रामणिकी वेदिर्विमिता भवति । तां परिस्तीर्य स्तम्बयजुर्हरति ॥ ३२ ॥

इदमेव प्रसिद्धं पौरोडाशिकम् । त्रिर्यजुषा तूष्णीं चतुर्थम् । पूर्वं परिग्राहं परिगृह्णाति । करणं जपति । उद्धन्ति । उद्धतादाग्नीध्रस्त्रिर्हरति । यदाग्नीध्रस्त्रिर्हरत्यथ चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्य यूपावटं खात्वाग्नेरावृता द्वावग्नी प्रणयत आहवनीयादेवाध्वर्युरन्वाहार्यपचनात्प्रतिप्रस्थाता । अग्निवत्युत्तरं परिग्राहं परिगृह्य योयुपित्वा तिर्यञ्चꣳ स्फ्यꣳ स्तब्ध्वा संप्रैषमाह प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवꣳ स्वधितिꣳ स्रुचश्च संमृड्ढि तूष्णीं पृषदाज्यग्रहणीं पत्नीꣳ संनह्याज्येन च दध्ना चोदेहि

wicker-work). The parched grains are pounded. Their coarse parts and the non-burst grains are poured into the collected rice-water. That mixture is called *māsara*. The Adhvaryu takes up a measure and measures one part of the tender grass, two of sprouts, three of pop-corn, four of crude flour. He scatters the flour over the rice and sprinkles the mixture called *māsara* over it, and mixes up the entire quantity.

XVII.32

With the verse, "I mix up the sweet, acute and imperishable with the sweet, acute and imperishable." Having carried around the wooden stool along the front of the Āhavanīya, he keeps it towards the south, the support made of grass for the pitcher on the stool, the pitcher on the support and the bamboo-pitcher on the pitcher. He piles the cooked rice around the wooden filter. Having covered it, he touches it with the formula, "Thou art Soma; do thou be fermented for the Aśvins, fermented for Sarasvatī, fermented for Sutrāman Indra."[1] The Surā mixed up together is retained for three consecutive (nights). "The Soma, after having been purchased, stays on for three nights." So says the Brāhmaṇa.[2] When it dawns after three nights, an animal-sacrifice of three or four animals is performed. The altar prescribed for the Sautrāmaṇī is measured for the sacrificer on the preceding day. Having strewn it around, he carries the Stambayajus.

XVII.33

This is prescribed in the Paurodāśika Kāṇḍa.[1] Three times with the relevant formula, silently for the fourth time. He does the first tracing of the altar. He murmurs the Karaṇa formula. He digs out (the altar). The Āgnīdhra carries (the Stambayajus) thrice from the dug out spot. When the Augnīdhra carries three times, (the Adhvaryu) traces around the Cātvāla with the procedure prescribed for the Cātvāla. He piles up the Uttaravedi with the procedure prescribed for the Uttaravedi. He turns out the Uttaranābhi and digs out the hole for the sacrificial post. They carry forth two fires with the procedure for carrying—the Adhvaryu from the Āhavanīya nad the Pratiprasthātṛ from the Anvāhāryapacana. Having traced for the second time the altar on which fire has been deposited, having made the altar firm and having held erect the wooden sword across, he utters the call, "Do thou keep down the Prokṣaṇī-ladle, place nearby the sacrificial grass and Haggot,

1. TS I.8.21.1 The BaudhŚS has prescribed the Caraka Sautrāmaṇī. The Kaukilī is absent in it.
2. TS VI.1.6.5
1. cf. BaudhŚS I.11; IV.2

प्रतिप्रस्थातः सुरासोमस्य विद्धीति । अध्वर्युरेव प्रसिद्धं पाशुबन्धिकं कर्म चेष्टति । अथ प्रतिप्रस्थाता सुराꣳ संपवय्य सशस्त्रामादाय पूर्वया द्वारोपनिर्हृत्यान्तर्वेद्यासादयति ॥ ३३ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता सत उदीचीनदशेन वालेन सुरां पुनाति पुनातु ते परिस्रुतꣳ सोमꣳ सूर्यस्य दुहिता । वारेण शश्वता तनेति । वायुः पूतः पवित्रेणेति यदि सोमातिपवितो भवति । अथादत्ते पर्णमयं पात्रम् । तेन गृह्णाति कुविदङ्ग यवमन्त इत्यनुद्रुत्योपयाम-गृहीतो ऽस्यश्विभ्यां त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय क्वलसक्तुभिश्च सिꣳहलोमभिश्च श्रीणाति । अपोद्धृत्य बर्हिषी श्येनपत्रेण परिमृज्य सादयत्येष ते योनिरश्विभ्यां त्वेति । अथादत्ते नैयग्रोधं पात्रम् । तेन गृह्णाति कुविदङ्ग यवमन्त इत्यनुद्रुत्योपयामगृहीतो ऽसि सरस्वत्यै त्वा जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय बदरसक्तुभिश्च व्याघ्रलोमभिश्च श्रीणाति । अपोद्धृत्य बर्हिषी श्येनपत्रेण परिमृज्य सादयत्येष ते योनिः सरस्वत्यै त्वेति । अथादत्त आश्वत्थं पात्रम् । तेन गृह्णाति कुविदङ्ग यवमन्त इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वा सुत्राम्णे जुष्टं गृह्णामीति । बर्हिषी अन्तर्धाय कर्कन्धुसक्तुभिश्च वृकलोमभिश्च श्रीणाति । अपोद्धृत्य बर्हिषी श्येनपत्रेण परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा सुत्राम्ण इति ॥ ३४ ॥

ताञ्जघनेन स्रुग्दण्डान्प्राचो वोदीचो वायातयति । अथैताꣳ सुराꣳ सप्रेकामादाय दक्षिणमग्निमुपसꣳसर्पति । तमभितो गर्तौ खानयति ।

cleanse the spoon, knife and the ladles, the Pṛṣaḍājya-ladle silently, girdle the sacrificer's wife, and come up taking clarified butter and curds; O Pratiprasthātṛ, do you have a look at the wine." The Adhvaryu alone performs the duties prescribed in regard to the Animal-sacrifice. The Pratiprasthātṛ gets the wine purified, takes it up together with the implements, brings out by the eastern door, and places within the altar.

XVII.34

While the Adhvaryu is engaged in his duties, the Pratiprasthātṛ fillters the wine by means of the woolen filter with its fringe towards the north, with the verse, "May the daughter of Sūrya filter O Indra for thee the mixture of wine regarded as Soma with the evernew and extensive woollen filter." If the sacrificer is purged of Soma, (he should filter it) with the verse, "The swift wine, cleansed by the filter, the associate friend of Indra has passed downwards. (Iirectify it.)"[1] He then takes up the cup of *Butea frondosa*. He takes the draught of wine in it with the formula, "Thou art taken with a support. I take thee dear to the Aśvins"[1] having first gone along the verse, "Just as the possessors of barley (and other grains) thresh them serially and then arrange, similarly do you (O gods), provide here food for those who do not violate the homage to the sacrifice."[1] He mixes it with the flour of parched jujube fruit (*kvala*) and hair of lion across two darbha-blades. Taking away the darbha-blades, he wipes it with the feather of an eagle and keeps down with the formula, "This is thy birth-place, for the Aśivins thee." He takes up the cup made of *Ficus religiosa*. He takes the draught in it with the formula, "Thou art taken with a support; I take thee dear to Sarasvatī" having first gone along the verse, "Just as the possessors of barley........"[1] He mixes it with the flour of parched jujube fruit (*badara*) and hair of a tiger across two darbha-blades. Having taken off the darbha-blades, he wipes it with the feather of an eagle and keeps down with the formula, "This is thy birth-place; for Sarasvatī thee." He takes the cup of *ficus Indica*. In it he takes a draught with the formula, "Thou art taken with a support; I take thee dear to Sutrāman Indra" having first gone along the verse, "Just as the possessors of barley ...." He mixes it with flour of parched jujube fruit (*karkandhu*) and the hair of a wolf. Having taken off the darbha-blades he wipes it with the feather of an eagle and keeps down with the formula, "This is thy birth-place; for Sutrāman Indra thee."

XVII.35

He carries those (cups) towards the east or north along the rear of the handles of the ladles. He takes the wine together with excessive substance and moves towards the southern fire. He causes two pits to be dug out on both of its sides. He

तदुपसादयति विशाख्यौ दीर्घवꣳशꣳ शिक्यꣳ शतातृण्णाꣳ शतमानꣳ हिरण्यꣳ सतं च वालं च । अथ दक्षिणमग्निमग्रेण पुराणभस्मनः खरं करोति । तदुपसादयति ब्राह्मणमाहुत्या उच्छेषणस्य पातारम् । यदि ब्राह्मणं न विन्दति वल्मीकवपाम् । अथाप उपस्पृश्य यूपस्यावृता यूपमुच्छ्रयति । स्वर्वन्तं यूपमुत्सृज्याथैतान्पशूनुपाकरोत्याश्विनं धूम्रꣳ सारस्वतं मेषमैन्द्रमृषभम् । बार्हस्पत्यं पशुं चतुर्थं यदि सोमातिपवितो भवति । तेषां प्रसिद्धं वपाभिश्चरित्वाश्विनसारस्वतावध्वर्युरादत्ते । ऐन्द्रं प्रतिप्रस्थाता । ग्रहावादायोपोत्तिष्ठन्नाहाश्विभ्याꣳ सरस्वत्या इन्द्राय सुत्राम्णे सुराम्णाꣳ सोमानामनुब्रूहीति । युवꣳ सुराममश्विनेत्येतामन्वाह । अत्याक्रम्याश्राव्याहाश्विभ्याꣳ सरस्वत्या इन्द्राय सुत्राम्णे सुराम्णः सोमान्प्रस्थितान्प्रेष्येति। मैत्रावरुणो होता यक्षदश्विना सरस्वतीमिन्द्रꣳ सुत्रामाणमिति । पुत्रमिव पितरावश्विनोभेति यजति । अहाव्यग्ने हविरास्ये त इति वषट्कृते जुहोति ॥ ३५ ॥

यस्मिन्नश्वास ऋषभास उक्षण इत्यनुवषट्कृते हुत्वाश्विनस्य सꣳस्रावꣳ सारस्वते ऽवनयति । सारस्वतस्य सꣳस्रावमैन्द्रे । तं ब्राह्मणो भक्षयति नाना

keeps ready two two-pronged poles, a long bamboo, a loop of rope, a sieve with a hundred pores, a golden piece of a hundred Mānas, a pan and a filter made of hair of a tail. He prepares a mound of old ashes in front of the southern fire. He seats by its side a brāhmaṇa partaking of the remnants of the oblation. If a brāhmaṇa does not become available, the earth of an anthill. Having touched water, he raises the sacrificial post with the prescribed procedure. Having furnished the post with the Svaru, he formally dedicates the animals-a gray-coloured (goat) to the Áśvins, a male sheep to Sarasvatī and a bull to Indra. He dedicates a goat to Bṛhaspati as the fourth animal if the sacrificer has purged Soma. After having offered their omenta as prescribed, the Adhvaryu takes up the cups for the Aśvins and Sarasvatī; the Pratiprasthātṛ takes the one for Indra. Getting up taking the two cups, the Adhvaryu says "Do you recite the puronuvākyā for the Surā-soma taken for the Aśvins, Sarasvatī and Sutraman Indra." The Maitrāvaruṇa recites as the puronuvākyā the verse, "O Aśvins the guardians of the auspicious, do you two partaking of the Surā-soma in association with the demon Namuci help Indra in his deeds." Having crossed the altar and having caused to announce, he says (to the Maitrāvaruṇa), "Do you impel (the Hotṛ to recite the yājyā for the Surā-soma set forth for the Aśvins, Sarasvatī and Sutrāman Indra." The Maitrāvaruṇa pronounces the call, "Let the Hotṛ recite the yājyā for the Aśvins, Sarasvatī and Sutrāman Indra. These Surā-soma (O gods) set forth for you-powerful, exhilerating, prepared out of the mixture, bright, mixed with milk, granting immortality and yielding sweetness together with goats, sheeps and bulls and pressed together with sprouts and pop-corn. May the Ávins, Sarasvatī and Sutrāman Indra the Vṛtra-killer enjoy them; may they drink the sweet wine, become exhilerated and enjoy. O Hotṛ, do you recite the yājyā"[1] The Hotṛ recites the yājyā, "O Aśvins, do you favour us with your deed like the parents their son. O Indra, when thou didst consume the Surā-soma in order to achieve good deeds and to possess powers, Sarasvatī healed thee."[2] (The Adhvaryu) recites the verse "O Agni, this oblation has been put into your mouth, like clarified butter into a ladle and Soma into a goblet. Do thou grant us a son, giver of wealth, wealthy, brave, praiseworthy, glorious and magnanimous,"[2] and makes the offering at the Vaṣaṭ-utterance.[3]

XVII.36

(He recites the verse) "Do you offer heartfelt sweet praise to Agni the drinker of wine, receiving Soma on the surface, the creator of all and whom horses, oxen,

1. TBr II.6.11.10
2. TBr I.4.2.1
3. The Adhvaryu recites the verses at the Vaṣaṭ- and second Vaṣaṭ-utterance. cf. VādhŚS X.13.7-9.

हि वां देवहितं यदत्रेति द्वाभ्याम् । यदि ब्राह्मणं न विन्दति वल्मीकवपायामवनयत्येतेनैव मन्त्रेण । अथैतानि पात्राणि बल्कशस्य पूरयित्वा पर्णमये श्येनपत्रमवगूहति । तद्विशाख्यावुच्छ्रित्य दक्षिणाग्रं वꣳशं प्रोहति वꣳशे शिक्यꣳ सजति शिक्ये शतातृण्णाꣳ शतातृण्णायां वालं वाले शतमानꣳ हिरण्यम् । अथैताꣳ सुराꣳ सप्रेकामादाय शतातृण्णायाꣳ समवनयति सोमप्रतीकाः पितरस्तृप्णुतेति । क्षरति शतातृण्णेत्युपतिष्ठन्ते पवमानः सुवर्जन इत्येतेनाष्टर्चेन । अथ यदि सोमातिपवितो भवति पितृणां याज्यानुवाक्याभिरुपतिष्ठन्त उदीरतामवर उत्परास आहं पितृन्त्सुविदत्राꣳ अवित्सीदं पितृभ्यो नमो अस्त्वद्येति । अध्वर्युर्होता ब्रह्मा त उपतिष्ठन्ते । यत्रैव शतातृण्णां धारयति तन्निदधाति प्रतिष्ठित्या इति ब्राह्मणम् । तदेवैनां निधाय दक्षिणतो निदधाति । अथैतानि पात्राणि पुराणभस्मनः खरे सादयति ॥ ३६ ॥

bulls, barren cows, sheeps released (by the sacrificer) are offered,"[2] and makes the offering at the second Vaṣaṭ- utterance. He pours down the remnants of the cup for the Aśvins into that for Sarasvatī; the remnants of the cup for Sarasvatī into that for Indra. A brāhmaṇa consumes it with the two verses: "(O Surā and Soma) god has erected separate resorts for you; do not be mixed up in the high above. Thou art powerful Surā; this is Soma. Entering into thy own abode, do not injure me.—Whatever has remained here out of the juicy pressed drink, which Indra drank for his powers, that king Soma I consume with peaceful mind."[1] If one does not get such a brāhmaṇa, he pours it on the earth of anthill with these verses. He fills in the cups with the sediment of the Surā; he fixes the feather of the eagle into the cup of *Butea frondosa*. He erects the two two-pronged poles and places upon them the bamboo with its tip towards the south. He hangs the loop of a rope on the bambool, he places the sieve of a hundred pores into it; the filter of hair tail into it. The golden piece of a hundred mānas into it. He takes the surā with the excessive substance and pours it into the sieve of a hundred pores with the formula, "O Pitṛs with Soma as the first, be gratified."[1] When the liquid passes through the sieve, all offer prayers with eight verses:[2] "May the purifier born in heaven, active, purify me with the purifier. - May the divine beings purify me; may the men purify me with this mind; may all living beings purify.—O Jātavedas Agni, possessing a purifier and bright, do thou purify me with thy purifier. Do thou purify me with thy power through all sacrifices.—O Agni, we shall get ourselves purified with thy extended purifier which is expanded into thy flames.—O god Savitṛ, we get ourselves purified with both the expanded purifier and thy impulse.—May the goddess related to all gods who has many bodies which are straight-backed come to us purifying. Rejoicing through her in the religious performances, may we be lords of wealth. May god Vaiśvānara purify me with his rays. May the moving wind grant us happiness; may Dyāvāpṛthivī; truthful and worthy of sacrifice purify me by means of water and milk.—O impelling god Agni; do thou purify me through the great, relieving, high and effective praises."

If the sacrificer purges Soma, they praise with the puronuvākyā and yājyā for Pitṛs : "May the lowe Pitṛs come up; may the yonder Pitṛs come up.....—I have reached the Pitṛs, propitious Pitṛs.....—May this be the obeisance to Pitṛs to-day...... "[3] The Adhvaryu, the Hotṛ and the Brahman offer prayers. "On the spot where he holds the sieve with a hudred pores, he puts it down." So says the Brāhmana.[4] Having placed it down there, he keeps it towards the south. He places the implements on the mound of old ashes.

1. TBr I.4.2.2
2. TBr I.4.8.1-3
3. TS II.6.12.3
4. TBr I.8.6

पितृभ्यः स्वधाविभ्यः स्वधा नमः पितामहेभ्यः स्वधाविभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधाविभ्यः स्वधा नम इति । अत्र गर्भिणीं वडबां ददाति । अथाप उपस्पृश्य बार्हस्पत्यस्य पशुपुरोडाशं याचति । तेन प्रचरति देवताप्रभृतिनेडान्तेन । अथ पशुभिश्चरति मनोताप्रभृतिभिरिडान्तैः । अथैतान्पुरोडाशान्याचत्यैन्द्रमेकादशकपालꣳ सावित्रं द्वादशकपालं वारुणं दशकपालमिति । तैश्चरति देवताप्रभृतिभिरिडान्तैः । अनूयाजैश्चरित्वा प्रदक्षिणमावृत्य प्रत्यङ्ङाद्रुत्य पत्नीः संयाज्य प्राडेत्य ध्रुवामाप्याय्य त्रीणि पाशुबन्धिकानि समिष्टयजूꣳषि जुहोति यज्ञ यज्ञं गच्छैष ते यज्ञो यज्ञपते देवा गातुविद इति । अत्रैतमवभृथꣳ सꣳसादयन्ति यत्किंचित्सुरालिप्तं भवति तत्सह हृदयशूलानि भवन्ति । एतत्समादायान्तरेण चात्वालोत्करावुदङ्ङुपनिष्क्रामन्ति ॥ ३७ ॥

द्वे स्रुती अशृणवं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वं भुवनꣳ समेत्यन्तरा पूर्वमपरं च केतुमिति । प्रसिद्धꣳ हृदयशूलैश्चरित्वाथैतानि पात्राण्युदकान्ते पराञ्चि सादयति यस्ते देव वरुण गायत्रच्छन्दाः पाशो ब्रह्मन्प्रतिष्ठितः । तं त एतेनावयज इति पर्णमयम् । यस्ते देव वरुण त्रिष्टुप्छन्दाः पाशः क्षत्रे प्रतिष्ठितः । तं त एतेनावयज इति नैयग्रोधम् । यस्ते देव वरुण जगतीछन्दाः पाशो विक्षु प्रतिष्ठितः । तं त एतेनावयज इत्याश्वत्थम् । यस्ते देव वरुणानुष्टुपछन्दाः पाशः पशुषु प्रतिष्ठितः । तं त

XVII.37

With the formula, "Svadhā obeisance to the Svadhā-enjoying Pitṛs; Svadhā obeisance to the Svadhā-enjoying Pitāmahas; Svadhā obeisance to the Svadhā-enjoying Prapitāmahas."[1] At this stage the sacrificer gives away a pregnant mare as Dakṣiṇā. Having touched water he asks for the Paśupuroḍāśa pertaining to the animal for Bṛhaspati. He offers it with the procedure commencing with the principal offering to the deity and ending with the invocation of the Iḍā. Then he goes through the procedure of offering the cooked organs of the animals commencing with the reciting of the Manotā hymn and ending with the invocation of the Iḍā. He asks for the cakes—that on eleven potsherds to Indra, on twelve potsherds to Savitṛ and on ten potsherds to Varuṇa. He offers them with the procedure commencing with the offering to the deities and ending with the invocation of the Iḍā. He offers the Anūyājas, turns by the right, goes to the west, offers Patnīsaṁyājas, goes forward, swells the Dhruvā-ladle and offers three Samiṣṭayajus offerings related to the animal-sacrifice respectively with the formulas, "O sacrifice, go to the sacrifice ...., O lord of sacrifice, this is the sacrifice...., and gods knowing the path....[2] At this stage the implements and materials pertaining to the Avabhṛtha are collected together. The heart-spikes are taken together with whatever is besmeared with wine. Having taken all this, they depart towards the north inbetween the Cātvāla and the rubbish-heap.

XVII.38

With the verse, "I have heard about two ways of the Pitṛs—one towards the gods and the other towards the men. This entire universe is associated with the two-the former phenomenon and the latter one."[1] Having gone through the rite of the heart-spikes as prescribed, he keeps down near the water the implements with their openings outwards : the cup of *Butea frondosa* with the formula, "O god Varuṇa, I release myself through this form thy bond characterised by the Gāyatrī metre and cast upon the brāhmaṇa.[1]" That of *Ficus Indica* with the formula, "O god Varuṇa, I release myself through this from thy bond characterised by the Triṣṭubh metre and cast upon the Kṣatra."[1] That of *Ficus religiosa* with the formula, "O god Varuṇa. I release myself through this from thy bond characterised by the tagatī metre and cas upon the Viś.[1]" The sieve of a hundred pores with the formula, "O god Varuṇa, I release myself through this from thy bond characterised by the Anuṣṭubh metre and cast upon the cattle.[1]" (He keeps) the pan and the filter of hair of tail silently.

1. TBr II.6.3.2
2. TS I.4.44.3; BaudhŚS IV.10

1. TBr I.4.2.3

एतेनावयज इति शतातृण्णाम् । तूष्णीं सतं वालं च । प्रसिद्धो ऽवभृथः । साम चैव नाह देवीराप एष वो गर्भ इति च । अथाप्रतीक्षमायन्ति वरुणस्यान्तर्हित्यै । प्रपथे समिधः कुर्वत एधो ऽस्येधिषीमहीति । एत्याहवनीये ऽभ्यादधाति समिदसि तेजो ऽसि तेजो मयि धेहीति । अथाहवनीयमुपतिष्ठन्ते ऽपो अन्वचारिषꣳ रसेन समसृक्ष्महि । पयस्वाꣳ अग्न आगमं तं मा सꣳसृज वर्चसेति । अथ कुसीदेन सक्तुहोमेन चरति । अथ देवता उपस्थाय यूपमुपतिष्ठते । संतिष्ठते सौत्रामणी ॥ ३८ ॥ एकादशः ॥

वेदमधीत्य स्नास्यन्नुपकल्पयत एरकां चोपबर्हणं च नापितं च क्षुरं च दारूणि चोपस्तरणं च वृकलाꣳश्च दन्तधावनमुष्णाश्चापः शीताश्च सर्वसुरभिपिष्टं चाञ्जनं च स्रजं चादर्शं चाहतं च वासः प्रावरणं च वसनान्तरं बादरं मणिꣳ सुवर्णोपधानꣳ सूत्रं च प्रवर्तौ च दण्डं चोपानहौ च छत्रमानडुहं चर्म सर्वरोहितमिति । एते ऽस्य संभारा उपक्लृप्ता भवन्ति। स्नानस्य मीमाꣳसा । रोहिण्याꣳ स्नायादित्येकं प्राजापत्यं वा एतन्नक्षत्रम् । तदस्य प्राजापत्य एव नक्षत्रे स्नातं भवति । अथो सर्वान् रोहान् रोहाणी–ति । तिष्ये स्नायादित्येकम् । बार्हस्पत्यं वा एतन्नक्षत्रम् । तदस्य बार्हस्पत्य एव नक्षत्रे स्नातं भवति । अथो बृहस्पतिप्रसूतो ऽसानीति । उत्तरयोः फल्गुन्योः स्नायादित्येकम् । भाग्यं वा एतन्नक्षत्रम् । तदस्य भाग्य एव नक्षत्रे स्नातं भवति । अथो भाग्योऽसानीति । हस्ते स्नायादित्येकम् । सावित्रं वा एतन्नक्षत्रम् । तदस्य सावित्र एव नक्षत्रे स्नातं भवति । अथो सवितृप्रसूतो ऽसानीति । चित्रायाꣳ स्नायादित्येकम् । ऐन्द्रं वा एतन्नक्षत्रम्। तदस्यैन्द्र एव नक्षत्रे स्नातं भवति । अथो चित्रो ऽसानीति । विशाखयोः स्नायादित्येकम्। ऐन्द्राग्नं वा एतन्नक्षत्रम् । तदस्यैन्द्राग्न एव नक्षत्रे स्नातं भवति । अथो विशाखो ऽसानि प्रजया पशुभिरिति । एतेषामेकस्मिन्नापूर्यमाणपक्षे

The Avabhṛtha rite takes place as prescribed. One does not chant the Sāman, nor recite the formula, "O divine waters, this is your womb.....[2]" They return without gazing back in order to be concealed from Varuna. On the way they collect fire-sticks with the formula, "Thou art fuel; may we prosper."[3] Having returned (the Adhvaryu) puts a fire-stick on the Āhavanīya with the formula, "Thou art a fire-stick, thou art brilliance; do thou grant me brilliance."[3] All pray to the Āhavanīya with the verse, "I have followed the waters; may we meet with essence. O Agni, possessing water, I have come; do thou unite me with splendour."[3] He (burns sacrificial grass) with the Kusīda verse, and offers flour of parched barley (with the relevant formula),[4] Having prayed to the relevant deities the sacrificer prays to the sacrificial post.[4] The Sautrāmaṇī comes to a close.

XVII.39

SAMĀVARTANA[1]

One who is going to take a bath after having completed the study of the Veda, procures a bed of grass and a pillow, a barbar, a razor, pieces of wood, a carpet, splinters, teeth-cleanser, hot and cold water, powder of fragrant substances, collyrium, garland, a mirror, a new piece of cloth, a bead of jujube set in gold, thread, two ear-rings, a staff, foot-wear, an umbrella, and the skin of fully red ox. These substances are procured for him. The discussion about the bath : There is a view that one should take bath under the Rohiṇī constellation. This constellation belongs to Prajāpati. He is deemed to have taken the bath under Prajāpati's constellation thinking "May I prosper in all ways." Another view is that one should take bath under the Tiṣya constellation. This belongs to Bṛhaspati. He is thereby deemed to have taken bath under Bṛhaspati's constellation—thinking "May I be impelled by Bṛhaspati." There is a further view that one should take bath under the Uttarā Phalgunī constellation. This constellation brings fortune. He is deemed to have taken bath under a constellation bringing fortune.

There is view that one should take the bath under the Hasta-constellation. This constellation belongs to Savitṛ. He is deemed to have taken bath under the constellation belonging to Savitṛ thinking "May I be impelled by Savitṛ." There is a view that one should take the bath under the Citrā constellation. This constellation belongs to Indra. He is deemed to have taken bath under the constellation

2. cf. BaudhŚS VIII.19-20
3. cf. BaudhŚS V.9.; VIII.20
4. cf. BaudhŚS IV.11

1. Samāvartana which is a domestic rite is laid down in BaudhŚS XVII. 39-44. It is also laid down in the BaudhGS. Evidence of the manuscripts of the BaudhŚS points to the fact that Samāvartana was primarily laid down in the BaudhŚS. cf. Caland, *Baudhāyana Śrautasūtra*, vol. II, preface pp. ii-iii, footnote to p. 316.

पुरादित्यस्योदयाद्व्रजमभि प्रपद्यते नैनमेतदहरादित्यो ऽभितपेत्तदह स्नातानामु ह वा एष एतत्तेजसा यशसा तपति । अन्तर्लोम्ना चर्मणा व्रजमभिविघ्नन्ति। पूर्वार्धमध्ये व्रजस्याग्निमुपसमाधाय संपरिस्तीर्याहरन्त्येतान्संभारान्सकृदेव सर्वान् । यत्सह सर्वाणि मानुषाणीत्येतस्माद्ब्राह्मणात् । दक्षिणतो ब्राह्मण उपविशति। उत्तरत उदपात्रं पालाशीं च समिधं निदधाति । अपरेणाग्निमुदीचीनप्रतिषेवणामेरकाꣳ साधीवासामास्तीर्य तस्यां प्राङ्मुख उपविशति । उत्तरतो नापित उत्तरत उपबर्हणम् । आ मध्यंदिनं भिक्षां दद्यात् । अपीह गां पचेद्वशा चेदस्य स्यात् । आत्रैतां पालाशीꣳ समिधमाज्येनाक्त्वा मध्यंदिने ऽभ्यादधाति ॥ ३९ ॥

इमꣳ स्तोममर्हते जातवेदसे रथमिव संमहेमा मनीषया । भद्रा हि नः प्रमतिरस्य सꣳसद्यग्ने सख्ये मा रिषामा वयं तव स्वाहेति । अथैरकायामुदीचीनशिरा निपद्यते त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषमगस्त्यस्य त्र्यायुषमृषीणां त्र्यायुषं यद्देवानां त्र्यायुषं तन्मे अस्तु त्र्यायुषमिति । उद्यमानमनुमन्त्रयते शिवा मे भवथ सꣳस्पृश इति । क्षुरमभिमन्त्रयते क्षुरो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मा मा हिꣳसीरिति । उप्यमानमनुमन्त्रयते यत्क्षुरेण वर्चयसि वप्त्रा वपसि केशश्मश्रु वर्चय मे मुखं मा म आयुः प्रमोषीरिति । श्मश्रूण्येवाग्रे वपते ऽथोपपक्षावथ केशान्यथोपपादमितराण्यङ्गानि । एतस्माद्ध्येषा जरसा पूर्व आयुषि प्रयान्ति पूर्व आयुष्यन्नादा भवन्ति य एवं विद्वाꣳसो लोमानि वापयन्ते । स यदि लोमानि वापयिष्यमाणः स्यात्केशश्मश्रु वापयित्वा

belonging to Indra thinking "I may be conspicuous." There is a view that one should take the bath under the Viśākhā constellation. This constellation belongs to Indra-Agni. He is deemed to have taken bath under the Viśakhā constellation thinking "May I become branched off with progeny and cattle."

Under one of these constellations, in the bright half of the month, he goes to the cowpen before sunrise. On this day the sun should not shine over him. The sun shines with lustre and glory of him, who takes bath on that day. The cowpen is covered with a skin with its hairy side inside. He enkindles fire in the eastern half of the cowpen, strews it around; all materials are brought here at one attempt. The materials which are related to a human being are to be taken from a brāhmaṇa. That brāhmaṇa sits towards the south. He keeps a pot full of water and a firestick towards the north. To the rear of the fire he spreads the bed of grass with its sewing towards the north together with upper garment, and sits upon it facing eastwards. The barbar to the north; the pillow to the north. One should give him a boon until midday. One should cook the flesh of a cow if one has a barren cow. At midday he should put on fire a firestick of *Butea frondosa* dipped in clarified butter.

XVII.40

With the verse "We fashion this hymn for the worthy Jātavedas from our heart like a chariot. In his meeting we enjoy good protection. O Agni, may we not be injured under thy friendship, "Svāhā.[1]" He lies down on the bed of gras with his head towards the north with the formula, "May I enjoy threefold life[2] of Jamadagni, threefold life of Kaśyapa, threefold life of Agastya and threefold life of other Ṛsis. May mine be that threefold life which belongs to gods. "The priest follows him being applied water (to the hair) with the formula, "(O waters) do you be auspicious to me at your touch.[3]" He follows the razor with the formula,."Thou art a *kṣura* by name, knife is thy father, obeisance to thee, do thou not injure me.[4]" He follows (the boy) being shaved with the formula, "Thou shavest hair and beard: thou illuminest (the face) with the shaving razor: illumine my face, do thou not steal my life.[5]" The barbar first shaves the beard, then the armpits, then the hair on the head and the other hair as may be convenient. By following this order they pass earily life up to the old age.[6]

1. RV I.94.1
2. VS III.62. Childhood, youth and oldage.
3. The formula is not traced to any other text.
4. Found also in SatGS I.9.10.
5. cf. AV VIII.2.17
6. The text reads : *eṣā jarasā.* Caland writes in his foot-note; "Or should we write *eṣā' jarasā?* What may be the sense of these words ?"

लोमानि सꣳहृत्य नखानि निकृन्तयीत । अथैतानि समुच्चित्य ब्रह्मचारिणे प्रयच्छन्नाहेमानि हृत्वा दर्भस्तम्बे वोदुम्बरमूले वा निधत्तादिति । तानि स तत्र निदधाति । अपरेणाग्निं प्राङ्मुख उपविश्य मेखलां विस्रꣳसयत इमं विष्यामि वरुणस्य पाशमिति । यो ऽस्य तत्र रातेः पुत्रो वान्तेवासी वा भवति तस्मै प्रयच्छन्नाहेमाꣳ हृत्वा न्यग्रोधे वोदुम्बरमूले वा निधत्तादिति। तामु स तत्र निदधातीदमहममुष्यामुष्यायणस्य शुचा पाप्मानमवगूहाम्युत्तरस्य द्विषद्भ्य इति । वृकलैः प्रधाव्य दन्तान्विधावयते ऽन्नाद्याय व्यपोहध्वं भगो राजायमागमत् । स मे मुखं प्रसर्पतु वर्चसे च भगाय चेति । उभयीरपः संनिषिञ्चति । उष्णासु शीता आनयति दैवमानुषस्य व्यावृत्त्या इति । तासामञ्जलिनोपहत्याभिषिञ्चत्यापो हि ष्ठा मयोभुव इति तिसृभिर्हिरण्यवर्णाः शुचयः पावका इति तिसृभिः । षोढाविहितो वै पुरुष इत्येतस्माद्ब्राह्मणात्। अथैतस्य सर्वसुरभिपिष्टꣳ समुदायुत्य त्रिः प्रसिञ्चति ॥ ४० ॥

नमः शाकजञ्जभाभ्यां नमस्ताभ्यो देवताभ्यो या अभिग्राहिणीरिति। अनुलिम्पते ऽप्सरासु च यो गन्धो गन्धर्वेषु च यद्यशः । दिव्यो यो मानुषो गन्धः स मामाविशत्विहेति । अथाहतं परिधत्ते स्वा मा तनूराविश शिवा मा तनूराविशेति । एवमेवोत्तरासङ्ग्यम् । एवमेवात ऊर्ध्वम् । अथैतं बादरं मणिꣳ सुवर्णोपधानꣳ सूत्रे प्रोत्य दर्व्यामाधाय दर्विदण्डे सूत्रेण पर्यस्य जुहोतीयमोषधे त्रायमाणा सहमाना सहस्वती । सा मा करोतु सोमवर्चसꣳ सूर्यवर्चसं ब्रह्मवर्चस्विनमन्नादं करोतु स्वाहेति । अथैनमुदपात्रे ऽनुपरिप्लावयति विश्वा उत त्वया वयं धारा उदन्या इव । अतिगाहेमहि द्विष

They become food-eaters in early life who, knowing this, cause the hair on the body to be shaved. If he is going to get his hair on the body shaved, he should first get his beard and hair on the head shaved, then get his hair on the body shaved[7] and then get his nails pared.

Having collected all the hair (the barbar) while handing over to the Brahmacārin, says to him, "carry these and place them at the roots of a stump of Darbha-grass or at the root of *Ficus glomerata*." He places them there. He sits to the rear of the fire facing eastwards and loosening the girdle with the verse, "I loosen this (girdle) the bond of Varuṇa...."[8] Handing over to one who is the son of a wealthy person or his friend, he says, "Carry this and place at the bottom of *Ficus Indica* or *Ficus glomerata*." He places it there with the formula, "Here I bury this evil together with the grief of N.N., son of N.N. for the enemies of the future generation." Having driven it away with barks he washes his teeth with the verse, "Do you drive it away for food; this royal fortune has come. May he promote my happiness for power and fortune." (The priest) sprinkles together both kinds of water; he pours the cold water into the hot water for the separation of the divine and the terrestrial. Having dipped the joined palms into it he sprinkles with the three verses beginning with "You are healing waters...."[9] and with the three verses beginning with "The gold-coloured, shining, purifying...."[10] Man is constituted of six constituents—this is the Brāhmaṇa. He mixes together the powder of all fragrant substances and sprinkles him with it three times.

XVII.41

With the formula, "Obeisance to Śāka and Jañjabha; obeisance to those deities which seize (a person)." (The boy) applies all over with the verse, "May the smell which exists among the Apsarases, the glory which exists among the Gandharvas, the semll which is divine and terrestrial enter into me." He wears a new garment with the formula, "Do thou occupy my own body, do thou occupy my auspicious body." Similarly the upper garment. Hereafter (he should wear the clothes) similarly. He passes the thread into the bead of jujube set in gold, keeps it into the ladle, suspends the thread around the handle of the ladle and makes the offering with verse, "This plant protecting, intruding, powerful—may it equip me with the valour of Soma, of Sūrya, and of spiritual power and eater of food, svāhā." He then moves it around to the waterpot with the formula "May we pass beyond the enemies

7. Instead of *saṁhṛtya*, the causal gerund *saṁhārya* was expected.
8. cf. TS I.1.10.2. Several formulas are common to other Gṛhya texts.
9. TS IV.1.5.1; BaudhŚS X.5
10. TS V.6.1.1; BaudhŚS X.29

इति। अपाशो ऽसीत्युक्त्वाक्ष्णया परिहरति वध्यꣳ हि प्रत्यञ्चं प्रतिमुञ्चन्ति व्यावृत्त्या इत्येतस्माद्ब्राह्मणात् । अथैतौ प्रवर्तौ सूत्रे प्रोत्य दर्व्यामाधाय दर्विदण्डे सूत्रेण पर्यस्य जुहोत्यायुष्यं वर्चस्यꣳ सुवीर्यꣳ रायस्पोषमौद्भिद्यम्। इदꣳ हिरण्यं वर्चसे जैत्र्यायाविशतादिमꣳ रयिꣳ स्वाहेति। द्वितीयां जुहोति शुनिमिवाहꣳ हिरण्यस्य पितुरिव नामाग्रभैषम्। तन्मा करोतु सोमवर्चसꣳ सूर्यवर्चसं ब्रह्मवर्चस्विनमन्नादं करोतु स्वाहेति । तृतीयां जुहोत्युच्चैर्वाजि पृतनासहꣳ सभासाहं धनंजयम् । सर्वाः समृद्धीर्ऋद्धयो हिरण्ये याः समाहिताः स्वाहेति। चतुर्थीं जुहोति विराजं च स्वराजं चाभिष्टिर्या च नो गृहे । लक्ष्मी राष्ट्रस्य या मुखे तया मा सꣳसृजामसि स्वाहेति । पञ्चमीं जुहोति यशो मा कुरु ब्राह्मणेषु यशो राजसु मा कुरु । यशो विश्येषु शूद्रेष्वहमस्मि यशस्तव स्वाहेति। अथैनावुदपात्रे ऽनुपरिप्लावयति विश्वा उत त्वया वयमित्येतया । तयोरन्यतरमादाय दक्षिणे कर्ण आबध्नीत आयुष्यं वर्चस्यमित्येताभिः पञ्चभिः। अथैनमनुपरिवर्तयत ऋतुभिस्त्वार्तवैः संवत्सरस्य धायसा तैस्त्वा सहानुकरोमीति। एवमेवोत्तरं प्रवर्तमाबध्नीते। अथ स्रजं प्रतिमुञ्चते ॥ ४१ ॥

शुभिके शिर आरोह शोभयन्ती मुखं मम । मुखꣳ हि मम शोभय भूयाꣳसं च भगं कुरु॥ यां त्वा जहार जमदग्निः श्रद्धायै कामायान्यै । तां त्वेमां प्रतिमुञ्चे ऽहं वर्चसे च भगाय चेति। त्रैककुदेनाञ्जनेनाङ्क्ते यदाञ्जनं त्रैककुदं जातꣳ हिमवत उपरि। तेन वामाञ्जे मयि पर्वतवर्चसमस्त्विति। आदर्शे परिपश्यते यन्मे मनः परागतमादर्शे परिपश्यतः । इदं तन्मयि पश्याम्यायुष्यं वर्चस्यं मे अस्त्विति । अथोपानहावुपमुञ्चते द्यौरसीति

like all water-streams through thee.[1]" Having said, "Thou art bondless," he carries it across in consideration of the Brāhmaṇa that one to be killed is released towards the west for the sake of separation. He passes each of the two ear-rings through the thread, puts into the ladle, suspends the thread on the handle of the ladle and makes the offering with verse, "May this gold granting life and splendour and prosperity, coming out of the earth enter into this precious metal for victory, svāhā."[2] He makes a second offering with the verse, "I have uttered the name of gold as food like Śuni. May it render me as possessing the splendour of Soma, Sūrya and spiritual power and eater of food, svāhā."[3] He makes the third offering with the verse, "The gold is highly strong, attacking the armies, commanding the assembly and winning wealth. All prosperities are deposited in gold, svādā."[4] He makes the fourth offering with the verse." I mix with myself the Virāj, the Svarāj, the protection which we have in our house and the prosperity which is in the midst of people svāhā."[5] He makes the fifth offering with the verse, "Make me successful among the brāhmaṇa, make me successful among the ruling class, successful among the Viś and Śūdra; I may be successful through thee svāhā."[6]

He moves them around in the water-pot with the verse, "May we pass beyond...."[1] He takes one of them and ties on the right ear with the five verses beginning with "May the gold granting life...."[7] He turns it around with the verse, "I turn thee together with the seasons, with those belonging to the seasons and the sucking of the year."[8] Similarly he ties the left ear-ring. Then he suspends the garland.

XVII.42

With the two verses; "O garland, do thou ascend my head adorning my face. Do thou decorate my face; promote my fortune.—I suspend for splendour and fortune thee whom Jamadagni carried for faith and desire." He puts in to his eayes the collyrium from Trikakud with the verse, "The collyrium of Trikakud which is born of the Himalayas, with that I anoint (my eyes); may it grant me the splendour of the mountain." He looks into the mirror with the verse, "My mind which has gone astray while I am looking into the mirror, I recall within me; may it grant me long

1. RV II.7.3
2. RVKhila IV.6.1; VS XXXIV.50 read *mām* instead of *imam rayim.*
3. Partly agrees with ṚVKhila IV.6.3.
4. RVKhila IV.6.2 reads *pṛtanāṣāṭ* instead of *pṛtanāsaham.*
5. cf. ṚVKhila IV.6.4
6. cf. ṚVKhila IV.6.10
7. laid down in 83-87 above.
8. cf. AV V.28.13

दक्षिणे पादे पृथिव्यसीत्युत्तरे । अथ दण्डमादत्ते सखा मा गोपायेति । छत्रमादत्ते दिव्यो ऽसि सुपर्णो अन्तरिक्षान्मा पाहीति । सो ऽत्रैवास्त आ नक्षत्राणामुदयात् । अथोदितेषु नक्षत्रेषूपनिष्क्रम्य दिश उपतिष्ठते देवीः षडुर्वीरुरु णः कृणोत विश्वे देवास इह वीरयध्वमिति । मा हास्महि प्रजया मा तनूभिरिति नक्षत्राणि । मा रधाम द्विषते सोम राजन्निति चन्द्रमसम् । समुपस्थाय यत्रयत्र कामयते तदेतीति । एतत्समावर्तनम् ॥ ४२ ॥ द्वादशः ॥

अथेतरत् । तूष्णीमेव तीर्थे स्नात्वोदेति । अथ यदि रथं लभते रथंतरमसीति दक्षिणं चक्रमभिमृशति बृहदसीत्युत्तरं वामदेव्यमसीति मध्यम् । अथ रथं प्रवर्तमानमनुमन्त्रयते ऽयं वामश्विना रथो मा दुःखे मा सुखे रिषदिति ।अथ यदि शमरथं करिष्यन्भवत्यप उपस्पृश्येमामभिमृशतीह धृतिरिह विधृतिरिह रन्तिरिह रमतिरिह रमतामिति । अथास्मा आचार्यः कूर्चमाहारयति । तं प्रदक्षिणं पर्यस्योदगावृत्त उपविशति पुरस्ताद्वैनं प्रत्यञ्चमुपोहते राष्ट्रभृदस्याचार्यासन्दी मा त्वद्योषमिति । अथास्मा उदकमाहारयति । तेनास्य पादौ प्रक्षालयति । अवनेक्तुः पाणी संमृशति मयि महो मयि भगो मयि भर्गो मयि यश इति । अप उपस्पृश्य मयीन्द्रियं वीर्यमित्युरः प्रत्यात्मानं प्रत्यभिमृशते । अथास्मा अन्यदाहारयति । तत्प्रतिगृह्णात्या म आगन्वर्चसा यशसा सꣳसृज पयसा तेजसा च तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनामिति ब्राह्मणः । प्रियं पशूनां कुर्वधिपतिं प्रजानामिति राजन्यः । तदुपस्पृश्य प्राक् सेक्तवा इत्याह । मधुपर्कं प्रोक्तमभिमन्त्रयते स मावतु स मा पातु स मा जुषतामिति । उभाभ्याꣳ हस्ताभ्यां प्रतिगृह्णाति ॥ ४३ ॥

आ म आगन्वर्चसा यशसा सꣳसृज पयसा तेजसा च तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनामिति ब्राह्मणः । प्रियं पशूनां कुर्वधिपतिं

life and splendour." He then wears the footwear with the formula, "Thou art heaven" in the right foot, and "Thou art earth" on the left one. He takes up the staff with the formula, "Do thou, my companion, guard me." He takes up the umbrella with the formula, "Thou art the divine eagle; do thou guard me in the midregion." He stays here until the stars rise. As soon as the stars rise, he goes out and prays to the quarters with the verse, "O six Urvī goddesses, do you make us wide. O Viśve Devas, do you do brave deeds."[1] To the stars with "May we not be departed from offspring nor from our bodies;"[2] to the moon with "O king Soma, may we not exert for the enemy."[1] After having prayed together, he may move according to will. This is the Samāvartana rite.

XVII.43

Now the other rites. He takes a bath in holy water and comes up. If he gets a chariot he touches its right wheel with the formula, "Thou art Rathantara;" the left one with "Thou art Bṛhat;" the middle part with "Thou art Vāmadevya." He follows the chariot while it is moving, with the formula, "May this your chariot, O Aśvins, be not injured due to bad or good hole in the nave." If he went to halt the chariot, he touches waters and touches the earth with the formula, "Here is support; here is separation; here is joy, here is delight; may it rest here."[2] The teacher arranges a bunch of darbha grass to be offered to him. Having spread it around by the right, he sits upon it turning towards the north. Or he turns it from east to west with the formula, "Thou art supporting the kingdom, the stool of the teacher; may I not depart from thee," Water is procured for him. One washes his feet with it. He touches the palms of one who is washing with the formula, "Power in me, fortune in me, splendour in me, glory in me." Having touched water, he touches his bosom with "May strength and valour be in me." One causes other things to be brought to him. He receives them with the formula, "They have come to me; do thou unite me with splendour, glory milk and lustre. Do thou make me dear to the progeny and lord of cattle," if he is a brāhmaṇa; "....dear to cattle and lord of progeny" if he is a Rājanya. Having touched it, he says, "In order to sprinkle beforehand." He recites over the Madhuparka which is announced, the formula, "May it help me, may it guard me, may it be agreeable to me." He receives it with both the hands.

XVII.44

With the formula, "It has come to me; do thou unite me with splendour, glory, milk and lstre; do thou make me dear to the offspring and lord of cattle" if he is a

1. TS IV.7.14.2
2. TS VII.1.12.1

प्रजानामिति राजन्यः । तस्मिꣳश्चेत्किंचिदापतितꣳ स्यात्तदङ्गुष्ठेन च महानाम्न्या चोपसंगृह्येमां दिशं निरस्यति नेष्टाविद्धं कृन्तामि या ते घोरा तनूस्तया तमाविश यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति । अथाप उपस्पृश्य समुदायुत्य त्रिः प्राश्नाति प्राण इदं ते बलिꣳ हरामि श्रेष्ठं माधिपतिं कुर्विति । सोमो ऽसि सोमपं मा कुर्विति द्वितीयम् । अन्नमस्यन्नादं मा कुर्विति तृतीयम् । त्रिः पीत्वोच्छिष्टं ददाति । यमात्मनः श्रेयाꣳसमिच्छेत्तस्मै शेषं दद्यात् । उपनीतां गामनुमन्त्रयते जहि मे पाप्मानमुपनेतुश्चेति । तां कुर्वन्ति वोत्सृजन्ति वा । स यदि करिष्यन्भवति कुरुतेत्याह । अथ यद्युत्स्रक्ष्यन्भवति तामनुमन्त्रयते गौर्धेनुर्भव्या माता रुद्राणां दुहिता वसूनाꣳ स्वसादित्यानाममृतस्य नाभिः । प्र णु वोचं चिकितुषे जनाय मा गामनागामदितिं वधिष्ट ॥ पिबतूदकं तृणान्यत्त्वोमुत्सृजतेति । अथास्मा ओदनमाहारयति । तमश्नाति ब्रह्म त्वाश्नातु ब्रह्म त्वाश्नात्विति । तच्चतुष्टयो ऽर्घ्यो दधि मधु घृतमाप इति । पञ्चतय इत्येके दधि पयो मधु घृतमाप इति ॥ ४४ ॥ त्रयोदशः ॥

ब्राह्मणो ह सोमार्थः शुक्लेन पिङ्गाक्षेण मूर्धभिन्नेन विस्रवता पथि समाजगाम । तꣳ होवाच कथा विद्यां भगवन्तमिति । सोमो राजास्मीति हैनं प्रत्युवाच । तं मा कदध्वर्युरनैष्ट्ययनविदभ्यसौषीत् । यत्रो मा

brāhmaṇa, "...dear to cattle and lord of cattle" if he is a Rājanya. If something has fallen into it, he takes hold of it with his thumb and forefinger (of his right hand) and throws away towards the south-west with the formula, "I cut that which is clasped by a disagreeable object; with thy body which is fierce do thou enter him who hates us and whom we hate." Having touched water and having mixed it together, he partakes of it three times with the formula, "O Prāṇa, I bring this food for thee; do thou make me a great lord;" for the second time with the formula, "Thou art Soma; make me a Soma- drinker; " for the third time with the formula, "Thou art food, make me food-eater." Having drunk three times, he gives over the remnant. He gives over the remnant to one whom he desires to be better. He recites over the cow brought to him the formula, "Do thou kill the evil of myself and of the giver." The cow is immolated or is released. If he desires her to be immolated, he says "Do you immolate." If he is going to release her, he recites over her the verse, "The cow which is to be a milch-cow is the mother of the Rudras, daughter of the Vasus, sister of the Ādityas, and navel of immortality. I have spoken to the learned men, "Do you not kill the innocent cow, the Aditi.[1] Let her drink water and eat grass; Ay, release her." Cooked rice is brought to him. He consumes it with the formula, "May brāhmaṇa consume thee, may brāhmaṇa consume thee." The Arghya comprises curds, honey, ghee and water. Some say it consists of five substances : curds, milk, honey, ghee and water.

XVII. 45

NAIṢṬYAYANAS

A brāhmaṇa who was in search of Soma met on the way with as person who was white, brown-eyed, with broken head and oozing. He said to him, "As whom shall I know your honour ? "I am king Soma." He replied, "A bad Adhvaryu not knowing Naiṣṭyayanas pressed me. Because a bad Adhvaryu not aware of Naiṣṭyayanas pressed me, therefore I began oozing there. Such and such brāhmaṇa knows Naiṣṭyayanas. I shall meet him. He will reinstate my complexion. "When they go out fot Avabhṛtha, they sprinkle on the residue of Soma by means of a twig fo *Ficus glomerata* or *Butea frondosa* or a spoon not smeared with clarified butter, curds or milk mixed with honey reciting the Naiṣṭyayana verses. They sprinkle on the residue with the Anuvāka :

(i) "O king Soma, do thou join and promote with clarified butter those thy limbs—thy firm joints, which were crushed by the stone. May we subsequently be sinless and live safely.

(ii) What of thee the pressing stone, moved by the arm, has caused to fall—what of thee the men, with the right hand, have milked out.—Let that swell again for thee; let that grow firm again for thee, O God Soma.

1. cf. TĀ V.12.1

कदध्वर्युरनैष्ट्ययनविदभिषुणोतीत्थमहं तत्र विस्रवाणि । असावसौ ब्राह्मणो नैष्ट्ययनानि वेद तं गमिष्यामि स म इमान्वर्णान्सꣳरोपयिष्यतीति। ते यत्रावभृथमवयन्ति तदौदुम्बर्या शाखया पलाशशाखया वा स्त्रुवेण वानाज्यलिप्तेन दध्ना पयसा वा मधुमिश्रेण नैष्ट्ययनैर्ऋजीषमभिजुह्वति ।

(iii) If they have torn up thy skin and if they have torn up thy womb - expelled from thy resting-place, thou art longing for it, let that be hidden to us by thee O Soma. May intimate union with thee in the highest heaven be ours.

(iv) Having united with milk, he has abandoned his body. Each time his colour becomes different. To this feast we have been invited by thee. Give us a share in thy many-coloured abode.

(v) May Soma be looking at men and listening to them. Desiring songs of praise, may he not abandon us. Harmless, strengthening his bodily forms, may he bring to us his beautiful appearance as soon as he is born.

(vi) The ladles are pouring clarified butter on thee strengthening thy dear limbs. To thee O Soma, homage and the Vaṣaṭ-utterance. Do thou O king, give me consent for the good deed.

(vii) Do thou unite,[1] king Soma, with the exhaling and inhaling with sight and hearing. What of thee has been damaged, may that be a cause of happiness to thee. Do thou recognise us at the junction of the paths.

(viii) Do you recognise this (sacrificer) O gods, in the highest firmament. Do you, mighty ones[2] who are present here, know the shape of this one. When he comes along the paths which are the paths of the gods, do you reveal to him what has been offered and what has been bestowed (by him).

(ix) Unhurt, O king, free from disease, do thou go (to thy abode). Homage to thee, to thy rapidly moving radiance. Ascend the heavenly vault along with the sacrificer. Go to the sun in the highest firmament.

(x) God Savitṛ is honoured by us now—he who is to be praised by men at this time of the day - he who distributes treusures to the descendants of Manu so that he would bestow on us beat riches.

(xi) Come and protect us here O Mitra-Varuṇa. Think of us here, O friends. May the weapon of the Ādityas, the terrible hundred-barbed poisonous misile avoid us.

(xii) Swell up; may thy manly power concentrate from all sides O Soma. Do thou be in (the centre of) the gathering place of the powers.

(xiii) May thy saps unite; may thy powers unite; may thy manly powers overcoming the foes unite. Swelling for immortality O Soma, do thou place in the heaven thy highest glories.[3]

1. Dumont has suggested the emendation *sam u cakṣuṣā* instead of *śam u cakṣuṣā*.
2. The text has *vṛkāḥ* (wolves) which does not suit as an adjective of the gods. Dumont has therefore suggested the reading *vṛṣṇyāḥ*. An identical verse which has occured in TS V.7.7.1 has *devāḥ* in place of *vṛkāḥ*.
3. TBr III.7.13; P. E. Dumont, "Taittirīya Brāhmaṇa III.7.7-10; 12-14." *Proceedings of the American Philosophical Society*, Vol. 107, No.3, October 1963, pp. 457-458.

यत्ते ग्राव्णा चिच्छिदुः सोम राजन्नित्येतेनानुवाकेनाभिर्गीर्भिर्यदतो न ऊनमित्येतया च चतुर्दशभिर्ऋजीषमभिजुह्वति । ते यत्रावभृथꣳ सꣳसिध्येयुस्तान्ब्रूयाद्ये नु राज्ञस्त्वचं भित्त्वा क्रूरं कृत्वेह ग्रावभिः ॥ ४५ ॥

अशमयित्वा नैष्ट्ययनैर्यन्त्येवैवं कृतागसः । ये सोममसꣳस्थाप्यापः सꣳसाद्य सोमिनः । सꣳस्थितो न इत्यायन्त्यमुत्रैनान्हिनस्ति सः । असिशूलैरुत्तुदन्ति यमस्य प्रतिषादने । यो ऽशमयित्वा नैष्ट्ययनैरथ नाकमधिरोहति ॥ वायुर्भूत्वा पवते त्रिदिवं नाकमुत्तमम् । यः शमयित्वा नैष्ट्ययनैरथ नाकमधिरोहति । अध्वर्योर्यजमानस्य प्रतिप्रस्थातुरग्नीधः । ब्रह्मणो होतुरुद्गातू राजैषां लोकमादत्ते न चाहौषुश्चतुर्दश । ये चतुर्दश जुह्वति दध्न एताः स्रुवाहुतीः । नैषां राजा लोकमादत्ते न प्रजां नोत वाजि-नम् । आप्याययन्तो राजानं ग्रावभिः क्रूरमृत्विजः । पयसा शमयन्तो ऽस्य जुहुतैव चतुर्दशेति ॥ ४६ ॥ चतुर्दशः ॥

अथ वै भवति ब्रह्मवादिनो वदन्ति स त्वै दर्शपूर्णमासौ यजेत य एनौ सेन्द्रौ यजेतेति । वैमृधः पूर्णमासे ऽनुनिर्वाप्यो भवति तेन पूर्णमासः सेन्द्रः । ऐन्द्रं दध्यमावास्यायां तेनामावास्या सेन्द्रेति । केनो स्विदनीजानस्य सेन्द्रौ भवत इति । ऐन्द्राग्नेन पुरोडाशेनेत्येव ब्रूयादिति । अथ वै भवति देवा वै यद्यज्ञे ऽकुर्वत तदसुरा अकुर्वत । ते देवा एतामिष्टिमपश्यन्नाग्रावैष्ण-

He sprinkles with the thirteen verses in this Anuvāk, and the following verse, in all with fourteen verses, "(O Indra) possessing brown steeds, being promoted with these our utterances do thou fill up what is deficient with us. May we be enjoying ample wealth when thou breakest the big clouds for the good of thy worshippers."[4] When they are commencing the Avabhṛtha rite, he should address them with the following verses : "Those who bruise the skin of king Soma by hammering him with stones.

XVII.46

and depart bearing the evil without pacifying it with Naiṣṭyayana formulas, who after having offered Soma, and reaching the waters do not conclude the Soma-offering and return saying that we have concluded the Soma-offering, the Soma injures them in the yonder world. One who ascends the heaven without pacifying the Soma with the Naiṣṭyayana-offerings—him (Yama's messengers) prick with swords and stakes in Yama's abode. One who having pacified Soma with Naiṣṭyayana offerings ascends the heaven flows towards the third and the highest heaven in the form of wind. King Soma deprives the Adhvaryu, the sacrificer, the Pratiprasthātṛ, the Agnīdh, the Brahman, the Hotṛ and Udgātṛ of the (heavenly) world if they do not make fourteen offerings. Those who offer fourteen spoonfuls of curds, the king Soma does not deprive them of the yonder world nor of their progeny nor their power. O priests, treating cruelly king Soma with stones, do you pacify him with milk and offer fourteen offerings."[1]

XVII.47

OPTIONAL DARŚA-PŪRṆAMĀSA SACRIFICES

It is indeed said, "He indeed performs the Full-moon and New-moon sacrifices who offers them together with an offering to Indra. The cake to be offered to Vimṛdh Indra is to be offered immediately following the Full-moon sacrifice. Thereby the full-moon offering becomes characterised by Indra. In the New-moon sacrifice curds is to be offerd to Indra. Thereby the new-moon offering becomes charadeterised by Indra.[1]" By which sacrifice do the two sacrifice of one who has not performed Soma sacrifice become characterised by Indra ? By offering the cake to Indra-Agni, one should say. It is indeed said, "What the gods did in the sacrifice, the

4. TS III.7.11.4

1. VādhŚS VII.21.2 mentions the Naiṣṭyayana offerings to Soma at the Avabhṛtha.

1. TS II.5.4.1

वमेकादशकपालꣳ सरस्वत्यै चरुꣳ सरस्वते चरुम् । तां पौर्णमासꣳ सꣳस्थाप्यानुनिरवपन् । ततो देवा अभवन्परासुराः । यो भ्रातृव्यवान्त्स्यात्स पौर्णमासꣳ सꣳस्थाप्यैतामिष्टिमनुनिर्वपेत् । पौर्णमासेनैव वज्रं भ्रातृव्याय प्रहृत्याग्रावैष्णवेन देवताश्च यज्ञं च भ्रातृव्यस्य वृङ्क्ते इति ब्राह्मणम् । स एष भ्रातृव्यवतो यथाकामप्रयोगः । मिथुनान्पशून्त्सारस्वताभ्याम् । यावदेवास्यास्ति तत्सर्वं वृङ्क्ते इति ब्राह्मणम् । अथ वै भवति ॥ ४७ ॥

पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्यामिति । स पौर्णमासीं पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्याम् । हत्वा भ्रातृव्यं नाप्याययतीति ब्राह्मणम् । तदेतत्स्तरणावगधं वापरोध्यावगधं वेति । अथ वै भवति साकंप्रस्थायीयेन यजेत पशुकाम इति । एतयेष्ट्या यक्ष्यमाण उपकल्पयत औदुम्बरं महत्पात्रं प्रभूतमाज्यमिति । अथ देवस्य त्वा सवितुः प्रसव इति प्रतिपदं कृत्वाग्नेयमष्टाकपालं निर्वपत्यैन्द्रमेकादशकपालमैन्द्रꣳ सांनाय्यम् प्रसिद्धमाग्नेयेन चरित्वाथेतरयोर्हविषोरौदुम्बरे महति पात्रे सम-वद्यन्नाहेन्द्रायानुब्रूहीति महेन्द्रायेति वा यदि महेन्द्रयाजी भवति । महता पूर्णꣳ होतव्यमिति । अत्याक्रम्याश्राव्याहेन्द्रं यजेति महेन्द्रमिति वा यदि महेन्द्रयाजी भवति । वषट्कृते सहैव पात्रेण जुहोति । तृप्त एवैनमिन्द्रः प्रजया पशुभिस्तर्पयतीति ब्राह्मणम् । अथ वै भवति दारुपात्रेण जुहोति। न हि मृन्मयमाहुतिमानशे । औदुम्बरं भवत्यूर्ग्वा उदुम्बर ऊर्क् पशवः । ऊर्जैवास्मा ऊर्जं पशूनवरुन्द्ध इति ब्राह्मणम् । तदेतल्लभ्यावगधं वा निर्वेदावगधं वेति । अथ वै भवति ॥ ४८ ॥

Asuras also did. The gods perceived this Iṣṭi : a cake on eleven potsherds to Agni-Viṣṇu, cooked rice to Sarasvatī, and cooked rice to Sarasvant. Having concluded the Full-moon sacrifice they performed this Iṣṭi. The gods thereby prospered, the Asuras were defeated. One who has an enemy should, having performed the Full-moon sacrifice, perform this Iṣṭi. Having thrown thunderbolt at the enemy by means of the Full-moon sacrifice, he appropriates the gods and sacrifice of the enemy by offering the sacrifice to Agni-Viṣṇu." So says the Brāhmaṇa.[2] One having an enemy may perform this sacrifice if he wills. He offers a couple of animls to Sarasvatī and Sarasvant. "He appropriates whatever the latter possesses." So says the Brāhmaṇa[3]. It is indeed said.

XVII. 48

"One who has an enemy should perform only the Full-moon sacrifice, not the New-moon sacrifice." One having enemy should perform only the Full-moon sacrifice, not the New-moon sacrifice. "He kills the enemy, does not swell him." So says the Brāhmaṇa.[1] This (offering) leads to his slaying or prohibition.[2] It is indeed said, "One desiring cattle should perform the Sākamprasthāyīya sacrifice.[1]" One who is going to perform this Iṣṭi procures a big pot made of *Ficus glomerata* and ample clarified butter. Reciting each time the formula beginning with "In the impulse god Savitṛ...." he pours out paddy for a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra and Sāṃnāyya to Indra. Having offered the cake to Agni in the prescribed manner, while taking portions of the remaining two oblations in the big pot of *Ficus glomerata*, he says (to the Hotṛ), "Do you recite the puronuvākyā for Indra" or "for Mahendra" if the sacrificer is offering to Mahendra. "The full oblation filled in the big pot should be offered."[1] Having crossed the altar and having made to announce, he should say (to the Hotṛ). "Do you recite the yājyā for Indra" or "for Mahendra" if the sacrificer is offering to Mahendra. At the Vaṣaṭ-utterance he makes the offering together with the pot. "Indra, satisfied thereby, gratifies him the gift with of offspring and cattle." So says the Brāhmaṇa.[1] It is indeed said, "He makes the offering with the wooden pot. An earthen pot is not capable of holding the oblation. (The pot) is made of *Ficus glomerata*. Strength indeed is *Ficus glomerata*. Strength are the cattle. Through strength he obtains strength i.e. the cattle for him (the sacrificer)." So says the Brāhmaṇa.[3] This offering leads to the attainment of or indifference towards the thing to be achieved. It is indeed said :

2. TS II.5.4.1-2
3. TS II.5.4.2

1. TS II.5.4.3
2. The text reads *tad etat staraṇāvagadhaṁ vāparodhyāvagadhaṁ ve' ti.*
3. TṢ II.5.4.4

नागतश्रीर्महेन्द्रं यजेत । त्रयो वै गतश्रियः शुश्रुवान्ग्रामणी राजन्यस्तेषां महेन्द्रो देवतेति । स यो ऽन्य एतेभ्यो महेन्द्रमियक्ष्येत स संवत्सरमिन्द्रमिष्ट्वाग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथ यामावास्यागच्छति तस्यां महेन्द्रं यजते । सो ऽत ऊर्ध्वं महेन्द्रयाज्येव भवति । अथ वै भवति संवत्सरमिन्द्रं यजेत संवत्सरꣳ हि व्रतं नाति । स्वैवैनं देवतेज्यमाना भूत्या इन्द्धे वसीयान्भवतीति ब्राह्मणम् । अथ वै भवति संवत्सरस्य परस्तादग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेत् । संवत्सरमेवैनं वृत्रं जघ्निवाꣳसमग्निर्व्रतपतिर्व्रतमालम्भयति । ततो ऽधि कामं यजेतेति ब्राह्मणम् । अथ वै भवति ॥ ४९ ॥

नासोमयाजी संनयेत् । अनागतं वा एतस्य पयो यो ऽसोमयाजी । यदसोमयाजी संनयेत्परिमोष एव सो ऽनृतं करोति । अथो परैव सिच्यते। सोमयाज्येव संनयेत् । पयो वै सोमः पयः सांनाय्यम् । पयसैव पय आत्मन्धत्त इति ब्राह्मणम् । अथ वै भवति वि वा एतं प्रजया पशुभिरर्धयति वर्धयत्यस्य भ्रातृव्यं यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेति । त्रेधा तण्डुलान्विभजेद्ये मध्यमाः स्युस्तानग्नये दात्रे पुरोडाशमष्टाकपालं कुर्यात्। ये स्थविष्ठास्तानिन्द्राय प्रदात्रे दधꣳश्चरुम् । ये ऽणिष्ठास्तान्विष्णवे शिपिविष्टाय शृते चरुमिति । तस्या एता भवन्त्यग्ने दा दाशुषे रयिं दा नो अग्ने प्रदातारꣳ हवामहे प्रदाता वज्री प्र तत्ते अद्य किमित्ते विष्णो परिचक्ष्यं भूदितीन्वीजानस्य । अथानीजानस्य व्यापन्नयैव पूर्वया यजते ऽव्यापन्नयोत्तरया । न द्वे यजेत । यत्पूर्वया संप्रति यजेतोत्तरया छम्बट्

XVII.49

"One who is not rich should not offer to Mahendra. The three are rich : The learned, leader of a village and a Rājanya. Mahendra is their deity."[3] One of these who desires to offer to Mahendra, should offer to Indra for a year and then offer a cake on eight potsherds to Vratapati Agni. The Iṣṭi is concluded in the prescribed manner. On the new-moon day which comes subsquently, he offers to Mahendra. Hereafter he continues to offer to Mahendra. It is indeed said, "One should offer to Indra for a year. The vow does not cross a year. The deity (Mahendra) itself whom offering is being made enlightens him for welfare. He thereby prospers." So says the Brāhmaṇa.[3] It is indeed said, "After a year one should offer a cake on eight potsherds to Vratapati Agni. Vratapati Agni makes him who has dispelled the evil for a year adopt the (new) vow (of offering to Mahendra). Thereafter he may offer (to Indra or to Mahendra) according to his will." So says the Brāhmaṇa.[3] It is indeed said:

XVII.50

"One who has not performed a Soma-sacrifice should not after Sāṁnāyya. The milk of one who is not a Soma-offerer does not reach (the god). It would indeed amount to stealing if one who has not performed a Soma-sacrifice offers Sāṁnāyya. He violates the order. His oblation is offered astray. (Therefore) one who has performed a Soma-sacrifice should alone offer Sāṁnāyya. Soma indeed is milk; Sāṁnayya is milk. By means of milk he holds milk within." So says the Brāhmaṇa.[1]

It is indeed said, "The moon which rises in the east after the oblation-material has been poured out, deprives (the sacrificer) of offspring and cattle. One should divide the rice-grains in three parts. He should prepare a cake on eight potsherds to Dātṛ Agni out of the rice-grains which are of middle size; he should prepare cooked rice in curds for Pradātṛ Indra out of those which are of big size; he should prepare cooked rice in hot milk for Śipiviṣṭa Viṣṇu out of those rice-grains which are of small size. These are the puronuvākyā-yājyā in this Iṣṭi : *agne dā dāśuṣe rayim* ....[2] and *dā no agne*.....;[2] *pradātāraṁ havāmahe*...[3] and *pradātā vajrī*...;[3] *pra tat te adya*...and *kimitte viṣṇu paricakiyam bhūt*....[4] These for one who has performed a Soma-sacrifice. Now for one who has not performed a Soma-sacrifice. He should first perform the violated Iṣṭi; next day he should perform the unviolated (i.e. fresh) Iṣṭi."

1. TS II.5.5.1
2. TS II.2.12.6
3. TS I.7.13.4
4. TS II.2.12.5

कुर्यात् । यदुत्तरया संप्रति यजेत पूर्वया छम्बट् कुर्यान्नेष्टिर्भवति न यज्ञः । तदनु ह्रीतमुख्यपगल्भो जायते । एकामेव यजेत प्रगल्भो ऽस्य जायते । अनादृत्य तद्द्वे एव यजेत यज्ञमुखमेव पूर्वयालभते । यजत उत्तरया । देवता एव पूर्वयावरुन्द्ध इन्द्रियमुत्तरया । देवलोकमेव पूर्वयाभिजयति मनुष्यलोकमुत्तरया । भूयसो यज्ञक्रतूनुपैतीति ब्राह्मणम्। अथ वै भवत्येषा वै सुमना नामेष्टिर्यमद्येजानं पश्चाच्चन्द्रमा अभ्युदेत्यस्मिन्नेवास्मै लोके ऽर्धुकं भवतीति ब्राह्मणम् । अथ वै भवति ॥ ५० ॥

दाक्षायणयज्ञेन सुवर्गकामो यजेत । पूर्णमासे संनयेन्मैत्रावरुण्या-मिक्षयामावास्यायां यजेतेति । एतयेष्ट्या यक्ष्यमाण उपकल्पयते ऽहतं वासः । अथ पौर्णमास्या उपवसथे ऽग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथास्यैतदहरिन्द्राय वत्सा अपाकृता भवन्ति । ऐन्द्रं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातराग्नेयमष्टाकपालं निर्वपत्यैन्द्रꣳ सांनाय्यम् । सा द्विहविरिष्टिः संति-ष्ठते । अत्रैतदैन्द्रꣳ सांनाय्यꣳ समुपहूय भक्षयन्ति । अथाहतं वासः परिधायापरपक्षं व्रतं चरति । तस्यैतद्व्रतं नानृतं वदति न माꣳ समश्नाति न स्त्रियमुपैति नास्य पल्पूलनेन वासः पल्पूलयन्ति । अथ यामावास्यागच्छति तस्या उपवसथे ऽग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपति । सा प्रसिद्धेष्टिः संतिष्ठते । अथास्यैतदहर्मित्रावरुणाभ्यां वत्सा अपाकृता भवन्ति । मैत्रावरुणं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा। अथ प्रातराग्नेयमष्टाकपालं निर्वपति मैत्रावरुणीमामिक्षाम् । सा द्विहविरिष्टिः संतिष्ठते । वाजिनस्य काले वाजिनेन चरति । निधत्ते वासः । विसृजते व्रतम् । विसृष्टव्रत एतं पूर्वपक्षं भवति । अथ पौर्णमास्यागच्छति ।

One should not perform two (Iṣṭis). If he performs the first Iṣṭi at the right time, the second will be futile. If he performs the second Iṣṭi at the right time, the first will be futile. Thereby no Iṣṭi will be deemed to have been performed, nor a (Soma) sacrifice. Consequently he will feel shy and embarassed. He should perform only one Iṣṭi, (thereby) a non-embarassed son is born to him. Discarding this view one should perform two. By the first Iṣṭi he achieves the opening of a (Soma) sacrifice, by the second he accomplishes it. By the first he obtains deities, power by the second. By the first he wins the world of gods, by the second the world of men. He achieves many Soma-sacrifices." So says the Brāhmaṇa.[5] It is indeed said, "This Iṣṭi is "Sumanas" by name. In that the moon rises after he has performed the Iṣṭi, that performance leads to prosperity." So says the Brāhmaṇa.[6] It is indeed said :

XVII.51

"One desiring the heaven should perform the Dākṣāyaṇayajña. He should offer Sāṁnāyya on the full-moon day, and offer coagulated milk to Mitra-Varuṇa on the new-moon day."[6] One who is going to perform this Iṣṭi procures a new piece of cloth. On the Upavasatha day of the full-moon he offers a cake on eight potsherds to Vratapati Agni. The Iṣṭi is concluded as prescribed. On the same day the calves of the cows are driven away for the oblation to Indra. Having caused the milk to be milked for Indra (in the evening) the sacrificer observes fast in the manner of Sāṁnāyya[1] or silently. In the morning he offers a cake on eight potsherds to Agni and Sāṁnāyya to Indra. The Iṣṭi of two oblations is concluded. The Sāṁnāyya offered to Indra is consumed by seeking mutual consent. The sacrificer wears the new garment and observes the vow for the next fortnight. His vow is : he does not speak untruth; does not eat flesh; does not approach his wife (for sexual enjoyment); his garment is not washed with alkaline substance. On the Upavasatha day of the next new-moon day the Adhyaryu offers a cake on eight potsherds to Vratapati Agni. The Iṣṭi is concluded as prescribed. On this day the calves are driven away from their mothers for the coagulated milk to Mitra-Varuṇa. Having caused the milk to be milked with the procedure of the Sāṁnāyya[1] or silently, he observes fast. Next morning he offers a cake on eight potsherds to Agni and coagulated milk to Mitra-Varuṇa. The Iṣṭi of two oblations is concluded. He offers the whey at the proper time. He takes away the garment; releases vow. With the vow released, he passes the bright half of the month. Then comes the full-moon day. The Iṣṭi for Vratapati Agni is left out. He proceeds with the rite subsequent to the Iṣṭi for

5. TS II. 5.5.3
6. TS II. 5.5.4

1. cf. BaudhŚS I.3

उत्सीदति व्रतपतिः। यदेवोर्ध्वं व्रतपतेस्तेन प्रतिपद्यते। तदेतत्संवत्सरावगधꣳ सोमसꣳस्थम् ॥ ५१ ॥

अथेडादध इत्याचक्षते । समानं वाससश्च व्रतपतेश्च । तथैन्द्रं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा। अथ प्रातराग्नेयमष्टाकपालं निर्वपत्यग्नीषोमीयमेकादशकपालमैन्द्रꣳ सांनाय्यम् । सा त्रिहविरिष्टिः संतिष्ठते । अत्रैतदैन्द्रꣳ सांनाय्यꣳ समुपहूय भक्षयन्ति । तथाहतं वासः परिधायापरपक्षं व्रतं चरति। आगच्छत्यमावास्या। तस्या उपवसथे यजते। तथा मैत्रावरुणं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातराग्नेयमष्टाकपालं निर्वपत्यैन्द्रमेकादशकपालं मैत्रावरुणीमामिक्षाम्। सा त्रिहविरिष्टिः संतिष्ठते । वाजिनस्य काले वाजिनेन चरति । निधत्ते वासः । विसृजते व्रतम् । विसृष्टव्रत एतं पूर्वपक्षं भवति । अथ पौर्णमास्यागच्छति । उत्सीदति व्रतपतिः । यदेवोर्ध्वं व्रतपतेस्तेन प्रति-पद्यते । तदेतत्संवरावगधꣳ सोमसꣳस्थम् ॥ ५२ ॥

अथ चतुश्चक्रो भ्रातृव्यवतो यज्ञः । समानं वाससश्चैव व्रतपतेश्च । तथैवैन्द्रं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा । अथ प्रातराग्नेयमष्टाकपालं निर्वपति सरस्वत उपाꣳशुयाजमग्नीषोमीयमेकादशक-पालमैन्द्रꣳ सांनाय्यम्। सा चतुर्हविरिष्टिः संतिष्ठते। अत्रैतदैन्द्रꣳ सांनाय्यꣳ समुपहूय भक्षयन्ति । तथैवाहतं वासः परिधायापरपक्षं व्रतं चरति । आगच्छत्यमावास्या । नैवोपवसथे यजते । तथैव मैत्रावरुणं पयो दोहयित्वोपवसति सांनाय्यस्य वावृता तूष्णीं वा। अथ प्रातराग्नेयमष्टाकपालं निर्वपति सरस्वत्या उपाꣳशुयाजमैन्द्रमेकादशकपालं मैत्रावरुणीमामिक्षाम्।

Bratapati Agni. This procedure goes on upto the end of a year and is concluded with a Soma-sacrifice.

XVII.52

Now they lay down a rite called Iḍādadha. The procedure (of wearing and taking away) of the garment and the performance of the Iṣṭi to Vratapati is similar. Having caused the milk to be milked for Indra in a similar manner with the procedure of the Sāṁnāyya[1] or silently, he observes fast. In the morning he pours out paddy for a cake on eight potsherds to Agni on eleven potsherds to Agni-Soma, and prepares Sāṁnāyya for Indra. This Iṣṭi comprising three oblations comes to a close. Here in they consume the Sāṁnāyya to Indra after seeking and giving mutual consent. Having worn the new garment as before,[1] the sacrificer observes vow in the dark half of the month. The new-moon day arrives. On the Upavasatha day he performs the sacrifice. Having caused milk to Mitra-Varuṇa to be milked in the manner of the Sāṁnāyya or silently, he observes fast. In the next morning, the Adhvaryu pours out paddy for a cake on eight potsherds to Agni and on eleven potsherds to Indra and prepares coagulated milk for Mitra-Varuṇa. The Iṣṭi comprising three offerings comes to a close. He offers whey at the proper time. The sacrificer takes away the garment, and releases the vow. He remains with the vow released during the bright half of the month. Then the full-moon day comes. The offering to Vratapati Agni is omitted. He starts the rite which is next to the offering to Vratapati Agni. This procedure goes on for a year and is concluded with a Soma-sacrifice.

XVII.53

Now the sacrifice called Catuścakrea for one having an enemy. The procedure pertaining to the wearing of the (new) garment and the offering to Vratapati Agni is similar. having caused the milk to Indra to be milked as before with the procedure of the Sāṁnāyya or silently. The sacrificer observes fast. Next morning the Adhvaryu pours out paddy for a cake on eight potsherds to Agni, clarified butter for an Upāṁśuyāja offering to Sarasvant, paddy for a cake on eleven potsherds to Agni-Soma and Sāṁnāyya to Indra. The Iṣṭi comprising four offerings comes to an end. Herein they consume the Sāṁnāyya to Indra by giving and recceiving mutual consent. Having worn a new garment as before,[1] the sacrificer observes the vow during the dark half of the month. The new-moon day comes. The sacrificer does not perform a sacrifice on the Upavasatha day. Having caused the milk to Mitra-Varuṇa to be milked as before in the manner of the Sāṁnāyya or silently,[1] he observes fast. Next morning the Adhvaryu pours out paddy for a cake on eight

1. cf. BaudhŚS XVII.51

सा चतुर्हविरिष्टिः संतिष्ठते । वाजिनस्य काले वाजिनेन चरति । निधत्ते वासः । विसृजते व्रतम् । विसृष्टव्रत एतं पूर्वपक्षं भवति । अथ पौर्णमास्यागच्छति । उत्सीदति व्रतपतिः । यदेवोर्ध्वं व्रतपतेस्तेन प्रतिपद्यते। तदेतत्संवत्सरावगधꣳ सोमसꣳस्थम् ॥ ५३ ॥

स एष चतुश्चक्रो भ्रातृव्यवतो यज्ञः । स यथा ह वा इदमनश्चतुश्चक्रं व्यवघ्नानमेत्येवꣳ ह वा एष एतेन यज्ञक्रतुनेष्ट्वा पाप्मानं भ्रातृव्यं व्यवघ्नान एति । स एष वसिष्ठयज्ञः केशियज्ञः सार्वसेनियज्ञः । वसिष्ठो ह यत्र सौदासानभिचचारैवꣳ हैनानभिचचार । केशी ह यत्र खाण्डिकमभिचचारैवꣳ हैनमभिचचार । सार्वसेनिर्ह यत्र भ्रातृव्यानभिचचारैवꣳ हैनानभिचचार ॥ ५४ ॥ पञ्चदशः ॥

चातुर्मास्यैः सोमैर्यक्ष्यमाणो भवति । स द्वयान्संभारानुपकल्पयत आग्निष्टोमिकाꣳश्च वैश्वदेवसंभाराꣳश्च । स पुरस्तात्फाल्गुन्यै वा चैत्र्यै वा पौर्णमास्या आमावास्येन हविषेष्ट्वा दीक्षते । तस्यापरिमिता दीक्षास्तिस्र उपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञियेऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहर्विश्वेभ्यो देवेभ्यो वत्सा अपाकृता भवन्ति । वैश्वदेवं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ प्रातस्त्रिवृद्बर्हिस्तदेकवदेव स्तृणाति । अथाग्नेयं पशुमुपाकरोति । तस्य वैश्वदेव उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तन्ते वैश्वदेवहवीꣳषि । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा त्रिवृदग्निष्टोमः संतिष्ठते । पुरस्ताद्धानासोमानां वाजिनेन चरति । समानं कर्मावभृथात् । प्रसिद्धो अवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै द्यावापृथिव्योपालम्भ्या

potsherds to Agni, clarified butter for an Upāṁśuyāja offering to Sarasvatī, paddy for a cake on eleven potsherds to Indra and coagulated milk to Mitra-Varuṇa. The Iṣṭi comprising four offerings comes to a close. He offers whey at the proper time. The sacrificer takes away the garment, releases the vow. He remains with the vow released during the bright half of the month. Then the full-moon day comes. The offering to Vratapati Agni is omitted. He starts the rite which is next to the offering to Vratapati Agni. This procedure goes on for a year and ends with a Soma-sacrifice.

XVII.54

This is the Catuścakra sacrifice of one having an enemy. Just as a four-wheeled vehicle proceeds beating off (all opposition), similarly the sacrificer, after having performed this sacrifice goes on beating off evil and enemy. This sacrifce was performed by Vasiṣṭha, by Keśin and by Sārvaseni. When Vasiṣṭha practised exorcism against the Saudāsas, he did so through this sacrifice. When Keśin practised exorcism against Khāṇḍika, he did so through this sacrifice. When Sārvaseni practised exorcism against his enemies, he did so through this sacrifice.

XVII.55

CĀTURMĀSYA SOMAS

One who is going to perform the Cāturmāsya Somas procures two sets of materials-one pertaining to the Agniṣṭoma and another pertaining to the Vaiśvadevaparvan. He performs the New-moon sacrifce prior to the Full-moon sacrifice pertaining to the Phālguna or Caitra full-moon, and then gets initiated. For him there should be a larger number of Dīkṣā-days and three Upasad-days. He purchases Soma on such a day as he would think "My pressing would fall on the full-moon day as the day worthy of sacrifice." It falls so. He follows the prescribed procedure upto the Upavasatha day. On this day the calves of his cows are separated from their mothers for (the oblation to) Viśve Devas. He causes the milk for Viśve Devas to be milked in the manner of the Sāṁnāyya or silently. Having carried around Vasatīvarī waters and having given instructions regarding the various milks, they stay on. Next morning he spreads (within the altar) the sacrificial grass tied in three bundles and again made into one bundle. When the time to dedicate the animal to Agni comes, he (instead) offers the animal to the Viśve Devas. Following (the Savanīya Puroḍāśas) are to be offered the oblations pertaining to the Vaiśvadevaparvan. The Savanīya Puroḍāśas are to be offered with the calls (given by the Maitrāvaruṇa to the Hotṛ). In regard to the other offerings he gives out the calls "Do you recite the puronuvākyā" "Do you recite the yājyā." The Trivṛt Agniṣṭoma comes to a close straightway. Prior to the offering of the Dhānāsomas, he offers the whey. The procedure up to Avabhṛtha is similar. The Avabhṛtha-rite is as prescribed. After having performed the Udayanīyeṣṭi when the time to

भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्ट्वेत्युक्तमेतत् । अथातश्चतुर्षु मासेषु ॥ ५५ ॥

वरुणप्रघासाभ्याꣳ सोमाभ्यां यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्द्वितीयमहः संपत्स्यत इति । तस्य तथा संपद्यते। प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहर्मरुद्भ्यो वत्सा अपाकृता भवन्ति । मारुतं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य मारुत उपालम्भ्यो भवति । तस्य प्रातः सवनीयाननुवर्तन्ते सप्त वरुणप्रघासहवीꣳषि । स यत्र प्रातःसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । समासन्नेषु हविःषु गार्हपत्ये करम्भपात्राण्यभिपर्यग्निकृत्वा तैर्मार्जालीये । प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा पञ्चदश उक्थ्यः संतिष्ठते । अहीनसंततिं करोति । अथास्यैतदहर्वरुणाय वत्सा अपाकृता भवन्ति । वारुणं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य वारुण उपालम्भ्यो भवति । तस्य प्रातः-सवनीयाननुवर्तेते वारुणी च कायश्च । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरयोर्हविषोः । ऋजुधा सप्तदश उक्थ्यः संतिष्ठते । पुरस्ताद्धानासोमानां वाजिनाभ्यां चरति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथ उपाददते वारुण्यै निष्कासं तुषानिति । वारुणस्य वारुण्यामिक्षाध्यवदानीया भवति।

dedicate a barren cow to Mitra-Varuṇa comes, he also offers another to Dyāvāpṛthivī. Having offered their omenta as prescribed, he offers two Paśupuroḍāśas. The sacrifice comes to a close like the animal-sacrifice of two animals. After having performed the Full-moon sacrifice and the Vaimṛdheṣṭi-this has already been explained.[1] Then after four months.

XVII.56

He proposes to offer Varuṇapraghāsa Somas. He getrs initiated. He observes a larger number of Dīkṣā-days and twelve Upasad-days. He purchases Soma on such a day that he would find "My second day of Soma-offering would fall on the full-moon day. "It so happens. He proceeds upto the Upavasatha as prescribed. On this day the calves are driven away for (the oblation to) the Maruts. He causes the milk for the Maruts to be milked with the procedure for the Sāṁnāyya or silently. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks and they wait for the next day. Next morning when the time comes for the dedication of the animal to Agni, he dedicates it to the Maruts. The offerings of seven Varuṇapraghāsa-oblations follows that of the Savanīya Puroḍāśas pertaining to the morning pressing. When (the Āgnīdhra) spreads fires on the Dhiṣṇiya-mounds at the morning pressing, he deposits lasting fire on the Mārjālīya mound. After all oblations have been deposited, he carries a fire-brand from the Gārhapatya around the Karambha-pots and offers them on the Mārjālīya fire. The Savanīya Puroḍāśas should be offered at the calls (to the Hotṛ given by the Maitrāvaruṇa). In regard to the other oblations (the Adhvaryu himself gives the calls to the Hotṛ) "Do you recite the puronuvākyā," "Do you recite the yājyā." The Ukthya sacrifice characterised by the Pancadaśa Stoma straightway comes to a close. (The Adhvaryu) accomplishes the continuity of the Ahīna sacrifice. On this day the calves are driven away (from their mothers) for (the coagulated milk to) Varuṇa. He causes the milk for Varuṇa to be milked in the manner of the Sāṁnāyya or silently. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks, and they stay on.

Next morning when it is time to dedicate the animal to Agni, he dedicates and offers it to Varuṇa. The Savanīya Puroḍāśas at the morning pressing are followed by the offering of the coagulated milk to Varuṇa and the cake to Ka. (The offerings of) the Savanīya puroḍāśas are characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). In regard to the other two offerings the Adhvaryu gives calls "Do you recite the Puronuvākyā" "Do you recite the yājyā." The Ukthya sacrifice characterised by Saptadaśa stoma comes to a close straightway. He offers two Vājina offerings

1. cf. BaudhŚS XVII.47

ऋजीषेण सह तुषान्संप्रकिरन्ति । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै कायोपालम्भ्या भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्ट्वेत्युक्तमेतत् । अथातश्चतुर्षु मासेषु ॥ ५६ ॥

साकमेधैः सोमैर्यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्तृतीयमहः संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपव-सन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्यानीकवत उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तत आनीकवतः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेत्यानीकवतस्य । माध्यंदिनीयाननुवर्तते सांतपनः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेति सांतपनस्य । ऋजुधैकविꣳश उक्थ्यः संतिष्ठते । अहीनसंततिं करोति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ सायं गृहमेधीयेन चरति । अथापररात्रे पूर्णदर्व्येण चरति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य क्रैडिन उपालम्भ्यो भवति। तस्य प्रातःसवनीयाननुवर्तते । क्रैडिनः प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेति क्रैडिनस्य । ऋजुधा त्रिणव उक्थ्यः संतिष्ठते । अहीनसंततिं करोति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य प्राजापत्यस्तूपर उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तन्ते महाहवीꣳषि ।

prior to the offering of the Dhānāsoma. The procedure upto the Avabhṛtha is similar. For this Avabhṛtha they take up the scrapings of the coagulated milk to Varuṇa and the husks. The scrapings of the coagulated milk to Varuṇa are to be taken upon the eoagulated milk to Varuṇa. The husks are scattered over the residue to Soma. The Avabhṛtha rite is as prescribed. After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Another barren cow is to be offered to Ka. Having offered the omenta of these two, he offers two Paśupuroḍāśas. The sacrifice comes to an end in the manner of a sacrifice of two animals. After having performed the Full-moon sacrifice and the Vaimṛdheṣṭi—this is already explained,[1] After four months.

XVII.57

He proposes to perform Sākamedha Somas. He gets himself initiated. He observes a larger number of Dīkṣā-days. There are twelve Upasad days. He purchases Soma on such a day that he would think "My third day of the Soma-offering would fall on the full-moon day." It so falls. He proceeds up to the Upavasatha day as prescribed. Vasatīvarī waters are carried around, instructions are given in respect of the various milks, and they stay on. Next morning when it is the time for the normal offering of the animal to Agni, he offers to Anīkavant Agni. (The offering of) the cake to Anīkavant Agni follows the offering of the Savanīya Puroḍāśas at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). In regard to the offering of the cake to Anīkavant Agni (he gives out the calls) "Do you recite the puronuvākā," "Do you recite the yājyā." (The offering of) the cake to Sāṁtapana Agni[1] follows (that of the Savanīya Puroḍāśas) at the Midday pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives the calls) regarding the offering of the cake to Sāṁtapana Agni as "Do you recite the puronuvākyā" "Do you recite the yājyā." The Ukthya sacrifice characterised by Ekaviṁśa Stoma comes to an end straightway. He accomplishes the continuity of the Ahīna sacrifice. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks, and then they stay on. In the evening he performs the Gṛhamedhīyeṣṭi. In the latter part of the night he makes the Pūrṇadarvya offering.[1]

Next morning when it is time to dedicate an animal to Agni, he dedicates (instead) one to Krīḍin Maruts. (The offering of) the cake to Krīḍin Maruts follows that of Savanīya Puroḍāśas at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ).

1. cf. BaudhŚS V.10
2. cf. BaudhŚS V.17

प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । तृतीयसवनीयाननुवर्तन्ते महापितृयज्ञहवीꣳषि । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । समासन्नेषु हविःषु गार्हपत्ये महापितृयज्ञहवीꣳषि श्रपयित्वा तैर्मार्जालीये प्रचरति प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा त्रयस्त्रिꣳश उक्थ्यः संतिष्ठते । पुरस्ताद्धानासोमानां त्रैयम्बकैश्चरति । समानं कर्मावभृथात् । प्रसिद्धोऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै वैश्वर्मण्युपालम्भ्या भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । तावनुवर्तत आदित्यः । प्रैषवन्तौ पशुपुरोडाशौ । अनुब्रूहि यजेत्यादित्यस्य । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्ट्वेत्युक्तमेतत् । अथातश्चतुर्षु मासेषु ॥ ५७ ॥

शुनासीरीयेण सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षास्तिस्र उपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति।

(The Adhvaryu gives calls) in respect of the offering of the cake to Krīḍin Maruts as "Do you recite the puronuvākyā," "Do you recite the yājyā." The Ukthya characterised by Triṇava stoma straightway comes to a close. He accomplishes the continuity of the Ahīna sacrifice. The Vasatīvarī waters are carried around; instructions are given in regard to the various milks, and they stay on.

Next morning when it is the time for the dedication of the animal to Agni, he (instead) offers a hornless goat to Prajāpati. The Mahāhavis follow the offerings of the Savanīya Puroḍśas at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (to be given by the Maitrāvaruṇa to the Hotṛ). In regard to the other offerings (the Adhvaryu gives out the calls) "Do you recite the puronuvākyā" "Do you recite the yājyā." The offerings of the Mahāpitṛyajña follow (the offerings of) the Savanīya Puroḍāśas at the third pressing. When at the third pressing he spreads out fires on the Dhiṣṇiya mounds, (the Āgnīdhra) keeps the fire on the Mārjālīya mound flaring. After the oblations have been placed (within the altar, the Adhvaryu) having cooked the Mahāpitṛyajña oblations on the Gārhapatya, offers them on the Mārjālīya fire. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (by the Maitrīvaruṇa to the Hotṛ). (The Adhvaryu) gives the calls "Do you recite the puronuvākyā," "Do you recite the yājyā" in regard to the other oblations. The Ukthya characterised by the Trayastriṁśa Stoma straiaghtway comes to a close. Before the offering of the Dhānāsomas he performs the Traiyambaka rite. The procedure upto the Avabhṛtha is similar. The Avabhṛtha rite is as prescribed. After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Along with it another one is to be offere to Viśvakarman. Having offered the two omenta as prescribed, he offers two Paśupuroḍāśas. (The offering of cooked rice) to Aditi1[2] follows them. (the offering of) the Paśupuroḍāśas is characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (He gives calls to the Hotṛ) is regard to the offering to Aditi, "Do you recite the puronuvākyā," "Do you recite the yājyā." The sacrifice comes to an end in the manner of a sacrifice and the Vainṛdheṣṭi- this is already explained.[1] After four months.

XVII.58

He proposes to perform the Śunāsīrīya Soma. He gets initiated. He observes a larger number of Dīkṣā-days and three Upasad-days. He purchases Soma on such day that he thinks "The pressing day of my Soma-sacrifice would fall on the full-moon day." It happens so. He proceeds with the rites upto the Upavasatha-day. The Vasatīvarī waters are carried around; instructions are given regarding the various

अथास्यैताः रात्रिं वायवे वत्सा अपाकृता भवन्ति । प्रातर्वायव्यं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथाग्नेयं पशुमुपाकरोति । तस्यैन्द्र ऋषभ उपालम्भ्यो भवति । तस्य प्रातःसवनीयाननुवर्तन्ते शुनासीरीयहवींःषि । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाःं हविषाम् । ऋजुधा ज्योतिरग्निष्टोमः संतिष्ठते । समानं कर्मावभृथात् । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै सौर्युपालम्भ्या भवति । तयोः प्रसिद्धं वपाभ्यां चरित्वा पशुपुरोडाशौ निर्वपति । संतिष्ठते यथा द्विपशुः पशुबन्धस्तथा । अथ पौर्णमास-वैमृधाभ्यामिष्ट्वेत्युक्तमेतत् ॥ ५८ ॥ षोडशः ॥

अथातो ज्योतिरयनमित्याचक्षते । वैश्वदेवेन सोमेन यक्ष्यमाणो भवतीति समानी प्रतिपत् । एतावदेव नाना । त्रिवृदमुत्राग्निष्टोमः । ज्योतिरिह । अथातश्चतुर्षु मासेषु वरुणप्रघासेन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहर्द्वया वत्सा अपाकृता भवन्ति । मरुद्भ्यो वरुणायेति । द्वयं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयाःंसि विशिष्योपव-सन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्य मारुतो वारुण इत्युपालम्भ्यौ भवतः । तस्य प्रातःसवनीयाननुवर्तन्ते सप्त वरुणप्रघासहवींःषि । स यत्र प्रातःसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । समासन्नेषु हविःषु गार्हपत्ये करम्भपात्राण्यभिपर्यग्निकृत्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाःं हविषाम्। माध्यंदिनीया-ननुवर्तेते वारुणी च कायश्च । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेती-तरयोर्हविषोः । ऋजुधा ज्योतिरुक्थ्यः संतिष्ठते । समानमुत्तरं कर्म यथा द्विरात्रे तथा । अथातश्चतुर्षु मासेषु ॥ ५९ ॥

milks, and they on. This night the calves are driven away from their mothers for (milk to) Vāyu. In the morning he causes the milk to Vāyu to be milked with the procedure of Sāṁnāyya or silently. When it is time to offer an animal to Agni, he (instead of it) offers a bull to Indra. The Śunāsīrīya offerings follow (the offerings of the Savanīya Puroḍāśas) at the morning pressing. (The offering of) the Savanīya Puroḍāśas are characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) in regard to the other offerings "Do you recite the puronuvākyā" "Do you recite the yājyā." The Jyotir Agniṣṭoma straightway comes to close. The procedure upto the Avabhṛtha is similar. The Avabhṛtha is as prescribed. After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Along with it another to Sūrya is to be offered. Having offered their omenta as prescribed, he offers two Paśuroḍāśas. The sacrifice comes to a close in the manner of sacrifice of two animals. Having performed the Full-moon sacrifice and the Vaimṛdheṣṭi-this has been explained.[1]

XVII.59

JYOTIRAYANA

Now they explain Jyotirayana. One proposes to perform Vaiśvadeva Soma. The commencement is similar. This much is different: There it is Trivṛt Agniṣṭoma. Here it is Jyotir (Agniṣṭoma).

After four months he proposes to perform Varuṇapraghāsa Soma. He gets initiated. There are a larger number of Dīkṣā-days and six Upasad-days. He purchases Soma on such a day that he thinks "in my Soma-sacrifce the pressing would fall on the full-moon day." It happens so. He proceeds upto the Upavasatha as prescribed. On that day two sets of calves are driven away-for (milk to) the Maruts and to Varuṇa. He causes two sets of milk to be milked with the procedure of the Sarhnāyya or silently. The Vasatīvari waters are carried around; instructions are given in regard to the various milks, and they stay on.

Next morning when it is the time to offer an animal to Agni, he offers (instead of it) one to the Maruts and the other to Varuṇa. The seven Varuṇapraghāsa offerings follow (the offerings of Savanīya Puroḍāśas) at the morning pressing. When he spreads fires on the Dhiṣṇiya mounds at the morning pressing, (the Āgnīdhra) spreads lasting fire on the Mārjālīya mound. When all oblations have been placed (within the altar), (the Adhvaryu) carries a Fire-brand from the Gārhapatya around the Karambha-pots and offers them on the fire on the Mārjālīya mound. (The offering of) the Savanīya Puroḍāśas should be characterised by the calls (by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākyā" "Do you recite the yājyā," with regard to the other two offerings. The Jyotir Ukthya sacrifice straightway comes to an end. Further procedure is as of the Dvirātra sacrifice. Then after four months.

1. cf. BaudhŚS XVII.58

साकमेधेन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षाः षडुपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति। अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ प्रातराग्नेयं पशुमुपाकरोति । तस्यानीकवतः क्रैडिनः प्राजापत्यस्तूपर इत्युपालम्भ्या भवन्ति । तस्य प्रातःसवनीयाननुवर्तत आनीकवतः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेत्यानीकवतस्य । माध्यंदिनीयाननुवर्तते सांतपनः । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेति सांतपनस्य । तृतीय-सवनीयाननुवर्तन्ते गृहमेधीयप्रभृतीनि महाहवीꣳषि । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्रं मार्जालीयं करोति । महाहविर्भिश्चरित्वा गार्हपत्ये महापितृयज्ञहवीꣳषि श्रपयित्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा ज्योतिरुक्थ्यः संतिष्ठते । समानमुत्तरं कर्म यथा त्रिरात्रे तथा । स उवेव शुनासीरीयः ॥ ६० ॥ सप्तदशः ॥

अथातो महायज्ञ इत्याचक्षते । ज्योतिरतिरात्र इत्येक आहुः । दीक्षते। तस्यापरिमिता दीक्षा द्वादशोपसदः । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते ।

XVII.60

He proposes to perform Sākamedha Somas. He gets initiated. There are a larger number of Dīkṣā-days and six Upasad-days. He purchases Soma on such a day that he thinks "my pressing would fall on the full-moon day as the of sacrifice." It so happens. He goes through the procedure upto the Upavasatha as prescribed. Vasatīvarī waters are carried around; instructions are given in respect of the various milks, and they stay on. Next morning when it is time to offer an animal to Agni, he offers (instead of it) an animal to Anīkavant Agni, another to the Krīḍin Maruts and a hornless goat to Prajāpati. (The offering of) the cake to Anīkavant Agni follows (the offering of the Savanīya Puroḍāśas) at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by Maitrāvaruṇa to the Hotṛ.) (The Adhvaryu gives out the call) "Do you recite the puronuvākyā" "Do you recite the yājyā" in respect of the offering of the cake to Anīkāvant Agni.

(The offering of) the cake to Sāṁtapana Agni follows (the offering of the Savanīya Puroḍāśas) at the Midday pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (gives by the Maitrāvaruṇa to the the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākyā," "Do you recite the yājyā" in respect of the offering of the cake to Sāṁtapana Agni.

(The offerings of) the oblations beginning with the cake to Gṛhamedhin Maruts and ending with the Mahāhavis follow (the offerings of the Savanīya Puroḍāśas) at the third pressing. When he spreads fires on the Dhiṣiṇya mounds for the third pressing, (the Āgnīdhra) deposits lasting fire on the Mārjālīya mound. (The Adhvaryu) offers the Mahāhavis offerings, cooks the oblations for the Mahāpitṛyajña on the Gārhapatya and offers them on the fire on the Mārjālīya mound. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "do you recite the puronuvākyā," "do you recite the yājyā" in regard to the other offerings. The Jyotir Uktha straightway comes to a close. The subsequent procedure should be as of a Trirātra sacrifice. The Śunāsīrīya Soma is the same (as before).[1]

XVII.61

MAHĀYAJÑA

Now they explicate the Mahāyajña. Some call it Jyotir Atirātra. There are a larger number of Dīkṣā-days and twelve Upasad-days. He purchases Soma on such a day that he would think "my pressing will fall on the full-moon day as the day of sacrifice." It so happens. He follows the procedure upto the Upavasatha as prescribed. On this day three sets of calves are driven away (for the sake of obtaining milk) respectively for the Viśve Devas, the Maruts and Varuṇa. He causes milk to be

प्रसिद्धेन कर्मणोपवसथ्यादेति । अथास्यैतदहस्त्रया वत्सा अपाकृता भवन्ति विश्वेभ्यो देवेभ्यो मरुद्भ्यो वरुणायेति । त्रयं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरीः परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथ प्रातस्त्रिवृद्बर्हिस्तदेकवदेव स्तृणाति । अथाग्नेयं पशुमुपाकरोति । तस्य वैश्वदेवो मारुतो वारुण आनीकवतः क्रैडिनः प्राजापत्यस्तूपर ऐन्द्र ऋषभ इत्युपालम्भ्या भवन्ति । तस्य प्रातः सवनीयाननुवर्तन्ते वैश्वदेवहवीꣳषि । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । माध्यंदिनीयाननुवर्तन्ते सर्वाणि वरुणप्रघास-हवीꣳषि ॥ ६१ ॥

स यत्र माध्यंदिनीये सवने धिष्णियान्विहरति तदजस्त्रं मार्जालीयं करोति । समासन्नेषु हविःषु गार्हपत्ये करम्भपात्राण्यभिपर्यग्निकृत्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । तृतीयसवनीयाननुवर्तन्त आनीकवतप्रभृतीनि महाहवीꣳषि । स यत्र तृतीयसवने धिष्णियान्विहरति तदजस्त्रं मार्जालीयं करोति । महाहविर्भिश्चरित्वा गार्हपत्ये महापितृयज्ञहवीꣳषि श्रपयित्वा तैर्मार्जालीये प्रचरति । प्रैषवन्तः सवनीयाः । अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा ज्योतिरतिरात्रः संतिष्ठते । पुरस्ताद्धानासोमानां वाजिनैश्चरित्वा त्रैयम्बकैश्चरति । समानं कर्मावभृथात् । अथैतस्मिन्नवभृथ उपाददते वारुण्यै निष्कासं तुषानिति । वारुणस्य वारुण्यामिक्षाध्यवदानीया भवति। ऋजीषेण सह तुषान्संप्रकिरन्ति । प्रसिद्धो ऽवभृथः । उदयनीययेष्ट्येष्ट्वा मैत्रावरुणीं वशामुपाकरोति । तस्यै द्यावापृथिव्या काया वैश्वकर्मणी सौरीत्युपालम्भ्या भवन्ति । तासां प्रसिद्धं वपाभिश्चरित्वा पशुपुरोडा-शान्निर्वपति ।ताननुवर्तन्त आदित्यप्रभृतीनि शुनासीरीयहवीꣳषि । प्रैषवन्तः पशुपुरोडाशा। अनुवब्रहि यजेतीतरेषाꣳ हविषाम् । संतिष्ठते यथा पञ्चपशुः

milked in three lots in the manner of the Sāṁnāyya or silently. Vasatīvarī waters are carried around; instructions are given in respect of the various milks, and they stay on. In the morning he spreads sacrificial grass which is first tied in three bundles which are then made into a single bundle. When it is time to offer the animal to Agni, he offers (instead of it) the following animals : to Viśve Devas, to the Maruts, to Varuṇa, to Anīkavant Agni, to Krīḍin Maruts, a hornless goat to Prajāpati and a bull to Indra. The offerings to the Viśve Devas follow (the offerings of the Savanīya Puroḍāśas) at the morning pressing. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākyā," "Do you recite the yājyā" with regard to the other offerings. All offerings pertaining to the Varuṇapraghāsa follow (the offerings of the Savanīya Puroḍāśa) at the Midday pressing.

XVII.62

When he spreads fires on the Dhīṣṇya mounds at the Midday pressing, (the Āgnīdhra) deposits the lasting fire on the Mārajālīya mound. After all the oblations have been deposited (within the altar) (the Adhvaryu) carries a fire-brand from the Cārhapatya a round the Karambha-pots and offers them on the fire on the Mārjālīya mound. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitravaruṇa to the Hotṛ). (The Adhvaryu gives calls to the Hotṛ) "Do you recite the puronuvākyā" "Do you recite the yājyā" in regard to the other offerings. The Mahāhavis offerings beginning with the one to Anīkavant Agni follow (the offerings of the Savanīya Puroḍāśas) at the third pressing. When he spreads fires on the Dhiṣṇiya mounds (the Āgnīdhra) deposits lasting fire on the Mārjālīya mound. After having offered the Mahāhavis, (the Adhvaryu) cooks the Mahāpitṛyajna-oblations on the Gārhapatya and offers them on the fire on the Mārjālīya mound. (The offerings of) the Savanīya Puroḍāśas are characterised by the calls (given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu gives the calls to the Hotṛ) "Do you recite the puronuvākyā," "Do you recite the yājyā" in regard to the other offerings. The Jyotir Atirātra straightway comes to a close. After having offered the various wheys before the offering of the Dhānāsomas, he goes through Traiyambaka rite. The procedure upto the Avabhṛtha is similar. At this Avabhṛtha they take up the scrapings of the coagulated milk to Varuṇa and the husks. The scrapings are to be taken over and above the coagulated milk to Varuṇa. The husks are scattered over along with the sediment of Soma. The Avabhṛtha is as prescribed.

After having performed the Udayanīyeṣṭi, he dedicates a barren cow to Mitra-Varuṇa. Along with her are to be offered those to Dyāvāpṛthīvī, to Ka, to Viśvakarman and to Sūrya. Having offered their omenta as prescribed, he offers the Paśupuroḍāśas.

पशुबन्धस्तथा । अथ पौर्णमासवैमृधाभ्यामिष्ट्वा यजमानायतन उपविश्य त्रेण्या शलल्या लोहितायसस्य च क्षुरेण शीर्षन्नि च वर्तयते परि च वपते पुरस्तादेवाग्रे ऽथ दक्षिणतोऽथ पश्चादथोत्तरतो ऽथोपरिष्टात् । संतिष्ठन्ते चातुर्मास्याः सोमाः संतिष्ठन्ते चातुर्मास्याः सोमाः ॥ ६२ ॥ अष्टादशः ॥

॥ इति सप्तदशः प्रश्नः ॥

These are followed by the Śunāsīrīya offerings beginning with that to Aditi. (The offerings of) the Paśupuroḍāśas are characterised by the calls (to be given by the Maitrāvaruṇa to the Hotṛ). (The Adhvaryu) calls to the Hotṛ "Do you recite the puronuvākyā," "Do you recite the yājyā" in regard to the other offerings. The sacrifice comes to an end in the manner of a sacrifce of five animals.

After having performed the Full-moon and the Vaimṛdha sacrifices, the sacrificer sits down on his seat, shortens his hair on the head by means of the three-striped quill of a porcupine and the red-iron razor, and gets shaved-first in front, then towards the south, then towards the west, then towards the north and then above.

CHAPTER XVII ENDS.

बृहस्पतिसवेन यक्ष्यमाणो भवति। स उपकल्पयते ऽश्वचतुस्त्रिꣳशा दक्षिणाः कृष्णाजिनꣳ सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रमाज्यमभिषेच-नाय। अथ वै ब्राह्मणं भवति परिस्रजी होता भवत्यरुणो मिर्मिरस्त्रिशुक्र इत्येष ह वै परिस्रजी यः खलतिः परिकेश्यः। अथ हैष मिर्मिरो यः शुक्लो विक्लिधस्तिलकवान्पिङ्गाक्षः। अथ हैष त्रिशुक्रो यस्त्रिवेदः। दीक्षते। तस्यैकरात्रीणस्य सोमं क्रीणन्ति। तिस्र उपसदः। तायते त्रिवृदग्निष्टोमो रथंतरसामा प्रवर्ग्यवान्गायत्रीष्वेकस्तोमः। प्रज्ञातं देवसुवाꣳ हविषां करणम्। तस्य बार्हस्पत्यो ऽतिग्राह्यः बार्हस्पत्यः पशुरुपालम्भ्यः। समानमाभिषेकस्य कालात्। अभिषेकस्य काले यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति। तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्य पर्णमये पात्र आज्यमानीयाभिषिञ्चति बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्। सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमाꣳसि॥ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ सरस्वत्यै वाचो यन्तुर्यन्त्रेण बृहस्पतिसवेनाभिषिञ्चामीति। समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात्॥ १॥

तस्य प्रातःसवने सन्नेषु नाराशꣳसेष्वेकादश दक्षिणा नीयन्ते। एकादश माध्यंदिने सवने सन्नेषु नाराशꣳसेषु। अश्वद्वादशास्तृतीयसवने सन्नेषु नाराशꣳसेषु। माध्यंदिन एव सवने ऽश्वं दद्यादिति ह स्माह

CHAPTER - XVIII

EKĀHA

BṚHASPATISAVA

XVIII.1

One who is going to perform the Bṛhaspatisava procures thirtyfour Dakṣiṇās including a horse, a skin of black antelope, gold and silver sheets, a pot made of *Butea frondosa* and clarified butter for sprinkling. The Brāhmaṇa indeed says, "The Hotṛ is *parisrajin, aruṇa* (tawny) *mirmira* and *triśukra*."[1] *Parisrajin* is one who bald-headed and having hair around on his head. *Mirmira* is one who has skin-eruption and is leprous[2] and brown-eyed. *Triśukra* is one who is familiar with three Vedas. (The sacrificer) gets inltiated. Soma is purchased for him who has passed one night (after the initation). There are three Upasad-days. The Agniṣṭoma is performed—Trivṛt, with Rathantara Saman as the prstha stotra, accompanied by Pravargya and characterised by a single stoma in Gāyatrī verses. The offering of Devasū Havis is well known. An Atigrāhya cup is to be offered to Bṛhaspati. An animal is to be offered to Bṛhaspati. The procedure upto the time for pressing is similar. At the time of pressing the Adhvaryu spreads on the sacrificer's seat a skin of black antelope with its hairy side upwards. He seats the sacrificer upon it facing the east, Places gold and silver sheets by his sides, takes clarified butter in a pot of *Butea frondosa* and sprinkles it upon him with the mantras, "Bṛhaspati being born first of all in the highest vault of the great luminary, having seven mouths, of powerful nature, having seven tongues removed darkness with noise.[3]—In the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, with the support of Sarasvatī the controller of speech. I sprinkle (the sacrificer) with Bṛhaspatisava." After he had been sprinkled on all sides they exclaim—the rite upto the cleansing of the face is similar.[4]

XVIII.2

At the morning pressing, after the Nārāśaṁśa goblets have been kept down, eleven Dakṣiṇās (cows) are led. Eleven at the Midday pressing after the Nārāśaṁsa goblets have been kept down. (Eleven cows) with the horse as the twelfth at the third pressing after the Nārāśaṁsa goblets have been kept down. The sacrificer should

1. TBr II. 7.1.1
2. Sāyaṇa on TBr. II. 7.1.2 explains *mirmiraḥ punaḥpunar ativegena cakṣurmīlanayuktaḥ*. Caland consequently explains "blinking". He has not referred to this BaudhŚS-passage.
3. TBr II. 8.2.7
4. cf. BaudhŚS XII.11

मौद्गल्यः । स वा एष नैमार्जनो यज्ञः । स यथा ह वा इयं गैरेयी नदी निमृजन्त्येत्येवꣳ ह वा एष एतेन यज्ञक्रतुनेष्ट्वा पाप्मानं भ्रातृव्यं निमृजन्नेति। स एतस्मिन्नेव पूर्वपक्षे चतुष्टोमेनाग्निष्टोमेन यजेत पुरा भ्रेषाच्छान्त्यै । राजा राजसूयेनेजान इच्छति बृहस्पतिसवेनाभिषिच्येयेति । तदु वा आहुर्न वै राजसूयाभिषिक्तो ऽन्येन यज्ञक्रतुनाभिषिच्येताप्रत्यवरोही ह भवतीति । उभाभ्यां ब्रह्मक्षत्राभ्यामभिषिच्या इत्यभिषिच्येतैवेति । दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः । समानमाभिषेकस्य कालात् । अभिषेकस्य काले माध्यंदिनीया एवैनं चमसा निमृजन्तो यन्ति । चतुर्विꣳश एष भवति। राजा राजसूयेन यक्ष्यमाण आध्यायति त्रिषु वर्णेष्वभिषिक्तेष्वध्यभिषिच्येय पुरोहिते स्थपतौ सूत इति । पुरोहितो दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः । समानमाभिषेकस्य कालात् । अभिषेकस्य काले शुक्रामन्थिनोः सꣳस्रावेणाभिषिञ्चति । चतुष्टोम एष भवति ॥ २ ॥

स्थपति स्थपतिसवेन यक्ष्यमाणो भवति । स उपकल्पयत आर्षभं चर्म सुवर्णरजतौ च रुक्मावौदुम्बरं पात्रं दध्यभिषेचनाय । दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः । आग्नेयस्य मारुती पृश्निः पष्ठौह्युपालम्भ्या भवति । सप्त हवीꣳषि प्रातःसवनीयाननुवर्तन्ते यदाग्नेयो भवत्यग्नि-मुखाद्व्यृद्धिरित्येतानि । समानमाभिषेकस्य कालात् । अभिषेकस्य काले यजमानायतन आर्षभं चर्म प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यज-मानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्यौदुम्बरे पात्रे

give away the horse at the midday pressing itself. So says Maudgalya. This is a wiping sacrifice. Just as a river coming down from a mountain flows on wiping out (everything), similarly the sacrificer goes on wiping out the evil and the enemy by performing this sacrifice. He should perform Catuṣṭoma Agniṣṭoma in this very sacrifice in order to pacify the possible fall.

A king who has performed the Rājasūya desires, "let me be sprinkled in the Bṛhaspatisava." They say, "One who has had a consecratory bath in the Rājasūya should not undergo consecration in any other sacrifice (because) he is not required to stand up in honour of another person. (He however thinks) "Let me be sprinkled by both the Brahman and Kṣatra. (Therefore) he should have a consecratory bath. He gets initiated. For him there are three Dīkṣā-days and three Upasad-days. The procedure upto the time of sprinkling is similar. At the time of sprinkling the Soma-goblets at the midday pressing are passed on (to the respective Camasins for consuming) after they are touched by the sacrificer (undergoing the consecratory bath) in the Sadas. This sacrifice is Caturviṁśastoma.

The king who is going to perform the Rājasūya thinks. "Let me be sprinkled after the three classes have been sprinkled—the priest, the artisan and the charioteer." The priest gets initiated. For him there are three Dīkṣā-days and three Upasad-days. The procedure upto sprinkling is similar. At the time of sprinkling the Adhvaryu sprinkles upon him the drops of the Śukra and Manthin draughts. This sacrifice is a Catuḥṣṭoma.

XVIII.3
STHAPATISAVA

The artisan who is going to perform the Sthapatisava[1] procures the skin of a bull, sheets of gold and silver, a pot of *Ficus glomerata* and curds for sprinkling. He gets initiated. For him there are three Dīkṣā-days and three Upasad-days. A spotted heifer is to be offered to Maruts with reference to the cake on eight potsherds to Agni. Seven oblations (cakes) follow the offerings of the Savanīya Puroḍāśas at the morning pressing, beginning with "In that the cake is to be offered to Agni, prosperity follows the offering to Agni."[2] The procedure upto the time for sprinkling is similar. At the time of sprinkling, (the Adhvaryu) spreads the bull's skin on the sacrificer's seat with its neck towards the east and with the hairy side upwards. He seats the sacrificer upon it facing the east, covers him with the sheets

1. cf. TBr II. 7.2
2. TBr II. 7.2.1

दध्यानीयाभिषिञ्चति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै वाचो यन्तुर्यन्त्रेण स्थपतिसवेनाभिषिञ्चा-मीति। समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । स एष स्थपतिसवः सप्तदशो ऽग्निष्टोमः । एष एव स्थपतिसवः । एष वैश्यसव एष माससवः । मासा हैनेनातः पूर्वमीजिरे ॥ ३ ॥

सूतः सूतसवेन यक्ष्यमाणो भवति । स उपकल्पयते कृष्णाजिनः सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रः हिरण्यं घृतमभिषेचनाय । दीक्षते । तस्य तिस्रो दीक्षास्तिस्र उपसदः । अष्टौ हवीःषि प्रातःसवनीयाननुवर्तन्ते यदाग्नेयो भवत्याग्नेयो वै ब्राह्मण इत्येतानि । समानमाभिषेकस्य कालात्। अभिषेकस्य काले यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तर-लोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याः रुक्माभ्यां पर्युपास्य पर्णमये पात्रे घृतमानीय हिरण्येनोत्पूयाभिषिञ्चति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै वाचो यन्तुर्यन्त्रेण सूतसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । स एष सूतसवः सप्तदशो ऽग्निष्टोमः । एष एव सूतसव एष ग्रामणीसव एष ऋतुसव ऋतवो हैनेनातः पूर्वमीजिरे ॥ ४ ॥ प्रथमः ॥

सोमसवेन यक्ष्यमाणो भवति । स उपकल्पयते सौमीः सूतवशां कृष्णाजिनः सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रं पयो ऽभिषेचनाय । अथ वै ब्राह्मणं भवति यत्किंच राजसूयमृते सोमं तत्सर्वं भवतीति । स आमावास्येन हविषेष्ट्वाष्टावहान्यानुमतप्रभृतिभिरेति संवत्सरचातुर्मास्यैः सप्तेन्द्रतुरीयप्रभृतिभिः । अथ रत्निनाः हविर्भिर्यजते । अथ देवसुवाः

of gold and silver (the silver sheet below and the golden sheet upon the head), takes up curds in the pot of *Ficus glomerata* and sprinkles with the formula, "In the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, with the support of Sarasvatī the controller of speech I sprinkle (the sacrificer) with Sthapatisava." "They cry out when the sacrificer has been wiped up"—from here the rite is similar upto the wiping of the face. This Sthapatisava is an Agniṣṭoma characterised by Saptadaśa-stoma. This is the Sthapathisava. This is also called the Vaiśyasava. This is the Māsasava. Formerly the Māsas performed this sacrifice.

XVIII.4
SŪTASAVA

A charioteer who is going to perform the Sūtasava procures a skin of black antelope, sheets of gold and silver, a pot made of *Butea frondosa*, a piece of gold and clarified butter for sprinkling. He gets initiated. For him there are three Dīkṣā-days and three Upasad-days. Offering of eight oblations (cakes) follows (the offering of) the Savanīya Puroḍāśa at the morning pressing, prescribed in the scripture: "In that there is (a cake) for Agni, the brāhmaṇa belongs to Agni.'[1] The procedure upto the time for sprinkling is similar. At the time of sprinkling the Adhvaryu spreads on the sacrificer's seat the skin of a black antelope with its neck towards the east and with the hairy side upwards. He seats the sacrificer on it facing the east, covers him on both sides (below and above) with sheets of silver and gold, takes clarified butter in the pot of *Butea frondosa*, purifies it with gold and sprinkles the sacrificer with the formula, "In the impulse of god Savitṛ with the arms of the Aśvins, with the hands of Pūṣan I sprinkle the sacrificer with Sūtasava under the control of Sarasvatī the regulator of speech." "They cry out when the sacrificer has been wiped up"—from here the rite is similar up to the wiping of the face. This Sūtasava is the Agniṣṭoma characterised by Saptadaśa-stoma. This is the Sūtasava, also the Grāmaṇīsava, also the Ṛtusava. Formerly the Ṛtus performed this sacrifice.

XVIII.5
SOMASAVA

One who is going to perform the Somasava, procures a cow which is barren after the first calf to be dedicated to Soma, a skin of black antelope, sheets of gold and silver, a pot of *Butea frondosa* and milk for sprinkling. It is indeed said, "Whatever procedure is there in the Rājasūya excluding the Soma-sacrifices—all that is to be gone through herein."[1] After having performed the New-moon sacrifice, the Adhvaryu passes eight days with the rites beginning with that to

1. TBr II. 7.3.1
1. TBr II. 7.4.1

हविर्भिर्यजते । अथैताः सौमीः सूतवशामालभते । तस्या असमुदिते यजमानायतने कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याः रुक्माभ्यां पर्युपास्य पर्णमये पात्रे पय आनीयाभिषिञ्चत्यषाढं युत्सु पृतनासु पप्रिः सुवर्षामप्स्वां वृजनस्य गोपाम् । भरेषुजाः सुक्षितिः सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै वाचो यन्तुर्यन्त्रेण सोमसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । अथ सःसृपाः हविर्भिर्यजते । अथ पञ्चहविषा दिशामवेष्ट्या यजते । अथ द्विपशुना पशुबन्धेन यजते । अथ सात्यदूतानाः हविर्भिर्यजते । अथ पूर्वैः प्रयुजाः हविर्भिर्यजते । अथ पौर्णमासवैमृधाभ्यामिष्ट्वोत्तरैः प्रयुजाः हविर्भिर्यजते । अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संतिष्ठते सोमसवो ऽर्धचतुर्दशैर्मासैः ॥ ५ ॥

पृथिसवेन यक्ष्यमाणो भवति । स उपकल्पयते रोहितं चर्मानडुहः सुवर्णरजतौ च रुक्मावौदुम्बरं द्रोणं चतुःस्रक्ति चतुष्टयीरपो दिग्भ्यः संभृताः । अथ वै ब्राह्मणं भवति यत्किंच राजसूयमनुत्तरवेदीकं तत्सर्वं भवतीति । स आमावास्येन हविषेष्ट्वाष्टावहान्यानुमतप्रभृतिभिरेति सप्तेन्द्रतुरीयप्रभृतिभिः । अथ रत्निनाः हविर्भिर्यजते । अथ देवसुवाः हविर्भिर्यजते। अथैतां चतुर्हविषमिष्टिं निर्वपत्याग्नेयमष्टाकपालमैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालं बार्हस्पत्यं चरुमिति । तस्या असमुदिते यजमानायतने रोहितं चर्मानडुहं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याः रुक्माभ्यां पर्युपास्यौदुम्बरे द्रोणे चतुष्टयीरपः समवनीयाभिषिञ्चति ये मे पञ्चाशतं ददुरश्वानाः सधस्तुतिः । द्युमदग्ने महि श्रवो बृहत्कृधि मघोनां नृवदमृत नृणाम् ॥ देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याः सरस्वत्यै

Anumati, one year with the Cāturmāsyas, seven days with the Indraturīya etc. Then he offers the Ratnin-offerings, then Devasū offerings. Then he offers the cow whch is barren after the first calf to Soma, while the dialogue (between the Adhvaryu and the Āgnīdhra prior to the Anūyāja offerings) has not yet taken place in connection with this sacrifice, the Adhvaryu spreads on the sacrificer's seat the skin of a black antelope with its neck towards the east and with the hairy side upwards. He seats on it the sacrificer facing the east, covers him with the sheets of gold and silver (below and above) pours milk into the pot of *Butea frondosa* with the mantras, "Let us O Soma, exhilerate after thee, unassailable in battles, supporting the armies, bringing rain; not consumed, guardian of the enclosure, fit for battles, having a good abode, well-known and victorious.[1] -In the impulse of god Savitṛ, with the Aśvins arms, with the hands of Puṣan I sprinkle thee with Somasava under the control of Sarasvatī the regulator of speech." "They cry out when he is wiped up"—this is similar up to the wiping of the face. Then he offers the offerings of the Saṁsṛps, then the Diśām Aveṣṭi comprising five oblations; then a sacrifice of two animals; then Sātyadūta offerings; then anterior Prayuj offerings; then Devikā offerings; then Traidhātavīyā; then the Sautrāmaṇī. The Somasava comes to an end after thirteen and a half months.

XVIII.6
PRTHISAVA

One who is going to perform the Pṛthisava procures the hide of a red bull, silver and gold sheets, a four-cornered trough of *Ficus glomerata* and four kinds of water procured from the quarters. The Brāhmaṇa indeed goes, "Whatever rites are performed in the Rājasūya excepting those pertaining to the Uttaravedi, they all are performed herein."[1] Having offered the New-moon sacrifice, he passes eight days in performing the Iṣṭis beginning with that for Anumati, seven in performing the Indraturīya etc.; then he offers the Ratnin-offerings; then Devasū offerings. Then he performs the Iṣṭi comprising four oblations—a cake on eight potsherds to Agni, on eleven potsherds to Indra, on twelve potsherds to the Viśve Devas, and cooked rice to Bṛhaspati. While the dialogue (between the Adhvaryu and the Āgnīdhra prior to the Anūyājya offerings) is yet to take place, he spreads on the sacrificer's seat the hide of a red bull with its neck towards the east and with the hairy side upwards. He seats the sacrificer on it facing the east, covers him on the two sides with silver and gold sheets, pours the four kinds of water in the trough of *Ficus glomerata* and sprinkles him with the mantras, "O immolated Agni, do thou grant glorious, great, bountiful abundance full of men to the wealthy persons who granted me five hundred horses by reason of joint praise."[1] In the impulse of god Savitṛ, with the

1. TBr II. 7.5.2

वाचो यन्तुर्यन्त्रेण पृथिसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । अथ सꣳसृपाꣳ हविर्भिर्यजते । अथ पञ्च-हविषा दिशामवेष्ट्या यजते । अथोपातीत्य द्विपशुं पशुबन्धꣳ सात्यदूतानाꣳ हविर्भिर्यजते । अथ पूर्वैः प्रयुजाꣳ हविर्भिर्यजते । अथ पौर्णमास-वैमृधाभ्यामिष्ट्वोत्तरैः प्रयुजाꣳ हविर्भिर्यजते। अथ देविकाहविर्भिर्यजते । अथ त्रैधातवीयया यजते । अथ सौत्रामण्या यजते । संतिष्ठते पृथिसवोऽध्यर्धेन मासेन ॥ ६ ॥

गोसवेन यक्ष्यमाणो भवति । स उपकल्पयते ऽयुतं दक्षिणाः सुवर्णरजतौ च रुक्मौ पर्णमयं पात्रं प्रतिधुगभिषेचनाय । दीक्षते । तस्य षड् दीक्षाः षडुपसदः समानमाभिषेकस्य कालादभिषेकस्य काले यजमानायतने कृष्णाजिनमात्रं वेदेरनुद्धतं भवति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्य पर्णमये पात्रे प्रतिधुगानीय बृहत स्तोत्रं प्रत्यभिषिञ्चति रेवज्जातः सहसा वृद्धः क्षत्राणां क्षत्रभृत्तमो वयोधाः । महान्महित्वे तस्तभानः क्षत्रे राष्ट्रे च जागृहि । प्रजापतेस्त्वा परमेष्ठिनः स्वाराज्येनाभिषिञ्चामि । देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याꣳ सरस्वत्यै वाचो यन्तुर्यन्त्रेण गोसवेनाभिषिञ्चामीति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । स एष गोसवः षट्त्रिꣳशः सर्वउक्थ्य उभयसामायुतदक्षिणः । पवमाने कण्वरथंतरं कुर्वन्ति ॥ ७ ॥ द्वितीयः ॥

ओदनसवेन यक्ष्यमाणो भवति । स उपकल्पयते रोहितं चर्मानडुहꣳ सुवर्णरजतौ च रुक्मौ शतमानं च प्रवर्तं चतुरो वर्णान्ब्राह्मणꣳ राजन्यं वैश्यꣳ चतुरो रसान्मधु सुरां पय अपश्चत्वारि पात्राणि सौवर्णꣳ राजतं

Aśvinś arms, with the hands of Pūṣan. I sprinkle thee with Pṛthisava under the control of Sarasvatī the regulator of speech." "They cry out when the sacrificer is wiped up"—from here the procedure is similar up to the wiping of the face. Then he offers the offering of Saṁsṛps; then he offers Diśām Aveṣṭi comprising five oblations. Having moved forward, he performs the sacrifice of two animals; then Sātyadūta oblations; then the anterior offerings of the Prayujs. Having offered the Full-moon sacrifice and the Vaimṛdheṣṭi, he offers posterior offerings of the Prayujs. Then he offers Devikā offerings; then the Traidhātavīyeṣṭi. Then the Sautrāmaṇī. The Pṛthisava comes to an end after one and a half months.

XVIII. 7

GOSAVA

One who is going to perform the Gosava procures ten thousand cows as Dakṣiṇā, silver and gold sheets, a pot of *Butea frondosa* and fresh milk for sprinkling. He gets initiated. For him there are six Dīkṣā-days and six Upasad-days. The procedure upto the time of sprinkling is similar. At the time of sprinkling on the sacrificer's seat the part of the Mahāvedi which is equal to the area of the skin of a black antelope is not dugged out. He seats upon it the sacrificer facing the east, covers him on both sides (below and above) with the silver and gold sheets, pous fresh milk in the pot of *Butea frondosa* and sprinkles him while the Bṛhat Stotra is being chanted, with the mantras, "O sacrificer, do thou, grown wealthy, full of might, the best ruler among the rulers, fresh, great, stable in valour, flourish in the ruling class and the kingdom. I sprinkle thee for self-domination of the supreme Prajāpati.[1] In the impulse of God Savitṛ, with the Aśvin's arms, with the hands of Pūṣan I sprinkle thee with Gosava under the control of Sarasvatī the regulator of speech." "They cry out when the sacrificer is wiped up"—from here the procedure is similar up to the wiping of the face (by the sacrificer). This is the Gosava—an Ukthya sacrifice fully characterised by Ṣaṭtriṁśat stoma, having both the (Bṛhat and Rathantara Pṛṣṭhastotras) and involving ten thousand cows as Dakṣiṇā. The Kaṇvarathantara Sāman is chanted in the Pavamānastotra.

XVIII. 8

ODANASAVA

One who is going to perform the Odanasava procures the hide of a red ox, silver and gold sheets, a round ornament weighing a hundred Mānas, four persons belonging to the classes-brāhmaṇa, Rājanya, Vaiśya and Śudra, four liquids—honey, wine, milk and water, four pots respectively made of gold, silver, bronze and earth,

1. TBr II. 7.6.3

काꣳस्यं मृन्मयं चतस्रो दक्षिणाः शतमानꣳ हिरण्यं तिसृधन्वमष्ट्रां माषैः पूर्णं कमण्डलुं चतुष्टयीः शलाकाः पर्णमय्यौ नैयग्रोध्यावाश्वत्थ्यौ फाल्गुनपाच्यौ चत्वारि नानावृक्ष्याणि पात्राणि सक्तूꣳस्त्रीणि दर्भ-पुञ्जीलान्यौदुम्बरं द्रोणं चतुःसक्ति यतुष्टयीरपो दिग्भ्यः संभृताः सतं च रथं च । एतेनोपक्लृप्तेन रोहिणीमायतीमुपरमति । अद्य रोहिण्येति पूर्वाग्निमन्ववस्यत्युत्तपनीयꣳ शालीनो ऽन्वाहार्यपचनमाहिताग्निः । अथाध्वर्युरपररात्र आद्रुत्य सꣳशास्त्येकौदनꣳ श्रपयतेति । तं तथा श्रपयन्ति यथा पुरादित्यस्योदयाच्छृतो भवति । उद्यता सूर्येण कार्य इति ब्राह्मणम् । अथैतमोदनꣳ श्रपयित्वाभिघार्योदञ्चमुद्वासयति । अथैतां पात्रीं निर्णिज्योपस्तीर्य तस्यामेनमसंघ्नन्निवोद्धरति । सर्पिरासेचनं कृत्वा प्रभूतमाज्यमानीय । अथैताꣳश्चतुरो वर्णान्दक्षिणत उदङ्मुखानुपवेशयति। अथान्वारब्धे यजमाने जुहोति सिꣳहे व्याघ्र उत या पृदाकाविति चतस्रः स्रुवाहुतीः । हुत्वाहुत्वैव सꣳस्रावैः प्रवर्तमभिघारयति राडसि विराडसि सम्राडसि स्वराडसीति । अथैतं प्रवर्तमग्रेणाहवनीयं पर्याहृत्य दक्षिणतो निदधाति ॥ ८ ॥

four kinds of Dakṣiṇās—gold weighing a hundred Mānas, a bow with three arrows, a goad and a gourdfull of beans, four kinds of rods - two of *Butea frondosa*, two of *Ficus Indica*, two of *Ficus religiosa* and two of Phālgunapācī,[2] four pots made of the wood of different trees, flour of parched barley, three bunches of darbha, a four-cornerned trough of *Ficus glomerata*, four kinds of water procured from the four quarters, a pan[3] and a chariot. Having procured this, he awaits the Rohiṇī constellation.

(Thinking that) today[4] (the sun will rise) under the Rohiṇī constellation, he clings to the eastern (Āhavanīya) fire; one who is staying at home lights the Uttapanīya fire; one who is an Āhitāgni lights the Anvāhāryapacana fire. The Adhvaryu hastens in the latter part of the night and gives the instruction, "Do you cook all grains together." They are placed on fire at such a time that they would be cooked before sunrise. "It should be offered at sunrise." So says the Brāhmaṇa.[5] Having cooked the rice and having poured clarified butter over it, he brings it down towards the north. He cleanses the pan, spreads clarified butter as base upon it and scoops the cooked rice into it in such a manner that it may not be scattered. He causes into it a vacuum for pouring ghee and pours ample ghee into it. He then seats the four persons of different castes towards the south facing the north. While the sacrificer has maintained contact, he offers four spoonfuls respectively with the verses, "May the divine and agreeable brilliance which lies in a lion, in a tiger in a bos constrictor, in Agni, in a brāhmaṇa, in Sūrya, which created the powerful one, come to us furnished with vigour. - which lies in a Rājanya, in a drum being beaten, in the neighing of a horse and in a man's roaring....—which lies in an elephant, in a panther, in gold, in horses, men and bulls.....—which lies in a chariot, in the dice, in the strength of a bull, in wind, in a cloud and in the power of Varuṇa....."[6] At each offering he puts the drop of clarified butter from the spoon on the round ornament respectively with the formulas, "Thou art resplendent; thou art resplendent all around; thou art resplendent together, thou art self-resplendent."[7] He brings around the round ornament along the front of the Āhavanīya and puts down towards the south.

2. The text has *phālgunapācyau*.
3. Here and in BaudhŚS XVIII.10 Caland reads *śatam*. Caland has called this reading as uncertain, and has recorded the variant readings. The right reading may be *satam* meaning a pan which reading may find support in *dhūpāyitam* which procedes the word in BaudhŚS XVIII. 10.
4. Caland reads *atha*. Caland rightly suggests in the footnote, "Read perhaps *adya* cf. also BaudhŚS XIII.36 (p. 145.3); XV.2 (p. 205.10) and XVIII.16 (p. 361.8)."
5. TBr II. 7.9.4
6. TBr II. 7.7.1
7. TBr II. 7.7.2

अथैतत्सौवर्णं पात्रं याचति । तस्मिꣳस्तिरः पवित्रं मध्वानीय सक्तूनोप्य पर्णमयीभ्याꣳ शलाकाभ्यामुपमन्थतीन्द्राय त्वा तेजस्वते तेजस्वन्तꣳ श्रीणामीति । तेजो ऽसीति ब्राह्मणाय प्रयच्छति । तत्ते प्रयच्छामीति ब्राह्मणः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्टे तेजस्वदस्तु मे मुखं तेजस्वच्छिरो अस्तु मे । तेजस्वान्विश्वतः प्रत्यङ्तेजसा संपिपृग्धि मेति । त्रिराचम्य प्रशꣳसति । तस्मा एतच्चैव पात्रं ददाति शतमानं च हिरण्यम् । अथैतद्राजतं पात्रं याचति । तस्मिꣳस्तिरः पवित्रꣳ सुरामानीय सक्तूनोप्य नैयग्रोधीभ्याꣳ शलाकाभ्यामुपमन्थतीन्द्राय त्वौजस्वत ओजस्वन्तꣳ श्रीणामीति । ओजोऽसीति राजन्याय प्रयच्छति । तत्ते प्रयच्छामीति राजन्यः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्ट ओजस्वदस्तु मे मुखमोजस्वच्छिरो अस्तु मे । ओजस्वान्विश्वतः प्रत्यङ्ङोजसा संपिपृग्धि मेति । त्रिराचम्य प्रशꣳसति । तस्मा एतच्चैव पात्रं ददाति । तिसृधन्वं च । अथैतत्काꣳस्यं पात्रं याचति । तस्मिꣳस्तिरः पवित्रं पय आनीय सक्तूनोप्याश्वत्थीभ्याꣳ शलाकाभ्यामुपमन्थतीन्द्राय त्वा पयस्वते पयस्वन्तꣳ श्रीणामीति । पयो ऽसीति वैश्याय प्रयच्छति । तत्ते प्रयच्छामीति वैश्यः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्टे पयस्वदस्तु मे मुखं पयस्वच्छिरो अस्तु मे । पयस्वान्विश्वतः प्रत्यङ् पयसा संपिपृग्धि मेति । त्रिराचम्य प्रशꣳसति । तस्मा एतच्चैव पात्रं ददात्यष्ट्रां च । अथैतन्मृन्मयं पात्रं याचति तस्मिꣳस्तिरः पवित्रमप आनीय सक्तूनोप्य फाल्गुनपाचीभ्याꣳ शलाकाभ्यामुपमन्थतीन्द्राय त्वायुष्मत आयुष्मन्तꣳ श्रीणामीति । आयुरसीति शूद्राय प्रयच्छति । तत्ते प्रयच्छामीति शूद्रः प्रतिगृह्णाति । अथ यजमानो मुखं विमृष्ट आयुष्मदस्तु मे मुखमायुष्मच्छिरो अस्तु मे । आयुष्मान्विश्वतः प्रत्यङ्ङायुषा संपिपृग्धि मेति । त्रिराचम्य

XVIII.9

He asks for the golden pot. He pours honey into it across the strainers, pours into it the flour of parched barley, and churns the mixture by means of two rods of *Butea frondosa* with the formula, "I mix up thee the lustrous with the lustrous Indra."[1] He hands it over to a brāhmaṇa with the formula, "Thou art lustre."[1] The brāhmaṇa receives it with the formula, "I hand it over to thee."[1] The sacrificer wipes his face with the verse, "May my face become lustrous, may my head become lustrous. May I be lustrous on all sides and to the rear; do thou furnish me with lustre."[1] Having sipped water thrice, he praises (the mixed beverage). (The sacrificer) gives him away that very pot and gold weighing a hundred mānas.

Then he asks for the silver pot. He pours into it the wine across the strainers, pours the flour of parched barley, and churns with the two rods of *Ficus Indica* with the formula, "I mix up thee the vigorous for vigorous Indra."[1] He hands it over to the Rājanya with the formula, "Thou art vigour."[1] The Rājanya receives it with the formula, "I give it over to thee."[1] The sacrificer wipes his face with the verse, "Let my face be vigorous, my head vigorous, let me be vigorous on all sides and to the rear; do thou furnish me with vigour."[2] Having sipped it three times, he praises it. The sacrificer gives him away that pot and the bow with three arrows.

He asks for the pot of bronze. He pours milk into it across the strainers, pours flour of parched barley into it and churns by means of two rods of *Ficus religiosa* with the formula, "I mix up thee with milk for Indra possessing milk."[1] He hands it over to the Vaiśya with the formula, "Thou art milk."[2] The Vaiśya receives it with the formula, "I give it over to thee."[2] The sacrificer wipes his face with the verse, "Let my face be full of milk, let my head be full of milk, let me be full of milk on all sides and to the rear, do thou furnish me with milk."[2] Having sipped it thrice, he praises it. The sacrificer gives him away that pot and the goad.

He asks for the earthen pot. He pours water into it across the strainers; pours into it flour of parched barley and churns it with the two rods of Phālgunapācī with the formula, "I mix thee full of life for Indra having long life." He hands it over to a Śudra with the formula, "Thou art (long) life."[3] The Śūdra receives it saying, "I give it over to thee."[3] The sacrificer wires his face with the verse, "Let my face be full of long life, let my head be full of long life, let me be full of life on all sides, do thou furnish me with long life."[3] Having sipped it thrice, he praises it. The sacrificer gives away to him that pot and the gourd full of beans.

1. TB II. 7.7.3
2. TBr II. 7.7.4
3. TBr II. 7.7.5

प्रशꣳसति । तस्मा एतच्चैव पात्रं ददाति माषैश्च पूर्णं कमण्डलुम् । अथैतमोदनमभ्युत्सृप्य प्राश्नाति । तस्य यन्न सहते तदप्सु प्रवेशयति । अथ हिरण्याद्घृतं निष्पिबति । निष्पिबन्तमनुमन्त्रयत इममग्न आयुषे वर्चसे कृधि प्रियꣳ रेतो वरुण सोम राजन् । मातेवास्मा अदिते शर्म यच्छ विश्वे देवा जरदष्टिर्यथासदिति । अथैतं प्रवर्तमद्भिः प्रक्षाल्य दक्षिणे कर्ण आबध्नीत आयुष्टे विश्वतो दधदिति । अथैनमनुपरिवर्तयत आयुरसि विश्वायुरसि सर्वायुरसि सर्वमायुरसीति । अथैनं त्रिभिर्दर्भपुञ्जीलैः पवयति यतो वातो मनोजवा यतः क्षरन्ति सिन्धवः । तासां त्वा सर्वासाꣳ रुचाभिषिञ्चामि वर्चसेति । अथास्य दक्षिणमक्षिकटं न्यचति समुद्र इवासि गह्मना सोम इवास्यदाभ्यः । अग्निरिव विश्वतः प्रत्यङ् सूर्य इव ज्योतिषा विभूरिति ॥ ९ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थातौदुम्बरे द्रोणे चतुष्टयीरपः समवनीय चतुरो ग्रहान्गृह्णाति । अपां यो द्रवणे रसस्तमहमस्मा आमुष्यायणाय तेजसे ब्रह्मवर्चसाय गृह्णामीति पर्णमयेन । अपां य ऊर्मौ रसस्तमहमस्मा आमुष्यायणायौजसे वीर्याय गृह्णामीति नैयग्रोधेन । अपां यो मध्यतो रसस्तमहमस्मा आमुष्यायणाय पुष्ट्यै प्रजननाय गृह्णामीत्याश्वत्थेन । अपां यो यज्ञियो रसस्तमहमस्मा आमुष्यायणायायुषे दीर्घायुत्वाय गृह्णामीत्यौदुम्बरेण । अथैतद्रोहितं चर्मानडुहं प्राचीनग्रीवमुत्तरलोमोपस्तृणाति । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्याभिषिञ्चत्यपां यो द्रवणे रसस्तेनाहमिममामुष्यायणं तेजसे ब्रह्मवर्चसायाभिषिञ्चामीति पर्णमयेन । अपां य ऊर्मौ रसस्तेनाहमिममामुष्यायणमोजसे वीर्यायाभिषिञ्चामीति नैयग्रोधेन । अपां यो मध्यतो रसस्तेनाहमिममामुष्यायणं पुष्ट्यै प्रजननायाभिषिञ्चामीत्या-

The sacrificer scoops out the cooked rice and consumes it. Whatever portion he does not consume, he throws it into water. He then drinks the total quantity of ghee from the golden pot. The Adhvaryu follows him while he is drinking with the verse, "O Agni, give him long life and vigour, O Varuṇa and king Soma, do you grant him good semen. O Aditi, do thou grant him welfare as the mother. O Viśve Devas, do you manage so that he may attain old age."[3] The Adhvaryu washes the round ornament with water and hangs it on the right ear (of the sacrificer) with the verse, "(O sacrificer), may this dear Agni grant thee full life, let thy vital breath come back to thee; I drive away thy illness,"[4] He follows this with the formula, "Thou art life, thou art whole life, thou art the entire life, thou art the full life."[4] He purifies him with three bunches of Darbha-grass with the verse, "I sprinkle thee vigorously with that lustre with which the wind blows and the rivers flow with the mind's speed." He presses the hollow of the right eye with the verse, "Thou art as deep as the sea, invulnerable as Soma, in vicinity on all sides as Agni, extensive in illumination as Sūrya."[5]

XVIII.10

While the Adhvaryu is engaged in these rites, the Pratiprasthātṛ pours the four kinds of water in the trough of *Ficus glomerata* and takes four draughts—in the cup of *Butea frondosa* with the formula, "The essence which is there in the liquid of water. I take it for the lustre and brahman-splendour on the part of N.N., son of N.N."[1] In the cup of *Ficus Indica* with the formula, "The essence which is there in the wave of water, I take it for vigour and heroic deed on the part of N.N., son of N.N."[1] In the cup of *Ficus religiosa* with the formula, "The essence which is there in the liquid of water, I take it for prosperity and procreation on the part of N.N., son of N.N.[1] In the cup of *Ficus glomerata* with the formula, "The essence of water which is worthy of sacrifice I take it for long life on the part of N.N., son of N.N."[1]

He spreads the hide of the red bull with its neck towards the east and with the hairy part upwards. He seats the sacrificer upon it facing the east, covers him on both sides (below and above) with silver and gold sheets and sprinkles him with the cup of *Butea frondosa* with the formula, "The essence which is there in the liquid of water, with it I sprinkle N.N., son of N.N. for lustre and brahman-splendour."[1] With the cup of *Ficus Indica* with the formula, "The essence which is there in the wave of water, with it I sprinkle N.N., son of N.N. for vigour and heroic deed."[1] With the cup of *Ficus religiosa* with the formula, "The essence which is there in the midst of water,

4. TS I. 3.14.4
5. TBr II. 7.7.6

1. TBr II. 7.7.7

श्वत्थेन । अपां यो यज्ञियो रसस्तेनाहमिममामुष्यायणमायुषे दीर्घायुत्वायाभिषिञ्चामीत्यौदुम्बरेण । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । उत्तरत एतद्धूपायितः सतं तिष्ठति रथश्च तदभिप्रैत्यभिप्रेहि वीरयस्वोग्रश्चेत्ता सपत्नहा । आतिष्ठ मित्रवर्धनस्तुभ्यं देवा अधिब्रवन्निति । अथ रथस्य पक्षसी संमृशत्यङ्कौ न्यङ्कावभितो रथं याविति । रथमातिष्ठत्यातिष्ठ वृत्रहन्निति प्रतिपद्यायं पृणक्तु रजसी उपस्थमित्यातः । अथैतच्छतं त्रिः प्रदक्षिणं परियाय पुरस्कृत्यायाति । तदध्वर्यवे ददाति । स एष ओदनसवो राज्ञो वा ब्राह्मणस्य वा वैश्यस्य वा पुष्टिकामस्य यज्ञः ॥ १० ॥ तृतीयः ॥

पञ्चशारदीयेन यक्ष्यमाणो भवति । स उपकल्पयते सप्तदश निरष्टान्वत्सतरानेकहायनान् । स पुरस्तान्मार्गशीर्ष्यै पौर्णमास्या आमावास्येन हविषेष्ट्वा सप्तदश मारुतीः पृश्नीर्वत्सतरीरालभते । अभिप्रेक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिः सꣳस्थां कुर्वन्ति । संवत्सरे पर्यवेते मरुद्भ्यः सांतपनेभ्यः सप्तदश पृषतीर्वत्सतरीरालभते ।

with it I sprinkle N.N., son of N.N. for prosperity and procreation."[23] With the cup of *Ficus glomerata* with the formula, "The essence which is worthy of sacrifice, with it I sprinkle N.N. son of N.N. for long life."[1]

"They cry out when the sacrificer is rubbed off"—from here the procedure is similar upto the wiping of the face. The fumigating pan[2] and the chariot stand towards the north. The sacrificer moves towards it with the verse, "Do thou move on, harsh, attentive, killer of the enemy do thou invade. Helping thy friends, do thou ascend (the chariot). May god speak highly about thee."[3] He touches together the sides of the chariot with the verse "May the two signs, the two specific signs on both sides of the chariot ..."[4] He ascends the chariot with the verses, "O Vṛtra-killer, do thou ascend the chariot, thy horses have been yoked by means of the prayer, let the pressing stone impel thy mind hither through its sound.[5]—All (gods) adorned around (the sacrificer) ascending (the chariot). His chariot is moving self-illumining and expanding glory. The name of this life-giving (chariot) is great. The multi-formed chariot has achieved immortal things. -May Indra continue to rejoice after thee; may Bṛhaspati, may Soma, may Agni continue to guard thee; may the Viśve Devas continue to help thee. May seven kings who have had consecratory bath continue to help thee. May Mitra-Varuṇa continue to help thee; may Dyāvāpṛthivī bestowing welfare. May Sūrya together with the days continue to help thee. May Candramas together with the constellations continue to help thee.—May Dyaus and Pṛthivī the wise, the Śukra draught, the Bṛhat Sāman and Dakṣiṇā support thee. May Svadhā, Soma and Agni agree with thee. Let this (chariot) occupy the two atmospheres and the inner part."[6] He moves three times round the pan by the right, holds it ahead and comes up. He gives it away to the Adhvaryu. This Odanasava is the sacrifice to be performed by a king or a brāhmaṇa or a Vaiśya desiring prosperity.

XVIII.11
PAÑCAŚĀRADĪYA

One who is going to perform the Pañcaśāradīya sacrifice procures seventeen emsculated one-year-old weaned calves. He performs the New-moon sacrifice prior to the full-moon day of Mārgaśīrṣa, and then offers seventeen spotted heifers to the

2. See note 3 on p. 1175.
3. TBr II. 7.8.1
4. TS I. 7.7.2; BaudhŚS XI. 7
5. TS I. 4.37.1
6. TBr II. 7.8.2

अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव सꣳस्थां कुर्वन्ति । द्वितीये संवत्सरे पर्यवेते मरुद्भ्यो गृहमेधिभ्यः सप्तदश कल्माषीर्वत्सतरीरालभते। अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति। अथेतराभिरेव सꣳस्थां कुर्वन्ति । तृतीये संवत्सरे पर्यवेते मरुद्भ्यः क्रीडिभ्यः सप्तदशावलिप्ता वत्सतरीरालभते । अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव सꣳस्थां कुर्वन्ति । चतुर्थे संवत्सरे पर्यवेते मरुद्भ्यः स्वतवद्भ्यः सप्तदश राजीवा वत्सतरीरालभते। अभिप्रोक्षणतो वत्सतरान्स्थापयित्वोत्सृजन्ति । अथेतराभिरेव सꣳस्थां कुर्वन्ति। एतदेवाहर्दीक्षते । संवत्सरमुख्यं बिभर्ति । द्वादशोपसदः । तस्याहानि त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यः पञ्चदश उक्थ्यः सप्तदशो ऽतिरात्रः । तस्य मारुत स्तोमो भवति । अथैतेषां पशूनां त्रयः प्रथमे ऽहन्नैन्द्रामारुता उक्षाणः सवनीया आलभ्यन्ते । एवं द्वितीय एवं तृतीय एवं चतुर्थे । पञ्चोत्तमे अहन्नालभ्यन्ते । वर्षिष्ठमिव ह्येतदहर्मन्यन्ते वर्षिष्ठः समानानां भवतीति ब्राह्मणम् । अथैतेषां पशूनां यदि नश्यति म्रियते वा याश्वमेधे प्रायश्चित्तिस्तां कृत्वाथान्यं तद्दैवत्यं तद्वर्णं तद्वयसं तद्रूपं तज्जातीयं पशुमालभन्ते । स एष पञ्चशारदीयो राज्ञो वा ब्राह्मणस्य वा । यः कामयेत बहोर्भूयान्स्यामिति स एतेन यज्ञक्रतुना यजेत । बहोरेव भूयान्भवति ॥ ११ ॥

अग्निष्टुता यक्ष्यमाणो भवति । तस्य सर्वमेव समानम् । पुरोरुच एवान्याः । अस्याजरासो ऽग्न आयूꣳषि पवस इत्यैन्द्रवायवस्य । यजा नो मित्रावरुणेति मैत्रावरुणस्य । अश्विना पिबतꣳ सुतमित्याश्विनस्य । द्वे विरूपे चरतः पूर्वापरं चरतो मायथैताविति शुक्रामन्थिनोः । त्रीणि शता त्री षहस्राण्यग्निमित्याग्रयणस्य । नियुनक्त्युक्थ्यस्य । नित्या ध्रुवस्य । अग्निनाग्निः समिध्यत इत्यैन्द्राग्नस्य । अग्निर्देवानां जठरमिति वैश्वदेवस्य।

Maruts. The weaned calves are brought over (near the sacrificial post) and they are released after being sprinkled with water. The sacrifice is concluded with the help of the other (i.e. heifers). After one year has passed, he offers seventeen spotted heifers to Sāṁtapana Maruts. Weaned calves are brought over and are released after they are sprinkled. The sacrifice is concluded with the help of the others. After the second year has passed, he offers seventeen heifers with black spots to Gṛhamedhin Maruts. Weaned calves are brought over and are released after they are sprinkled. The sacrifice is concluded with the help of the others. After the third year has passed, he offers seventeen besmeared heifers to Krīḍin Maruts. Weaned calves are brought over and are released after being sprinkled. The sacrifice is concluded with the help of the others. After the fourth year has passed, he offers seventeen striped heifers to Svatavās Maruts. Weaned calves are brought over and are released after being sprinkled. The sacrifice is concluded with the help of the others.

The sacrificer gets initiated on this day. He maintains fire in the cauldron for one year. There are twelve Upasad-days. The consecutive Soma-sacrifices are : Trivṛt Agniṣṭoma, Pañcadaśa Ukthya, Saptadaśa Ukthya, Pañcadaśa Ukthya and Saptadaśa Atirātra. It (the sacrifice) is the praise of the Maruts.[1] So far as the Savanīya animals are concerned, three bulls are offered to Indra-Maruts on the first day (i.e. in the first Soma-sacrifice). "Similarly on the second, the third and the fourth. Five are offered on the fifth day. It is the highest day." They say, "He becomes the highest among the equals." So says the Brāhmaṇa.[2] If any of these animals is lost, or dies, one should observe that expiation which is prescribed in Aśvamedha. Another animal belonging to the same deity, of the same colour, same age, identical form, same kind is offered. This Pañcaśaradīya is a sacrifice either of a king or of a brāhmaṇa. One who desires "I may grow bigger " should perform this sacrifice. He becomes bigger.

XVIII.12
AGNIṢṬUT

One goes to perform the Agniṣṭut. For him all rites are similar (to the Agniṣṭoma). Only Puroruc verses are different. Those for the Aindravāyava cup are: "The fires of this sacrificer are unaged, driving away the evil spirits, with manifold flames, purifying, whitish, swift, quick, sitting in the forest and moving like Soma.[1]—O Agni, thou promotest our lives.[2] That for Mitra-Varuṇa is, "(O Agni) do

1. TāṇḍBr XXI. 14.1; TBr II. 7.11.3
2. TBr II. 7.11.2

1. TBr II. 7.12.1
2. TS I. 3.14.7

अग्निश्रियो यदुत्तम ईडे अग्निं स्ववसमिति तिस्रो मरुत्वतीयानाम् । श्रुधि श्रुत्कर्ण वह्निभिरिति माहेन्द्रस्य । विश्वेषामदितिर्यज्ञियानां त्वे अग्ने त्वामग्न इति तिस्र आदित्यस्य ग्रहस्य । नि त्वा यज्ञस्य साधनमिति सावित्रस्य । नित्या पात्नीवतस्य । नियुनक्ति हारियोजनस्य । स एष त्रिवृदग्निष्टुत्पवित्रम्। यथा ह वा इदं दावादभिदूना अभिवृष्टाः पुनर्णवा ओषधयो समुत्तिष्ठन्त्येवं ह वा एष एतेन यज्ञक्रतुनेष्ट्वा शुचिः पूतो मेध्यो भवति । स यदि मुखेन पापकृन्मन्येत त्रिवृतं कुर्वीत । एष ह वै मुखेन पापं करोति यो ऽनूचानस्य

thou worship Mitra-Varuṇa for us. worship the gods duly and amply. Do thou worship at their place."[1] That for the Aśvins is; "O Aśvins, do you consume the pressed Soma with the cup having bright fires, with pure observances and receiving worship.[1] Those of Śukra and Manthin respectively are : "Two opposite entities (day and night) revolve having good intentions. Each one suckles its calf. With one the tawny (fire) achieves food. With the other one the bright becomes very brilliant.— These (sun and moon) traverse from est to west. The playing children move around the sacrifice. One illumines all worlds. The other, forming seasons is born again and again."[3] That of the Āgrayaṇa is : "Three thousand three hundred and thirty three gods worshipped Agni. They sprinkled him with clarified butter, spread sacrificial grass for him and seated him as the one invoking (gods)."[3] He employs a suitable verse (addressed to Agni as the Puroruo)[4] for the Ukthya vessel. The Puroruc for the Dhruva vessel is fixed. That of the draught for Indra-Agni is : "Agni the wise, lord of the house, young, carrier of oblations, and having the ladle for his mouth is enkindled with Agni."[5] That of the draught for the Viśve Devas is, "Agni is the belly of gods, pure-minded, wise. May the god (Agni) come with gods."[5] Those of the three Marutvatīya draughts are : "The Maruts resort to Agni (for oblations), they have all subjects for their service. We aspire for their brilliant and terrorising help. They make noise, possessing lightening fire, purifying by their showers, roaring like lions and giving good gifts." -Maruts, sons of Rudra, if you are in the highest place or the middle place or the lower place, do you come to us from there. O Agni, do thou know of the oblation which we are offering. I pay obeisance to Agni the good guardian. Coming here, may he approve of our deed. Moving from left to right, may I accomplish the praise of the Maruts like the chariots seeking booty in the battle."[6] Of the draught for Mahendra is : "O Agni, with listening ears, do thou listen together with the gods accompanying thee. May Mitra, Varuṇa and Aryaman coming to the sacrifice in the morning sit down on the sacrificial grass."[7] The three Purorucs of the draught for the Ādityas are : "May the all-knowing Agni the bestower of all sacrifice-worthy things, visiting all men, being approached for favour among all gods. Grant us welfare.—O Agni, the worshippers asking thee for good intention attained fame reaching the heaven. (The gods) created the night and dawn (i.e.

3. TBr II. 7.12.2
4. The text reads *niyunakty ukthyasya*, ĀpŚS XXII. 27.6 reads *anyām āgneyīm ukthyasya niyunakti*. No Puroruc is prescribed in BaudhŚS VII. 7; BhārŚS XIII. 16.2; ĀpŚS XII. 15.11. Caland has rightly understood the sūtra in ĀpŚS. cf. Caland, *Śrautasūtra des Āpastamba* III. p. 357, Amsterdam 1928.
5. TBr II. 7.12.3
6. TBr II. 7.12.3-4
7. TBr II. 7.12.5

वा मुनेर्वा दुरवगतमवगच्छति । यदि बाहुभ्यां पञ्चदशं कुर्वीत । एष ह वै बाहुभ्यां पापं करोति यो ब्राह्मणायोद्यच्छते । यद्युदरेण सप्तदशं कुर्वीत । एष ह वा उदरेण पापं करोति यो ऽनाश्यान्नस्यान्नमश्नाति । यदि पद्भ्यामेकविंशं कुर्वीत । एष ह वै पद्भ्यां पापं करोति ॥ १२ ॥

य आरट्टान्वा गान्धारान्वा सौवीरान्वा करस्करान्वा कलिङ्गान्वा गच्छति । स यदि सर्वश एव पापकृन्मन्येत चतुष्टोमेनाग्निष्टोमेन यजेत । तेन हैतेनर्तुपर्णो भाङ्गाश्विन ईजे शफालानाꣳ राजा । तेन हेष्ट्वा मृगयामभिप्रययौ। तꣳ हेन्द्रो ऽनुख्यायैवेक्षां चक्रे ऽहमु त्वा तद्यातये यन्मा यज्ञक्रतोरन्तराय इति । स ह स्विन्न उदकमभ्यवेयाय । तꣳ ह तत्रैव स्त्रियं चकार । सा सुदेवला नामास । सा हैतदेव राष्ट्रमभ्यारुरोह । सा स्त्री सती पुत्रान्जनयां चकार । तेभ्यो हेन्द्रः समदं दधौ । ते हता विदृढाः शिश्यिरे। तानुभयानन्तरेण रुदन्त्यासां चक्रे । अथो हेन्द्र आजगाम । तामु हाभ्युपेयाय । ताꣳ होवाच सुदेवला३ इति । भगव इति । प्रियं तवैतदिति। किं मे भगवः प्रियः भविष्यतीति । एवं वै मम तदप्रियमासीद्यन्मा यज्ञक्रतोरन्तरायो वृणीष्व नु यतरे ते पुत्रा जीवेयुरिति । यानेव भगव स्त्री सत्यध्यगममिति होवाच । तस्मादाहुः स्त्रियाः पुत्राः प्रेयाꣳसो भवन्तीति । स एतस्मिन्नेव पूर्वपक्षे चतुष्टोमेनाग्निष्टोमेन यजेत पुरा भ्रेषाच्छान्त्यै ॥ १३ ॥

day) of opposite characters. They assumed black and tawny colour. -O wise Agni, the bright Adityas deemed thee as their mouth, their tongue. Granting favour they accompanied thee in the sacrifice. Gods consume the oblation offered unto thee."[8] That of the draught for Savitṛ is : "O Agni, we meditate submissively upon thee, the achiever of sacrifice, the invoking priest, the wise, quick, carrier, the immortal."[8]

That of the draught for Patnīvant Indra is the normal one. He employs a suitable Puroruc (addressed to Agni) for the Hāriyojana draught. This is the Trivṛt Agniṣṭut also called Pavitra. Just as the plants burst by a flagrant fire, when rained upon, grow again, similarly one who has performed this sacrifice becomes pure, purified and worthy of sacrifice. If one deems himself as having perpetrated an evil by means of the mouth, he should perform Trivṛt Agniṣṭut. One is said to have committed a sin by means of the mouth who becomes aware of ill understanding of a Vedic scholar or an ascetic. If one is said to have committed a sin by means of the arms, he should perform Pañcadaśa Agniṣṭut. One is said to have committed a sin by means of the arms who attacks a brāhmaṇa. If by means of the belly, he should perform Saptadaśa Agniṣṭut. One is said to have committed a sin by means of the belly who eats food at one whose food is not to be eaten. If by means of the feet, he should perform Ekaviṁśa Agniṣṭut. One is said to have committed a sin by means of the feet.

XVIII.13

Who goes to the region known as Āraṭṭa, or Gāndhāra, or Sauvīra or Karaskara or Kaliṅga. If one is said to have committed a sin in all ways, he should perform Catuḥṣṭoma Agniṣṭoma. Ṛtuparṇa, son of Bhaṅgāśvin, the king of Śaphālas performed this sacrifice. Having performed this sacrifice, he proceeded on hunting. Indra caught his sight and said in his mind, "I shall punish thee since thou hast deprived me of the sacrifice." Perspiring he approached water. (Indra) turned him into a woman. She was Sudevalā by name. She entered into the same kingdom. Being a woman, she gave birth to sons. Indra fought with them. They were killed and lay down fast on the ground. (Standing) between the two (Indra and the sons) she started weeping. Indra came there. She approached him. He said to her "O Sudevalā," "O lord." "I shall do thee good." "What shall be my good, O Lord?" "I was grieved that I was deprived of the sacrifice Have a choice, which of thy sons should live?" "Those whom I obtained while I was a woman O lord." Therefore it is said, sons are dearer to a woman. (The sacrificer) should perform the Catuḥṣṭoma Agniṣṭoma in this very bright half of the month before his downfall and for pacification.

8. TBr II. 7.12.5-6

इन्द्रस्तुता यक्ष्यमाणो भवति । तस्य सर्वमेव समानं पुरोरुच एवान्याः। तिष्ठा हरी कस्य वृषा सुते सचेत्यैन्द्रवायवस्य । इन्द्रं वयं महाधन इति मैत्रावरुणस्य । द्विता यो वृत्रहन्तम इत्याश्विनस्य । स सूर आजनयञ्ज्योतिरिन्द्रमुत त्यदाश्वश्वियमिति शुक्रामन्थिनोः । भरेष्विन्द्र-मित्याग्रयणस्य । नित्योक्थ्यस्य । नियुनक्ति ध्रुवस्य । महि क्षत्रं पुरु श्चन्द्रमित्यैन्द्राग्नस्य । उरुं नो लोकमनुनेषि विद्वानिति वैश्वदेवस्य । नित्या मरुत्वतीयानाम् । नित्या माहेन्द्रस्य । आ नो विश्वाभिरूतिभिः कदाचन

XVIII.14

INDRASTUT

One proposes to perform the Indrastut sacrifice. The entire procedure is similar; only the Purorucs are different.Those for Aindravāyava draught are : "O Indra, do thou manage the two horses being yoked to the chariot. Do thou come to us like Vāyu to the mares. Coming towards us, do thou consume the Soma. We shall give oblation for thy exhileration. At whose pressing the mighty Vṛtra-killer is roaring for consuming Soma like the strong (Vāyu) accompanied by mares?"[1] That of the draught for Mitra-Varuṇa is: "We invoke Indra wielding thunderbolt in fights in both the sacrifices - involving big requisites and also small requisites."[1] That of the draught for the Aśvins is : "The twofold Vṛtra-killer Indra possessing a hundred powers coming to us with his horses has obtained Soma." Those of the Śukra and Manthin draughts are : "May that sun generating lustre moving forward and fast as rock come to Indra by this prayer. Doing favour through the order to the strong ones by reason of their prayers, wielding the bolt has scattered away the enemies. O Indra, do thou grant us that power consisting of swift horses which shone among the subjects of Nahuṣa."[2] That of the draught for the Āgrayaṇa vessel is : "We invoke Indra who is easily approachable in the battles; also the divine beings relieving from sin and doing good deeds. (we also invoke-Agni, Mitra, Varuṇa and Bhaga for gift; also Dyāvāpṛthivī and Maruts for safety."[3] That for the Ukthya is the normal one.[4] He employs a suitable one for the Dhruva. That of the draught for Indra-Agni is: "Indra the wise impelled towards his friends a big residence, gladdening wealth and a chariot. Shining he created together with men the sun, the dawn, the wind and the fire."[3] That of the draught for Viśve Devas is : "O Indra, do thou the wise lead us towards the wide region, heavenly light, safety and welfare. We resort to the noble protecting big arms of thee elderly."[3] Those for the Marutvatīya draught are the normal ones. Those for the draught for Mahendra are the normal ones. The three for the draught for Ādityas are : "O Indra having tawny horses, do thou, gladdened and enjoying our prayer, come to us with all favours, O good-jawed, driving away the enemies with heavy attacks and providing us with manly strength.—The cows yielded sweet boiled milk to Indra wielding his thunderbolt, which Indra received in the sacrifice.—O Indra wielding the thunderbolt, those thy milch-cows, bright ones, moving in numbers, agreeable to all, often humming every day and full of milk making sound at milking have come to us."[5] That of the draught for Savitṛ is:

1. TBr II. 7.13.1
2. TBr II.7.13.2; cf. ṚV VIII. 6.24. The translation has taken note of the variant readings in the ṚV-verse. The translation of the first verse is tentative.
3. TBr II. 7.13.3
4. That is, the one prescribed in connection with the Agniṣṭut, BaudhŚS VIII. 12.
5. TBr II. 7.13.3-4

स्तरीरसीन्द्राय गाव आशिरमिति तिस्र आदित्य ग्रहस्य । इमां ते धियमिति सावित्रस्य । नियुनक्ति पात्नीवतस्य । नित्या हारियोजनस्य । स एष पञ्चदश इन्द्रस्तुदिन्द्रियकामस्य । यो वा ज्येष्ठबन्धुरपभूतः स्यात्स एतेन यज्ञक्रतुना यजेत । अश्नुते हैव ज्येष्ठताम् ॥ १४ ॥

अप्तोर्यामेण यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसदः । त्रिवृद्बहिष्पवमानः पञ्चदशꣳ होतुराज्यꣳ सप्तदशं मैत्रावरुणस्यैकविꣳशं ब्राह्मणाच्छꣳसिनस्त्रिणवमच्छावाकस्य । त्रयस्त्रिꣳशो माध्यंदिनः पवमानः । चतुर्विꣳशꣳ होतुः पृष्ठꣳ रथंतरं च वैराजं च सामनी अन्यतरेणान्यतरत्परिष्टुवन्ति । चतुश्चत्वारिꣳशं मैत्रावरुणस्य वामदेव्यं च शाक्करं च सामनी अन्यतरेणान्यतरत्परिष्टुवन्ति । अष्टाचत्वारिꣳशं ब्राह्मणाच्छꣳसिनो नौधसं च वैरूपं च सामनी अन्यतरेणान्यतरत्परिष्टुवन्ति । एकविꣳशमच्छावाकस्य कालेयं च रैवतं च सामनी अन्यतरेणान्यतरत्परिष्टुवन्ति । तमेतमष्टापृष्ठ इति छन्दोगा आचक्षते । त्रिणव आर्भवः पवमानस्त्रयस्त्रिꣳशमग्निष्टोमसामैकविꣳशान्युक्थानि सषोडशिकानि पञ्चदशानीतराणि त्रिवृद्राथंतरः सन्धिः । तत्क्षुद्राः पशवोऽतिसेदुः । सोमो वा एतदतिरिच्यमान इयाय । ते देवा अब्रुवन्नप्तोर्वा अयमत्यरेचि तस्य को याम इति । तदप्तोर्यामस्याप्तोर्यामत्वम् । तस्मा एतान्यतिरिक्तस्तोत्राण्यवकल्पयां चक्रुस्त्रिवृद्धोतुर्जराबोधीयं पञ्चदशं मैत्रावरुणस्य सौहविषꣳ सप्तदशं ब्राह्मणाच्छꣳसिन उद्वꣳशीयमेकविꣳशमच्छावाकस्य वारवन्तीयम् । तदु वा आहुर्यदच्छावाकचमसमनु यज्ञः संतिष्ठेतान्तं यज्ञं गमयेत् । अथो हान्तं यजमानो गामुकः स्यात् । होत्र

"O Indra, I offer this great praise to thee the great. Let my intellect be engaged in thy prayer which exposes thy achievements. May the gods support by their strength Indra the powerful in his functining and direction."[6] He employs a suitable Puroruc for the Pātnīvata draught. That of the Hāriyojana draught is the normal one. This Pañcadaśa Indrastut sacrifice is prescribed for one desiring power. The eldest brother who has become deficient should perform this sacrifice. He thereby enjoys the seniority.

XVIII.15
APTORYĀMA

One prosposes to perform the Aptoryāma. He gets initiated. For him there is a larger number of Dīkṣā-days and twelve Upasad-days. the Bahiṣpamāna Stotra is Trivṛt, the Ājyastotra relating to the Hotṛ's Ājyaśastra is Pañcadaśa, that relating to Maitrā varuṇa's Śastra is Saptadaśa, that relating to the Brāhmaṇācchaṁsin's is Ekaviṁśa and that relating to the Acchāvāka's is Triṇava. The Mādhyaṁdina-pavamāna Stotra has Trayastriṁśa Stoma. The Stotra relating to the Hotṛ's Pṛṣṭha is Caturviṁśa. There are the Rathantara and Vairāja Sāmans; one is covered in chanting by the other. That relating to the Maitrāvaruṇa's Śastra has Catuścatvāriṁśa Stoma. There are Vāmadevya and Śākvara Śāmans; one is covered in chanting by the other. That relating to Brāhmaṇācchaṁśin's Śastra has Aṣṭācatvāriṁśa Stoma. There are the Naudhasa and Vairūpa Sāmans; one is covered in chanting by the other. That relating to Acchāvāka's Śastra has Ekaviṁśa Stoma. There are Kāleya and Raivata Sāmans; one is covered in chanting by the other. The Chandogas call this sacrifice as Aṣṭāpṛṣṭha. The Ārbhavapavamāna stotra is Triṇava. The Agniṣṭoma Sāman is Trayastriṁśa. The Ukthastotras together with the Ṣoḍaśistotra have Ekaviṃśa Stoma. Other Stotras have Pañcadaśa Stoma. Rāthantara Saṁdhistotra is Trivṛt.

The poor animals fled away. Soma went surpassing (all gods). The gods said. "He surpassed Aptu; how to control him ?" This is why Aptoryāma is so called.[1] They prescribed for it additional Stotras : the Trivṛt Jarābodhīya Sāman pertaining to the Hotṛ's Śastra; the Sauhaviṣa Sāman with Pañcadaśa Stoma pertaining to the Maitravaruṇa's Śastra; Udvaṁśīya Sāman with Saptadaśa Stoma pertaining to the Brāhmaṇācchaṁsin's Śāstra, and the Vāravantīya Sāman with Ekaviṁśa Stoma pertaining to the Acchāvāka's Śastra. It is said if the sacrifice is concluded following the offering of the Acchāvāka's goblet, the sacrifice would come to an end. Consequently the sacrifice would meet with end. Therefore the chanters should

6. TBr II. 7.13.4

1. TBr II. 7.14; TāṇḍBr XX.3

एव स्तुवीरन्होतानुशꣳस्यात्तथा मध्यतो यज्ञः समाधीयत इति । तदु वा आहुः सर्वाण्येवाश्विनानि स्तुतशस्त्राणि स्युः । यद्ध किंच रात्रिमुपातिरिच्यते सर्वं तदाश्विनमिति न्वेकम् । अथापरं त्रिवृत्पञ्चदशꣳ सप्तदशमेकविꣳशम् । अथैतेषां देवता अग्निरिन्द्रो विश्वे देवा विष्णुरिति ॥ १५ ॥ चतुर्थः ॥

मृत्युसवेन यक्ष्यमाणो भवति । स उपकल्पयते शार्दूलचर्म सुवर्णरजतौ च रुक्मौ वैयाघ्र्यावुपानहौ चार्मपक्ष्यावुपानहौ वृष्णिवाससं च क्षौमं च तिसृधन्वमासन्दीꣳ साधीवासां दुन्दुभिं विमितमौदुम्बरं द्रोणं चतुःस्त्रक्ति चतुष्टयीरपो दिग्भ्यः संभृताः सतं च रथं च । एतेनोपक्लृप्तेन चित्रामायतीमुपरमति । अद्य चित्रयेति पूर्वाग्निमन्ववस्यत्युत्तपनीयꣳ शालीनो ऽन्वाहार्यपचनमाहिताग्निः । अथान्वारब्धे यजमाने जुहोति व्याघ्रो ऽयमग्नौ चरति प्रविष्ट इति षट् स्रुवाहुतीः । अथ यजमानायतने शार्दूलचर्म प्राचीनग्रीवमुत्तरलोमोपस्तृणाति यत्ते शिल्पं कश्यप रोचनावदिन्द्रियावत्पुष्कलं चित्रभानु । यस्मिन्त्सूर्या अर्पिताः सप्त साकं तस्मिन्राजानमधिविश्रयेममिति । अथ वैयाघ्र्यावुपानहावुपमुञ्चते द्यौरसीति दक्षिणे पादे पृथिव्यसीत्युत्तरे । अथ दक्षिणं जान्वाच्याभिसर्पति व्याघ्रो वैयाघ्रेऽधि विश्रयस्व दिशो महीः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशदिति । अथास्मै धनुः प्रयच्छति यथा राजसूये तथा । तद्यजमानं प्राञ्चमुपवेश्य सुवर्णरजताभ्याꣳ रुक्माभ्यां पर्युपास्यौदुम्बरे द्रोणे चतुष्टयीरपः समवनीयाभिषिञ्चति ॥ १६ ॥

chant with reference to the Hotṛ. The Hotṛ should then recite his Śastra. Thereby the sacrifice would reach the centre. They say, all (excessive) Stotras and Śastras should be addressed to Aśvins. Whatever surpasses the night, all that belongs to Aśvins. This is one view. Another view is : the Stotras have respectively the Trivṛt, Pañcadaśa, Saptadaśa and Ekaviṁśa Stomas. Their deities respectively are Agni, Indra, Viśve Devas and Viṣṇu.

XVIII.16
MṚTYUSAVA

One who is going to perform the Mṛtyusava procures a tiger's skin, gold and silver sheets, footwear of tiger's skin, footwear with covering of leather, a garment made of the wool of a ram, a piece of linen, a bow with three arrows, a stool with acovercloth, a drum, a square hut, a four-cornered trough of *Ficus glomerata*, four kinds of water procured from the (four) quarters, a pan and a chariot. With these materials procurd, he awaits the appearance of the Citrā constellation. Finding that today (the sun will be in conjunction with the Citrā constellation, the Adhvaryu takes resort at the eastern (i.e. Āhavanīya) fire; one who usually stays at his residence at the fire generated by burning grass on hot potsherds, and one who has set up the sacred fires, at the Anvāhāryapacana fire. While the sacrificer has maintained contact, he offers six spoonfuls respectively with the verses, "This tiger-like (sacrificer) moves freely having entered into fire. A son of the Ṛṣis, may he be guardian of evils. O Agni, I offer to thee together with obeisance. Let us not fail the fate of gods. O god, do thou grant height and extension to this impelling guardian. O Savitṛ, do thou grant us abundant cattle every day in this sacrifice. (The king) who has come into being moves on while being entered into the beings. He has become the lord of creatures. In the event of his downfall, the Rājasūya rite is observed. Let that king approve of the kingdom. -The marvels with which Prajāpati strengthened this extensive earth; with which he decorated the heaven; with which he covered the multiformed speech, do thou O Agni, unite this (sacrifice) with the strength (characterising those marvels).—The rays with which the sun shines, with which the sun is seen, as having variegated rays, with which ample ones, he covered the speech, do thou O Agni, unite this (sacrifice) with the strength (characterising those rays).—May this king enlighten the five tribes by his power. Surrounded by the subjects, may he be the uppermost like Indra. May he possess ample wealth with shining light. May he fill the heaven, earth and midregion."[1]

He spreads on the sacrificer's seat the tiger-skin with its neck towards the east and with the hairy part upwards, with the verse, "O Kaśyapa sun, that marvel of thine, shining, powerful, ample and variegated lustre, in which are deposited the

1. TBr II.7.15.1-3

या दिव्या आपः पयसा संबभूवुर्या अन्तरिक्ष उत पार्थिवीर्याः । तासां त्वा सर्वासाꣳ रुचाभिषिञ्चामि वर्चसा ॥ अभि त्वा वर्चसा सिचं दिव्येन पयसा सह । यथासा राष्ट्रवर्धनस्तथा त्वा सविता करत् ॥

इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमꣳ रथीनां वाजानां सत्पतिं पतिम् । वसवस्त्वा पुरस्तादभिषिञ्चन्तु गायत्रेण छन्दसेति पुरस्तात् । एता एव तिस्रो ऽनुद्रुत्य रुद्रास्त्वा दक्षिणतो ऽभिषिञ्चन्तु त्रैष्टुभेन छन्दसेति दक्षिणतः । एता एव तिस्रो ऽनुद्रुत्यादित्यास्त्वा पश्चादभिषिञ्चन्तु जागतेन छन्दसेति पश्चात् । एता एव तिस्रो ऽनुद्रुत्य विश्वे त्वा देवा उत्तरतो ऽभिषिञ्चन्त्वानुष्टुभेन छन्दसेत्युत्तरतः । एता एव तिस्रो ऽनुद्रुत्य बृहस्पतिस्त्वोपरिष्टादभिषिञ्चतु पाङ्क्तेन छन्दसेत्युपरिष्टात् । अथास्योर ऊर्ध्वमुन्मृज्यते ऽरुणं त्वा वृकमुग्रं खजंकरमिति । अथास्य बाहू अनुमार्ष्टि प्र बाहवा सिसृतं जीवसे न इति । अथैनावुपावहरतीन्द्रस्य ते वीर्यकृतो बाहू उपावहरामीति । अत्रास्मै धनुः प्रयच्छति यदि पुरस्तादप्रत्तं भवति । समुन्मृष्टे समुत्क्रोशन्तीति समानमा मुखस्य विमार्जनात् । उत्तरत एतद्धूपायितꣳ सतं तिष्ठति रथश्च । तदभिप्रैत्यभिप्रेहि वीरयस्वोग्रश्चेत्ता सपत्नहा । आतिष्ठ वृत्रहन्तमस्तुभ्यं देवा अधिब्रवन्निति । अथ रथस्य पक्षसी संमृशत्यङ्कौ न्यङ्कावभितो रथं यौ ध्वान्तं वाताग्रमनु संचरन्तौ। दूरेहेतिरिन्द्रियावान्पतत्री ते नो ऽग्नयः पप्रयः पारयन्त्विति । अथ

seven suns together, do thou furnish this king with it."[2] The sacrificer wears the footwear of tiger's skin with the formulas, "Thou art heaven,"[3] on the right foot, and with the formula, "Thou art earth"[3] on the left foot. He then bends the right knee and moves (on the tiger's skin) with the verse, "(O king), do thou, a tiger, (sitting) upon the tiger's skin resort to the extensive quarters. May all the subjects desire thee; let not the kingdom vanish from thee."[3] The Adhvaryu gives him the bow as in the Rājasūya.[4] He seats the sacrificer facing east, covers him (below and above) with the silver and gold sheets, collects together in the trough of *Ficus glomerata* the four kinds of water, and sprinkles him.

XVIII.17

(With the verses) "I sprinkle thee with the lustre and strength of all those divine waters which are created together with milk, those belonging to the midregon and those belonging to the earth. I have sprinkled thee with the strength of divine water together with milk. May the Savitṛ fashion thee s that thou mayest promote the kingdom. All praises have promoted Indra as expansive as the ocean; the best of the charioteers and the supreme lord of food. May the Vasus sprinkle thee in front with the Gāyatrī metre." With these he sprinkles towards the east. Towards the south with the same three verses and with the formula, "May Rudra sprinkle thee towards the south with the Triṣṭubh metre."[1] Towards the west with the same three verses and with the formula, "May the Ādityas sprinkle thee towards the west with the Jagatī metre."[1] Towards the north with the same three verses and with the formula, "May the Viśve Devas sprinkle thee towards the north with the Anuṣṭubh metre."[1] From above with the same three verses and with the formula, "May Bṛhaspati sprinkle thee above with the Paṅkti metre."[1]

The Adhvaryu wipes up his (sacrificer's) bosom with the verse, "May we invoke thee O king, the ruddy, the tearer, causing tumult in the battle, shining over and above the lustre of the Maruts, resembling the sun, the wealthy, victorious, and being very often invoked in lauds like Indra."[2] He wipes along his arms with the verse, "O Arms, do you be stretched for our life. Besprinkle our pasture with water. O young ones, make us known to the people. O Mitra-Varuṇa, do you listen to our call."[2] He lowers down his arms with the formula, "I lower down the arms of thee the brave one." At this stage he hands over the bow to him if it was not previously given. "While the sacrificer is being wiped up, all cry out."—This procedure is

2. TBr II.7.15.3; TĀ I.7.1
3. TBr II. 7.15.3
4. BaudhŚS XII. 9

1. TBr II. 7.15.4
2. TBr II. 7.15.6

रथमुपतिष्ठते नमस्त ऋषे गदेति । अथ रश्मीनादत्त एवा ब्रह्मन्तवेदस्तु तिष्ठा रथे अधि यद्वज्रहस्तः । आ रश्मीन्देव युवसे स्वश्व इति । रथमा-तिष्ठत्यातिष्ठ वृत्रहन् रथमातिष्ठन्तं पर्यनु त्वेन्द्रो मदत्विन्द्रं विश्वा अवीवृधन्नित्यातः । अत्र धनुरधिज्यं कुरुते परि मा सेन्या घोषास्तन्मे ऽनुमतिरनुमन्यतामिति द्वाभ्याम् । अथैतत्सतं त्रिः प्रदक्षिणं परियाय पुरस्कृत्यायाति । अत्रास्मै प्रत्यवरोहणत आसन्दीं निदधाति । तां तथा प्रत्यवरोहति यथा राजसूये तथा ॥ १७ ॥

यावदेवात्राध्वर्युश्चेष्टति तावदेष प्रतिप्रस्थाता वारुणेन शृतेनोपरमति। वारुणस्य वारुण्यौ भवतः स्विष्टकृतः स्विष्टवत्यौ । अत्रास्मा एतत्सतं ददाति । अथैनं विमितेनाभिविघ्नन्ति । तस्योत्तरार्धे दुन्दुभिमासञ्जयति । तमस्तं यात्यादित्य आघ्नन्ति । अथैनꣳ सꣳशास्ति यजमान वाचं यच्छ राष्ट्रे च जागृहीति । सो ऽत ऊर्ध्वं वाचंयमो भवति । स यत्किंच व्याहरति

similar upto the wiping of the face. The fumigating pan and the chariot stand to the north. He goes towards it with the verse, "(O sacrificer) do thou approach, the harsh, the wise, killer of enemy. Killing the enemies, do thou ascend the chariot. May the gods praise thee."[3] He touches the sides of the chariot with the verse, "The two signs, the two specific signs on both sides of the chariot which move along the gushing wind and the bountiful fires-the one throwig the dart at a distance, the powerful, and the winged one, may they lead us across."[3] He prays to the chariot with the formula, "Obeisance to thee O Ṛṣi, speak on. We wait upon thee for safety, for food. O supreme Ṛṣi, let n injuries come to us."[3] He catches hold of the reins with the verse, "O Brahman, let it be in thy control. With thunderbolt in hand, do thou climb up the chariot. O god, with swift horses, do thou hold the reins."[4] The sacrificer ascends the chariot with the verses, "Do thou ascend the chariot. All (gods) adorned (the sacrificer...).—May Indra continue to rejoice after thee...—May Mitra-Varuṇa continue to help thee ...[5]—All praises have promoted Indra..."[6] He stretches the bow-string with the two verses, "May the noises of the bow-strings of the (hostile) army trying to attack me spare me. May (the cattle) standing by the pegs and swelling come to me the lord of cattle.—May Anumati, gooddess earth, father heaven, the Soma-pressing stones which are beneficent, give me consent. O blessed Aśvins, do you listen to my prayer."[7] The Adhvaryu moves around the pan thrice by the right and proceeds holding it in front. He keeps a wooden stool for climbing down. The sacrificer climbs down upon it as in Rājasūya.[8]

XVIII.18

While the Adhvaryu is engaged in his duties, the Pratiprasthātṛ cooks the rice for Varuṇa and stops. For the offering to Varuṇa the puronuvākyā-yājyā are those addressed to Varuṇa; those for the Sviṣṭakṛt offering are those addressed to Sviṣṭakṛt Agni. At this stage the sacrificer gives the pan to the Adhvaryu. He is covered with a square shed. In the northern half of the shed the drum is hung. It is beaten after sunset. Then he gives direction to the sacrificer, "O sacrificer, do thou restrain speech, be alert about the kingdom." Hereafter the sacrificer restrains speech. If ever he utters, he only says, "I give away." The royal relatives,

3. TBr II. 7.16.1
4. TBr II. 7.16.2
5. TBr II. 7.8.1; BaudhŚS XVIII. 10
6. TBr II. 7.15.5; BaudhŚS above
7. TBr II. 7.16.3
8. BaudhŚS XII

ददामीत्येव व्याहरति । उपसंगच्छन्त एनमेते राजगृहाः सूतग्रामण्यः क्षत्तसंग्रहीतारः कारुविशा इति । तेभ्यः पष्ठौहीं वेहतं ददाति । तां ते पचमाना रमयन्तो जागरयन्त आसते । अथाध्वुर्यरपररात्र आद्रुत्य चतुष्टयीनामपां प्रेरेके मन्थमुपमथ्यावघ्राय वानवघ्राय वा प्रयच्छति। तꣳ स भक्षयति तूष्णीम् । अथैनं नवनीतेनाभ्यनक्त्येना व्याघ्रं परिषस्वजाना इति । अथादित्यमुद्यन्तमुपतिष्ठत उदसावेतु सूर्य उदिदं मामकं वचः । उदिहि देव सूर्य सह वग्नुना मम । अहं वाचो विवाचनं मयि वागस्तु धर्णसिरिति ।राजगृहान्विप्रव्रजतोऽनुमन्त्रयते यन्तु नदयो वर्षन्तु पर्जन्याः सुपिप्पला ओषधयो भवन्तु । अन्नवतामोदनवतामामिक्षवतामेषाꣳ राजा भूयासमिति ॥ १८ ॥

अत्रैतद्द्वादशाहं व्रतं चरति । स यदि प्राङ् वोदङ् वोच्चरति चार्मपक्षीभ्यां क्षौमं वसानः । अथ यदि दक्षिणतः पश्चाद्वा वैयाघ्रीभ्यां वृष्णिवाससं वसानः । अथ द्वादशसु व्युष्टासु द्वे स्रुवाहुती जुहोति ये केशिनो नर्त इति द्वाभ्याम् । अथ प्रोष्ठमारोहत्यारोह प्रोष्ठं विषहस्व शत्रूनिति । अथास्य शिरः प्रमन्दयति यत्सीमन्तं कङ्कतस्ते लिलेखेति । अथास्य केशान्वपति येनावपत्सविता क्षुरेणेति । प्रवपतो ऽनुमन्त्रयते मा ते केशाननुगाद्वर्च एतदिति । अथैनान्समुच्चित्य दर्भस्तम्बे निदधाति तेभ्यो निधानं बहुधा व्यैच्छन्निति । अथैनमुष्णोदकेनाप्लावयति बलं ते बाहुवोः

charioteers and village-chiefs, chamberlains and collectors of taxes, craftsmen and settlers approach him. He gives them away a one-year old cow. They cook it and keep on enjoying and keeping awake.

The Adhvaryu hastens up in the latter half of the night, churns flour of parched barley in the remnants of the four kinds of water and hands it over to the sacrificer after having or not having smelt it. He consumes it silently. He besmears him with butter with the verse, "(The priests) clasping the tiger (i.e. the sacrificer) with this (butter) gratify the lion (i.e. the sacrificer) for great fortune. Him, to be easily called upon, standing like an ocean (i.e. drenched one), they cleanse like an elephant plying in water."[9] He prays to the rising sun with the verse, "May the sun rise; may my speech rise; O god Sūrya, do thou come up at my utterance. May I attain diverse utterance of speech; let the speech be stabilised in me."[6] He recites over the persons diversely returning to the royal residence the formula, "Let the rivers flow, let the clouds rain, let the plants be full of crops. May I be the king of the people having ample food-stuff and grains and milk-products."[9]

XVIII.19

At this stage he observes the twelve days' vow. If he has to go towards the east or towards the north, he should do so wearing a linen piece of cloth and with footwear having sides of leather. If to the south or west, wearing a piece of cloth made of ewe's wool and wearing footwear of tiger's skin. When twelve days have passed, the Adhvaryu offers two spoonfuls with the verses, "The Keśins who first sat for the sacrificial session, provided by whom this world shines, to them I offer ample clarified butter. O Keśins, do you grant him prosperity and strength.—The end of Tapas is not possible without prayer. The consecration has two designations-Vaśinī and Ugrā. (At the conclusion of the vow) the hairs grow and become sprouted. The prayer itself governs the shaving."[1] The sacrificer sits on the bench with the verse, "Do thou sit upon the bench, assail the enemies. The (twofold) vow—Vaśinī and Ugrā is released. Do thou give away Dakṣiṇā to the priest; enjoy long life. Be released from Varuṇa's bond."[1] He softens his head with the verse, "The quill of a porcupine drew the line of hair. The razor while shaving spared the hairy portion. O Aśvins, do you deposit this form among women. Furnish (the sacrificer) with manly valour."[2] He shaves his hair with the verse, "The razor with which Savitṛ the wise

9. TBr II. 7.16.4

1. TBr II. 7.17.1
2. TBr II. 7.17.3

सविता दधात्विति । तेन हैतेन मृत्युरीजे प्रजानामैश्वर्यमाधिपत्यꣳ राज्यं परीयामिति । ततो वै स प्रजानामैश्वर्यमाधिपत्यꣳ राज्यं पर्यैत् । यः कामयेत समानानामैश्वर्यमाधिपत्यꣳ राज्यं परीयामिति स एतेन यज्ञक्रतुना यजेत । समानानामैश्वर्यमाधिपत्यꣳ राज्यं पर्येति । अथ हैतेन सुरथः शैब्य ईज आतिष्ठ्यं परमतामियामिति । ततो वै स आतिष्ठ्यं परमतामैत् । यः कामयेतातिष्ठ्यं परमतामियामिति स एतेन यज्ञक्रतुना यजेत । आतिष्ठ्यꣳ हैव परमतामेति ॥ १९ ॥ पञ्चमः ॥

सद्यस्क्रिया यक्ष्यमाणो भवति । स यूप्यं च वृक्षं छेदयति लाङ्गल्यं च । ईषां यूप्यस्य कारयति लाङ्गलं लाङ्गल्यस्य । तौ सꣳहत्य भुञ्जते वा नि वा दधति । अथास्यैतत्पुरस्तादेव जुष्टे देवयजने वेदिसंमितं विमितं कारितं भवति । तदेतेन लाङ्गलेन परिहार्य कर्षयति । तस्मिञ्जघन्य-वाप्यान्यवान्वापयित्वा परिघातयति । अथास्यैते रथा उपक्लृप्ता भवन्ति । चतुर्युक्प्रष्टिवाही द्वियोग स्थूरिरिति । तेषु काल एव दधिविनालानासञ्जयन्ति स ग्रीष्मस्य जघन्याहःसु प्रजहितेषु यवेष्वृत्विजः पदेनाह्वापयतीष्ट्या वा मा याजयिष्यथ भक्तं वा वः कारयिष्यामीति । तेषूपसमेतेषु काल एव प्रातरग्निहोत्रं जुहोति । उपसंगच्छन्त एनमेत ऋत्विजः । अथैनानाह सद्यस्क्रिया मा याजयतेति । तं तथेतीतरे प्रत्याहुः । तस्मै तदानीमेव

shaved king Soma and Varuṇa, with that razor, O priests, do you shave (the sacrificer's) head, and unite him with strength, wealth and vigour."[3] He recites over him the verse, "O king, let not thy vigour go away after hair. May Dhātṛ accomplish it. May Indra, Bṛhaspati and Savitṛ grant thee vigour."[3] He collects the hair and keeps it on a bunch of Darbha-grass with the verse, "The priests conceived various places for the hair - between the heaven and earth, in water and in the celetial world. O priests, do you deposit (the hair) upon the bunch of Darbha-grass produced by might and unite him with masculine vigour."[2] He bathes him with hot water with the verse, "May Savitṛ put strength in they arms. May Soma anoint thee with milk and ghee. O Aśvins, do you place this (beautiful) form within (his) wives. Do you unite him with masculine vigour."[2]

Mṛtyu performed this sacrifice with the desire, "May I attain supremacy, lordship and kingdom over the people." Thereby he attained supremacy, lordship and kingdom over the people. One who desires, "May I attain supremacy, lordship and kingdom over the people among the equals, performs this sacrifice. He thereby attains supremacy, lordship and kingdom over the people. Suratha son of Śibi performed this sacrifice thinking "May I attain superiority and lordship." Thereby he attained superiority and lordship. One who desires "May I attain superiority and lordship" should perform this sacrifice. He attains superiority and lordship.

XVIII.20

SADYASKRĪ

One proposes to perform the Sadyaskrī sacrifice. He causes a tree to be cut suitable for sacrificial post and another one a plough. He causes a shaft to be prepared out of the tree for sacrificial post and the ploughshare to be prepared out of the tree for plough. The two (shaft and plough-share) are joined together or kept as they are. An area equal to the Mahāvedi is already got measured in the selected sacrificial place. He causes it to be ploughed around by means of this plough. He causes to sow therein barley to be sowed ending westwards, and causes it to be trampled. His chariots are procured : one with four horses, the second with three horses, the third with two horses and the fourth with one horse. Pitchers full of curds are hung upon them at the proper time. In the concluding days of summer when the grains of barley have come out, he causes the priests to be addressed with the words, "Do you cause an Iṣṭi to be performed by me, I shall arrange to serve you with cooked grains." After they have arrived, he offers the morning Agnihotra at the proper time. The priests gather by his side.

3. TBr II. 7.17.2

सद्यस्क्रीर्याः शालां कुर्वन्ति । तं तदानीमेव तीर्थादानीय पवयित्वा दीक्षणीयामिष्टिं निर्वपति तस्याः संस्थितायां मुष्टी चैव न करोति वाचं च न यच्छति । निदधत्यस्मा एतद्धविरुच्छिष्टं व्रतभाजनम् । अथ प्रायणीयामिष्टिं निर्वपति । हविष्कृता वाचं विसृजते । अत्रास्मा एतद्धविरुच्छिष्टं प्रयच्छन्ति व्रतभाजनमेतत् । प्रसूता एवैते रथा आजिं धावन्ति । योजनं प्राक् चतुर्युक् । त्रैपदं दक्षिणा प्रष्टिवाही । गव्यूतिं पश्चाद्द्वियोगः । क्रोशमुदक् स्थूरिरिति । ते येनयेन संगच्छन्ते तस्मा आवेदयन्ते यजते ऽयमसावामुष्यायणो ऽमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्ता सद्यस्क्रियेति। आयन्ति रथाः । आगतेषु रथेषु यद्बिनालेषु नवनीतमुत्सीदति तद्बिलाप्योत्पूयाज्यकुम्भे प्रत्यस्यति सद्यस्ताया इति ॥ २० ॥

अथ प्रायणीयेन चरति । प्रायणीयेन चरित्वा पदेन चरति । पदेन चरित्वा त्रिवत्सेन साण्डेन वत्सतरेण राजानं क्रीत्वोह्यातिथ्यं निर्वपति । आतिथ्येन प्रचर्यैकगणा उपसदो भवन्ति । मध्यमयोपसदा प्रचर्योत्तरवेद्यै काले खलेवालीं मापयति । अथानडुहः संयुज्य यवान्प्रकृत्य मृणन्ति । यवपुरीषैवोत्तरवेदिर्भवति । अथ मध्ये ऽनडुहः संयुज्य प्राचो यवान्प्रमृणन्तो यन्ति । यवबर्हिरेवैषा महावेदिर्भवति । अथाहवनीयं प्रणयति । आहवनीयं प्रणीय सदोहविर्धाने संमिनोति । सदोहविर्धाने संमित्याग्नीषोमौ प्रणयति। अग्नीषोमौ प्रणीय वसतीवरीर्गृह्णाति । तास्तदानीमेव परिहृत्य प्रातरनुवाक-मुपाकरोति । परिहिते प्रातरनुवाके ऽपो ऽच्छैति । अद्भिरुदैति । अग्निष्टोमं क्रतुमुपैति । प्रसिद्धो ऽभिषवः । प्रसिद्धं ग्रहा गृह्यन्ते । समानं कर्माश्विनाद्ग्रहात् । आश्विनं ग्रहं गृहीत्वा तिस्रो रशना आदाय लाङ्गल्यामभ्यैति । तस्यै कटे परमिव चषालभाजनं भवति । शकलान्तां लाङ्गल्यामुत्सृज्याथैतान्पशूनुपाकरोत्यग्नीषोमीयमाग्नेयमनूबन्ध्यमिति । तेषामनूचीनं वपाभिराद्रवन्ति ॥ २१ ॥

He says to them, "Do you help me in performing the Sadyaskrī sacrifice." "All right" they say. They prepare for him the shed for the Sadyaskrī sacrifice. Having brought the sacrificer from the pond at once, having purified him, he performs the Dīkṣanīyeṣṭi. At its conclusion the sacrificer does not close his fists nor does he restrain speech. They retain for him the remnants of oblation as Vrata-food. He pours out grains for the Prāyaṇīyeṣṭi. The sacrificer releases speech at the call to the preparer of the oblation-material. The remnants of the oblation are given to him as food. The chariots run the race at his impulse. The chariot with four horses goes to the east at a distance of a Yojana. The chariot with three horses goes to the south at a distance of three quarters of a Yojana. The chariot with two horses goes to the west at a distance of a Gavyūti (two Krośas). The chariot with one horse goes to the north at a distance of one Krośa. Whoever meets them on the way, him they inform "This sacrificer named N.N. of N.N. gotra, son of N.N., grandson of N.N., great grandson of N.N. is performing the Sadyaskrī sacrifice." The chariots return. After the chariots have returned, he melts the butter collected in the pitchers and puts the ghee in a pitcher for Sadyaskrī sacrifice.

XVIII.21

He makes the Prāyaṇīya offering. Having offered the Prāyaṇīya he goes through the rite of the earth to be collected from below the foot of the Soma-purchasing cow. Having gone through the rite of the earth below the foot, he purchases Soma in exchange for a weaned calf of three years age, carries over the Soma and pours grains for the Ātithyeṣṭi. After the Ātithya oblation has been offered, all Upasad rites are performed in one lot. After having performed the middle Upasad rite, he causes to be erected the post of threshing floor. Having yoked the oxen, they thresh the barley. The Uttaravedi has the barley for earth. They yoke the oxen at the centre and move towards the east threshing barley. The Mahāvedi is covered with barley grass. The Adhvaryu carries forward the Āhavanīya. After having carried the Āhavanīya, he erects the Havirdhāna and Sadas sheds. having erected the Havirdhāna and the sadas, he carries forth fire and Soma. Having carried forth fire and Soma, he takes up Vasatīvarī waters. Having carried them around then only, he introduces the Prātaranuvāka recitation. After the Prātaranuvāka has been enclosed, he approaches the water. He comes up with water. He recites the Kratu-formula pertaining to the Agiṣṭoma. The pressing of Soma is as presceribed. Soma-draughts are taken as prescribed. The procedure upto the draught for Aśvins is similar. Having taken up the draught for Aśvins and having taken up three cords, he goes to the shaft of the plough. On it is set the Caṣāla-implement placed upon a twiset of grass. Having furnishes the shaft with a splinter, he dedicates these animals-one for Agni-Soma, another for Agni and the third one the Anūbandhya animal. Their omenta are brought one after the other.

अग्नीषोमीयस्याध्वर्युर्वपया प्रथमया प्रपद्यते। अनूची इतरे आहरन्ति। परिहितासु स्तोकीयासु शृतासु वपास्वग्नीषोमीयस्य वपया प्रचरति। परीतरे शाययन्ति। प्रातःसवनीयानामग्नीषोमीयस्य पशुपुरोडाशो मुख्यो भवति। स्तुते माध्यंदिने पवमाने ऽग्नीषोमीयेण चरति। अनन्तर्हित आग्नेयस्य वपया चरति। स्वे धामन्नाग्नेयेन चरति। अनन्तर्हित एवानूबन्ध्यस्य वपया चरति। तृतीयसवनीयानामनूबन्ध्यस्य पशुपुरोडाशो मुख्यो भवति। असमुदिते ऽनूबन्ध्येन चरति। संतिष्ठते सद्यस्क्री। तस्य यदसद्यस्क्रियते व्यृद्धमेवास्य तत्पुनर्यज्ञ एवास्य तत्। अथादित्याश्च ह वा अङ्गिरसश्च सुवर्गे लोके पस्पृधिरे। ते अङ्गिरस आदित्यानभिप्रजग्मुरग्निना दूतेन श्वःसुत्या न इति। अथास्माकमद्यसुत्येति ॥ २२ ॥

आदित्याः प्रोचुः। तेषां नस्त्वꣳ होतेति। ते ऽमुमादित्यमश्वꣳ श्वेतं भूतं दक्षिणां निन्यिरे हिरण्याभिभूतरशनम्। तस्मात्सद्यस्क्रियै श्वेताश्वो दक्षिणा हिरण्याभिभूतरशनः। यच्छ्वेताश्व आदित्यस्य तद्रूपम्। अथ यद्धिरण्याभिभूतरशनो रश्मीनां तत्। तस्य त्रिवृतः सतश्चतुर्विꣳशौ माध्यंदिनार्भवौ भवतः। चतुश्चत्वारिꣳशꣳ होतुः पृष्ठम्। चतुर्विꣳश-मग्निष्टोमसाम। त्रिवृदन्यत्सर्वम्। श्वेतमश्वं ददाति ॥ अनुक्रिया यक्ष्यमाणो व्रीहिषु दीक्षते। स द्व्यहेन संतिष्ठत औपवसथ्यादेकमहः सुत्यमेक-महः। तस्य त्रिवृत एव सतश्चत्वारिꣳशौ माध्यंदिनार्भवौ भवतः। चतुश्चत्वारिꣳशꣳ होतुः पृष्ठम्। चतुश्चत्वारिꣳशमग्निष्टोमसाम। त्रिवृदेवान्यत्सर्वम्। श्वेतां वडबां ददाति ॥ परिक्रिया यक्ष्यमाणो माषेषु दीक्षते। स त्र्यहेण संतिष्ठत आ क्रयादेकमहरौपवसथ्यादेकमहः

XVIII.22

The Adhvaryu first enters with the omentum of the animal for Agni-Soma. The other two omenta are brought over successively. After the Stokīya verses have been recited[1] and the omenta have been baked, the Adhvaryu offers the omentum to Agni-Soma. The other two are kept back. The Agnīṣomīya Paśupuroḍāśa lies in front of the Savanīya offerings at the morning pressing. When the Mādhyaṁdina Pavamāna stotra has been chanted, he offers the cooked organs to Agni-Soma. Successively he offers the omentum of the animal to Agni. He offers the cooked organs to Agni at the proper time. Successively he offers the omentum of the Anūbandhya animal. The Paśupuroḍāśa pertaining to the Anūbandhya animal remains in front of the Savanīya offerings at the third pressing. He offers the cooked organs of the Anūbandhya animal before the dialogue prior to the Anūyāja-offerings. The Sadyaskrī comes to an end. If any rite is not performed on the same day, it renders the performance imperfect. He has to repeat the performance. Ādityas and Aṅgirases aspired for the heavenly world. The Aṅgirases approached the Ādityas through Agni as their messenger saying, "We are going to perform a Soma-sacrifice tomorrow." "We are performing a Soma-sacrifice only today."

XVIII.23

So said the Ādityas. "And thou art our Hotṛ." They (the Ādityas) offered a white horse dedicated to Āditya with reins decorated with gold as Dakṣiṇā. Therefore in the Sadyaskrī sacrifice a white horse with reins decorated with gold is the Dakṣiṇā. In that the horse is white, it is the form of the sun. A horse with reins decorated with gold is the form of the rays. The sacrifice with Trivṛt Stoma has Mādhyaṁdina and Ārbhava Pavamāna stotras characterised by Caturviṁśa Stoma. The Hotṛ's Pṛṣṭhastotra has Catuścatvāriṁśa Stoma. The Agniṣṭomasāman is Caturviṁśa. All other Stotras have Trivṛt Stoma. The sacrificer gives away a white horse as Dakṣiṇā.

One performing the Anukrī is initiated with reference to paddy. The Anukrī goes on for two days: one day for the rites up to the Upavasatha and one for Soma-offering. Even though the Soma-pressing day has Trivṛt Stoma, the Mādhyaṁdina and Ārbhava Pavamāna Stotras have Catvāriṁśa Stoma. The Stotra pertaining to the Hotṛ's Śastra has Catuścatvāriṁśa Stoma. The Agniṣṭomasāman has Catuścatvāriṁśa Stoma. All other Stotras have Trivṛt Stoma. The sacrificer gives away a white mare as Dakṣiṇā.

One who is going to perform the Parikrī sacrifice is initiated with reference to beans. The sacrifice takes three days : one day for the rites upto the purchase of Soma, one for the rites up to the Upavasatha and one for Soma-offering. Even

1. cf. BaudhŚS IV. 7. For the four Sadyaskrīs cf. TāṇḍBr XVI. 12-15.

सुत्यमेकमहः । तस्य त्रिवृत एव सतो ऽष्टाचत्वारिंशौ माध्यंदिनार्भवौ भवतः । अष्टाचत्वारिंशं होतुः पृष्ठम् । अष्टाचत्वारिंशमग्निष्टोमसाम । त्रिवृदेवान्यत्सर्वम् । यथाश्रद्धं ददाति ॥ अतिक्रिया यक्ष्यमाणस्तिलेषु दीक्षते । स चतुरहेण संतिष्ठत आ क्रयादेकमहरोत्तरवेदेरेकमहरौपवसथ्यादेकमहः सुत्यमेकमहः । चतुष्टोम एष भवति ॥ २३ ॥ षष्ठः ॥

व्रात्यस्तोमेन यक्ष्यमाणो भवति । ते राजनि वा ब्राह्मणे वा प्रतिग्रहमिच्छन्ते मासाय वर्तवे वा । ते यमभिसंजानते तं स्थपतिं कुर्वन्ति । स एषां व्रतानि चरति । सो ऽधः संवेश्यमांसाश्यस्त्र्युपायी भवति । तद्धि दीक्षितव्रतम् । अथ यत्कृष्णं वासः कृष्णतूषं परिधत्ते दीक्षितवसनस्य तद्रूपम् । अथ यत्कृष्णबलक्ष्यावजिने धारयति कृष्णाजिनयोस्तद्रूपम् । अथ यत्सुवर्णरजतौ रुक्मौ बिभर्ति परिघर्म्ययोस्तद्रूपम् । अथ यत्कृष्णमुष्णीषं धारयति दीक्षितोष्णीषस्य तद्रूपम् । अथ यच्चर्ममयैर्बाणवद्भिरस्तिसृधन्वं धारयति दीक्षितदण्डस्य तद्रूपम् । अथ यद्व्रात्यवादं वदति दीक्षितवादस्य तद्रूपम् । अथ यत्खुर्यावुपानहौ धारयति नेद्दीक्षितः सन्नमेध्यमधितिष्ठानीति तत् । तस्य ह वा एतद्रूपस्य यज्ञस्य प्रतोददण्ड एव यूपः । प्रतोदपरिषेवणं चषालम् । रथमुखमाहवनीयः । ईषे वेदिर्युगमुत्तरवेदिरुत्तरयुगमुत्तरनाभिर्धनुर्धी हविर्धाने पक्षसी आग्नीध्रीयमार्जालीयौ कूबरं सदः किंकरायतना धिष्णिया वन्धुरं पत्नीशालं रथोपस्थो गार्हपत्यो ऽधिष्ठानं पुराणगार्हपत्यः । ते यमजं प्रमाथं पचन्ते स एषां पशुः । यमपूपं स्थालीपाकं स चरुपशुपुरोडाशौ । यां परिष्कन्दं ह्वयति सा पुरोनुवाक्या । यदाहरति सा याज्या । यदश्नन्ति स वषट्कारः । यां कुम्बां विमते सा पुरोनुवाक्या । यामधीवाक्यां सा याज्या । यां विगणं ह्वयति स शस्त्रस्य प्रतिगरः ।

though the Soma-pressing day has Trivṛt stoma, the Mādhyaṁdina and Ārabhava Pavamāna Stotras have Aṣṭācatvāriṁśa Stoma. The Pṛṣṭha Stotra pertaining to the Hotṛ's Śastra has Aṣṭācatvāriṁśa Stoma; the Agniṣṭomasāman has Aṣṭācatvāriṁśa Stoma. All others have Trivṛt Stoma. The sacrificer gives away Dakṣiṇā according to his will.

One who is going to perform the Atikrī sacrifice is initiated with reference to sesame. The sacrifice takes four days : one day for the rites up to the Soma-purchase, one day for the rites upto the raising of the Uttaravedi, one day for the rites up to the Upavasatha, and one day for the Soma-offering. This sacrifice is characterised by Stomas increasing by four.

XVIII.24

VRĀTYASTOMA

One proposes to perform the Vrātyastoma. They seek acceptance by a king or a brāhmaṇa one month or one season before. They designated their chief in regard to whom they mutually agree. He observes the vows in their behalf. He lies down on the ground, does not eat flesh and does not approach his wife (for sexual enjoyment). That is the vow of the initiated. He wears a black garment with black border, that is the sign of the garment of the initiated. He wears the black and white skins; that is the sign of the skins of black antelope. He wears gold and silver sheets; that is the sign of silver and gold sheets placed below and above the Mahāvīra. He wears a black turban; that is the sign of the turban of the initiated. He holds a bow with three arrows covered with leather; that is the sign of the staff of the initiated. He speaks the speech of a Vrātya; that is the sign of the speech of the initiated. He wears the footwear of hoofed skin so that he thinks, "being initiated, I should not stand upon an impure substance." The sacrificial post of such a sacrifice is the handle of a whip. The top-piece of a sacrificial post is the string of the whip. The front part of a chariot is the Āhavanīya. The two poles of the yoke are the Vedi. The (southern) yoke is the Uttaravedi. The northern yokeis the Uttaranābhi. The two boxes of bows are the two Havirdhāna carts. The two sides of the chariot are the Āgnidhrīya and Mārjālīya mounds. The wooden seat is the Sadas. The seats of servants are the mounds. The seat of the charioteer is the shed of the sacrificer's wife. The interior of the chariot is the Gārhapatya. The standing place is the old Gārhapatya. The male goat which they violently kill and cook is the animal. The cake and cooked rice form the Paśupuroḍāśa and cooked rice. The call which one gives by leaping about is the puronuvākyā. What one fetches is the yājyā. What they consume is the Vaṣaṭ-utterance. The preceptory formula which one pronounces is the puronuvākyā.[1] That which is an utterance of advocacy is the Yājyā.[1] That which

1. The sūtra-text is obscure. The puronuvākyā and yājyā have already been defined. For the entire ritual of the Vrātyastoma see TāṇḍBr XVII. 1-4.

यदभिक्रोशन्ति स उद्गीथः । ते य एवमेतं यज्ञक्रतुं परोक्षमुपेत्य प्रत्यक्षं नोपेयुः ॥ २४ ॥

यथा दीक्षितावकीर्णा विच्छिन्नसोमपीथा अनाश्यान्ना एवꣳ स्युः । तस्माद्व्रात्यावस्थितस्य व्रात्यस्तोमेनानीजानस्य नाश्यम् । विच्छिन्न-सोमपीथ इव ह्येषो ऽनाश्यान्नः । तेषां ये ऽनाहिताग्नयस्ते यथागृहं विपरे-त्याग्नीनाधाय त्रयस्त्रिꣳशतात्रयस्त्रिꣳशता दक्षिणाभि स्थपतिमुपसमा-यन्ति । तेषां ब्रह्मबन्धुरमागधो मागधवाक्यो ब्रह्मबन्धुरपुꣳश्चलू पुꣳश्चलू-वाक्या जरत्कद्रथो जरत्प्रयोग्याभ्यां युक्तः ।व्यृद्धो वा एष यो ब्रह्मबन्धुरमागधो मागधवाक्यः । व्यृद्धा ब्रह्मबन्धुरपुꣳश्चलू पुꣳश्चलूवाक्या । व्यृद्धो जरत्कद्रथो जरत्प्रयोग्याभ्यां युक्तः । व्यृद्धेनैव व्यृद्धं निरवदयते तदेतद्व्रात्यधनꣳ समवशान्तं दण्डोपानहꣳ शामूलाजिनम् । रथे तिष्ठन्सुब्रह्मण्यः सुब्रह्मण्यामाह्वयति । दक्षिणानां काल एतदेवास्य भवति । ऋत्विजो दक्षिणा विभजन्ते । तस्य प्रातःसवनीयाननुवर्तन्ते संज्ञान्यै हवीꣳषि । असंज्ञातमिव वा एते चरन्ति ये व्रात्यं चरन्ति । समेवैनान्ज्ञापयन्ति । माध्यंदिनीयाननुवर्तत ऐन्द्रामारुत एकादशकपालः । ऐन्द्रो वै व्रात्यो मारुतो ग्रामः । ग्रामेणैवैनान्समीचो दधाति । तृतीयसवनीयाननुवर्तत आदित्येभ्यो भुवद्वद्भ्यश्चरुः । अभूता इव वा एते चरन्ति ये व्रात्यं चरन्ति । भूतिमेवैनान्गमयन्ति । अनूबन्ध्यस्य पशुपुरोडाशमनुवर्तत आदित्यश्चरुः । अप्रतिष्ठिता इव वा एते चरन्ति ये व्रात्यं चरन्ति । इयं वा अदितिः । अस्यामेव प्रतितिष्ठन्ति ॥ २५ ॥

स एष ज्येष्ठानामग्निष्टोमः । तस्य चत्वारि षोडशानि द्वौ पवमानावुभे एवाच्छावाकस्य स्तोत्रे । एष एव सन्कनीयसामुक्थ्यः । तस्य षट् षोडशानि सर्वे पवमानाः सर्वाण्यच्छावाकस्य स्तोत्राणि । तेन हैतेन मरुत ईजिरे । तेषां विष्णु स्थपतिरास । अथो हैतेन दैव्या व्रात्या ईजिरे । तेषां बुधः सौम्य स्थपतिरास । अथो हैतेन कुरुब्रह्मणां पुत्रा ईजिरे ।

one utters in a calculated manner is the response to the reciting of a Śastra. The crying out is the Udgītha. Those who would perform this sacrifice indirectly, not directly.

XVIII.25

Would be such at whom food is not to be taken, like those in whose family Soma-drinking is broken and whose initiation for a Soma-sacrifice is violated. Therefore one should not take food at one who is living as a Vrātya and who has not performed the Vrātyastoma. He is one at whom food should not be taken. Those among them who have not set up the sacred fires return to their respective residences, set up the sacred fires, and approach their leader with thirty three Dakṣiṇās (= cows) each. Among them there is a nominal brāhmaṇa who does not come from Magadha country but who speaks the speech of one belonging to Magadha; a nominal brāhmaṇa who though a non-harlot speaks the speech of a harlot; and an old poor chariot with old horses yoked. Sinful indeed is one who is a nominal brāhmaṇa, non-resident of Magadha but speaking the speech of one from Magadha. Sinful indeed is one who is a nominal brahmaṇa who though a non-harlot speaks the speech of a harlot. Sinful indeed is the old poor chariot with old horses yoked. Through the sinful one appeases the sinful. This is the pacified wealth of the Vrātya, namely, footwear and staff and woollen garment and the skin of a black antelope.

Standing on a chariot, the Subrahmaṇya invokes Subrahmaṇyā. As Dakṣiṇā these (above-mentioned things) are given away. The priests divide the Dakṣiṇās among themselves. The oblations to Samjñānī follow the offerings of Savanīya Puroḍāśa at the morning pressing. Those who live as Vrātyas act discordantly. They are brought into harmony. The cake on eleven potsherds to Indra-Maruts follows the offerings of the Savanīya Puroḍāśa at the midday pressing. The Vrātya belongs to Indra; the hamlet to the Maruts. One brings those (Maruts) in harmony with the hamlet. The cooked rice to Bhuvadvat Ādityas follows the offerings of the Savanīya Puroḍāśa at the third pressing. Those who lead the life of a Vrātya live as if non-existing. (The offerings) lead them to welfare. The cooked rice to Aditi follows the offering of the Paśupuroḍāśa at the Anūbandhyā animal-offering. Those who lead the life of a Vrātya live as non-stablised. This (earth) is Aditi. They become stablised on this (earth).

XVIII.26

The sacrifice is the Agniṣṭoma of the seniormost. It has four stotras of Ṣoḍaśa stoma. Two Pavamāna Stotras are the Stotras related to the Śastras of Acchāvāka. This itself becomes the Ukthya of juniors. It has six Stotras with Ṣoḍaśa Stoma. All Pavamāna Stotras are related to Acchāvāka Śastras. The Maruts performed this sacrifice. Viṣṇu was their chief. The divine Vrātyas performed this sacrifice. Budha,

तेषामौपोदितिर्गौपालायनो वैयाघ्रपद्य स्थपतिरास। तेन हेष्ट्वा पञ्चालान्व्रात्या अभिप्रययुः। तान्ह पितरं ऊचुर्मा पुत्रकाः पञ्चालान्यासिष्टोपवादिनो वै पञ्चाला उप वो वदिष्यन्तीति। तान्हानादृत्यैव प्रययुः। ते ह केशिनो दाल्भ्यस्योपवसथमाजग्मुः। तान्ह श्वो भूते बहिष्पवमानꣳ सर्पतो ऽन्वालेभिरे पवित्रं वै बहिष्पवमान आत्मानं पवयिष्यामह इति वदन्तः। अथ ह पञ्चालेषु गन्धर्वायणो वालेय आग्निवेश्यो ऽनूचान आस। तान्ह सह सर्पतः पप्रच्छ के सर्पन्तीति। वयं मरुत इति। तेषां वः क स्थपतिरिति। अहं विष्णुरित्यौपोदितिर्गौपालायनो वैयाघ्रपद्यः प्रत्युवाच। यत्किं चकर्थ कस्तच्चचारेतीति ह परोक्षाव्रतमनुनिर्दिदेशेति। तान्होवाचाविदुषो व उपावादिष्माप वो ह्वम इति। पिता वै तत्पुत्रानुपावादीदिति हैनमूचुः पापीयसी ते प्रजा भविष्यतीति। तथा हैवास। ततो ह वा एतत्पञ्चालेषु गन्धर्वायणा वालेया आग्निवेश्याः पापायिता इव। महाकुलꣳ ह तत्पुरा बभूव। स यो व्रात्यमुपवदेदेवमेवैनमुपवदेत्। अथ यो व्रात्यो ऽलं प्रतिवचनाय स्यादेवमेवैनं प्रतिब्रूयात्॥ २६॥

अथातो भाल्लविस्तोमा इत्याचक्षते। त्रिवृदभ्यावर्ति पञ्चदशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। पञ्चदशमभ्यावर्ति सप्तदशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। सप्तदशमभ्यावर्त्येकविꣳशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। एकविꣳशमभ्यावर्ति त्रिणवमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। त्रिणवमभ्यावर्ति त्रयस्त्रिꣳशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। त्रयस्त्रिꣳशमभ्यावर्ति त्रिणवमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। त्रिणवमभ्यावर्त्येकविꣳशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। एकविꣳशमभ्यावर्त्ति सप्त-दशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। सप्तदशमभ्यावर्ति पञ्च-दशमग्निष्टोमसाम सर्वे षोडशाः पवमानाः। पञ्चदशमभ्यावर्ति त्रिवृदग्निष्टोमसाम सर्वे षोडशाः पवमानाः॥ २७॥ सप्तमः॥

son of Soma was their chief. The sons of the brāhmaṇas of the Kurus performed this sacrifice. Vaiyāghrapadya belonging to the Gopāla gotra and son of Upodita was the chief. Having performed this sacrifice the Vrātyas went to the Pañcālas. The elders said to them, "O boys, do not go to the Pañcālas. The Pañcālas are slanderers; they will slander you. Disregarding them the young ones went (to the Pañcālas). They arrived on the Upavasatha day (of the Soma-sacrifice) of Keśin Dālbhya. On the next day they contacted the priests moving for the Bahiṣpavamāna, thinking, "Bahiṣpavamāna is sacred, let us purify ourselves." Among the Pañcālas there was a learned person named Vāleya belonging to the Gandharva gotra and son of Agniveśa. He enquired with those creeping (for the Bahiṣpavamāna): "Who are creeping ?" "We the Maruts" (was the reply). "Who is your chief ?" "Myself, Viṣṇu" replied Vaiyāghrapadya of the Gopāla gotra and son of Upodita. "Whatever was done who did it ?"-with such enquiry he referred to the indirect violence of rites. He said to them, "We have slandered you the ignorant; now we shall give you satisfaction." "This is as if the father decried the sons" so they said to him, "Thy offspring will meet with evil." So it happened. Since then the Vāleyas of the Gandharva gotra and sons of Agniveśa have as if met with evil. Formerly it was a great family. One who censures the Vrātya will similarly be censured. The Vrātya who is capable of refutation should pay in the same coin.

XVIII.27

BHĀLLAVISTOMA

Now they explain the Bhāllavistomas. The Agniṣṭomasāman is characterised by Pañcadaśa Stoma returning to Trivṛt; all Pavamānastotras have Ṣoḍaśa Stoma. The Agniṣṭoma-sāman is Saptadaśastoma returning to Pañcadaśa; all Pavamānastotras have Ṣoḍaśa Stoma. The Agniṣṭomasāman is characterised by Ekaviṃśa stoma returning to Saptadaśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Triṇava returning to Ekaviṁśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Trayastriṁśastoma returning to Triṇavastoma; all Pavamānastotras have Ṣoḍaśastoma.

The Agniṣṭomasāman is characterised by Triṇava stoma returning to Trayastriṁśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Ekaviṁśastoma returning to Triṇavastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Saptadaśastoma returning to Ekaviṁśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agnistomasāman is characterised by Pañcadaśastoma returning to Saptadaśastoma; all Pavamānastotras have Ṣoḍaśastoma. The Agniṣṭomasāman is characterised by Trivṛtstoma; all Pavamānastotras have Ṣoḍaśastoma.

अथ वै भवति देवा वै यद्यज्ञे ऽकुर्वत तदसुरा अकुर्वतेति। स हेक्षां चक्रे प्रजापतिः कथं न्वहमसुरैर्देवान् व्यावर्तयेयमिति । स एतं यज्ञक्रतुमनिरुक्तमुपहव्यमपश्यत् । तस्मिन्नेनानुपाह्वयतेति । स यत्राह प्रातर्यावभ्यो देवेभ्य इति मरुद्भ्यः प्रातर्यावभ्यो देवेभ्य इति तत्राह। अथ यत्राह सोमः पवत इतीन्दुः पवत इति तत्राह । अथ यत्राहेन्द्राय पुरोडाशानामिति शक्राय पुरोडाशानामिति तत्राह । अथ यत्राह वायव इन्द्रवायुभ्यामिति नियुत्वते शक्रनियुद्भ्यामिति तत्राह । अथ यत्राह मित्रावरुणाभ्यामित्यृतायुभ्यामिति तत्राह । अथ यत्राहाश्विभ्यामिति नासत्याभ्यामिति तत्राह । अथ यत्राहेन्द्राय सोमानिति शक्रायेन्दूनिति तत्राह । अथ यत्राहेन्द्राग्निभ्यामिति शक्रजातवेदोभ्यामिति तत्राह । अथ यत्राह विश्वेभ्यो देवेभ्य इति मरुद्भ्यो विश्वेभ्यो देवेभ्य इति तत्राह । अथ यत्राहेन्द्राय मरुत्वत इति शक्राय गणवत इति तत्राह । अथ यत्राह महेन्द्रायेति महते शक्रायेति तत्राह । अथ यत्राहादित्येभ्य इति महद्भ्य आदित्येभ्य इति तत्राह । अथ यत्राह वनस्पतय इति वनर्नृपायेति तत्राह। अथ यत्राह देवाय सवित्र इति महते देवाय सवित्र इति तत्राह । अथ यत्राह विश्वेभ्यो देवेभ्य इति महद्भ्यो विश्वेभ्यो देवेभ्य इति तत्राह । अथ यत्राह देवानां पत्नीभ्य इति महतीभ्यो देवानां पत्नीभ्य इति तत्राह । अथ यत्राहेन्द्राय हरिवत इति शक्राय मघवत इति तत्राह । धाना इन्दुभ्य इत्यु हैके संप्रदिशन्ति ॥ २८ ॥

तदेतदर्वागेव यज्ञायज्ञियस्य स्तोत्रात् । यज्ञायज्ञियस्य वाव स्तोत्रे स तां निरुवाच । तꣳ हासुरा उपेक्षामेव चक्रिरे किं वा वै करोति किं वा नेति। स यदा विदां चकार न वा इम एतर्हि पापभद्रयोरीशत इति । तदेनां निरुवाच देवो वो द्रविणोदा इति । प्रजापतिर्वै देवो द्रविणोदाः । पूर्णां विवष्ट्यासिचमिति । पूर्णां व्युदचत्यासिचमिति तत् । उद्वा सिञ्चध्वमुप

XVIII.28

UPAHAVYA[1]

It is indeed said, "Whatever did the Devas perform in a sacrifice, the Asuras performed it. Prajāpati observed, "How shall I separate the Devas from the Asuras?" He perceived the Soma-sacrifice, namely, the indirect Upahavya. He invoked them (Devas) therein. When it is to be said, "(Do you recite verses) for the gods coming in the morning;" he says, "For the Maruts coming in the morning." When it is to be said, "Soma is flowing," he says, "Indu is flowing." When it is to be said, "For the cakes to Indra," he says "For cakes to Śakra." When it is to be said, "For Vāyu and Indra-Vāyu," he says, "For Niyutvat and Śakra-Niyutvat."[2] When it is to be said. "For Mitra-Varuṇa," he says, "For Ṛtāyus." When it is to be said, "For the Aśvins," he says, "For Nāsatyas." When it is to be said, "Somas for Indra," he says, "Indus for Śakra." When it is to be said, "For Indra-Agni," he says, "For Śakra and Jātavedas." When it is to be said. "For Viśve Devas," he says, "For Maruts and Viśve Devas." When it is to be said, "For Marutvat Indra," he says, "For Gaṇavat Śakra." When it is to be said, "For Mahendra," he says, "For great Śakra." When it is to be said, "For the Ādityas," "he says, "For great Ādityas." When it is to be said, "For Vanaspati," he says, "For Vanarnṛpa." When it is to be said, "For god Saviṛ," he says "For great god Savitṛ." When it is to be said, "For Viśve Devas," he says, "For the great Viśve Devas." When it is to be said, "For the wives of gods," he says, "For the great wives of gods." When it is to be said, "For Harivat Indra," he says, "For Maghavat Śakra." Some teachers prescribe the expression "Dhānās for Indus."

XVIII.29

TĪVRASOMA

This (is to be observed) prior to the Yajñāyajñīya Stotra. At the Yajñāyajñīya Stotra he expressed directly. The Asuras observed : "What is he doing ? What is he not doing ?" When he realised that they are not capable of distinguishing the good from the evil, he uttered the verse directly, *"devo vo draviṇodā.*[1] Prajāpati is the god who grants wealth. *Pūrṇām vivaṣṭy āsicam.* This means he raises up the full libation. *Ud vā siñcadhvam upa vā pṛṇadhvam.* This means "Do you fulfil his each and every

1. cf. TāṇḍBr XVIII.1
2. The text reads *śakraniyudbhyām*. One expects *śakraniyudhvrdbhyām.*

1. SV I.7.1.10.1

वा पृणध्वमिति । आस्य कामंकामं पूरयाध्वा इति तत् । आदिद्वो देव ओहत इति । साध्येभ्यो देवेभ्य: प्रजापति: काममकाममूहते । सप्तदश स्तोमो भवति । सप्तदश: प्रजापति: । प्रजापतेराप्त्यै । अश्वो ऽसितज्ञुर्दक्षिणा। प्राजापत्यो वा अश्व: प्रजापतेरनुरूपत्वाय । य: पाप्मना भ्रातृव्येण व्याविवृत्सेत स एतेन यज्ञक्रतुना यजेत । व्येव पाप्मना भ्रातृव्येणा-वर्तते । इन्द्रो वृत्रꣳ हत्वा परां परावतमगच्छदपाराधमिति मन्यमान: । तं देवा यज्ञेनान्वैषु: । ते शतमाशिरं दुहां चक्रिरे । भूयो भागधेयं भूयसीं प्रीतिमभ्युपावर्त्स्यतीति वदन्त: । स ह प्रात:सवने नाजगाम ते सर्व एव प्रात:सवनस्य भक्षयां चक्रु: । को ह्यपेन्द्रस्य सोमस्य भक्षयिष्यतीति । तꣳ संतिष्ठमाने प्रात:सवने ऽच्छावाकस्य शस्त्रं प्रति जक्षु: । ते सर्व एव चमसाध्वर्यव आनन्दिनो ऽच्छावाकस्य शस्त्रं प्रत्यागर्तुं दध्रिरे । सेन्द्रा इव ह्यमन्यन्त । तस्मात्तीव्रसोमे सर्व एव चमसाध्वर्यव आनन्दिनो ऽच्छावाकस्य शस्त्रं प्रत्यागृणन्ति । सेन्द्रा इव हि मन्यन्ते । तर्हि वाव तदासीत् । तदु वा आहु: सर्व एवैतर्हि यज्ञ: सेन्द्र इति । तꣳ हाभिषुषुवु: ॥ २९ ॥

इहा इहा इहेतीहेहीहेहीहेहीति ह वा एनं तदूचुर्बृहद्बृहद्बृहदिति । इदं ते बृहदन्नाद्यं तदभ्युपावर्तस्वेति ह वा एनं तदूचु: । तदेतन्माध्यंदिनस्य सवनस्यान्यत्रापि निदानम् । स शृतकलशमेकधनानां प्रात:सवने ऽवनयेत्। दधि माध्यंदिने सवने । विमथितं तृतीयसवने । सास्य तीव्रता । सप्तदश स्तोमो भवति । सप्तदश: प्रजापति: । प्रजापतेराप्त्यै । गर्भिणी वडबा ललामी दक्षिणा । इन्द्रियं वै गर्भ: । इन्द्रियं ललाम: सेन्द्रियत्वाय । यो ज्यान्या वोपतपता वाणिमानं नीत: स्यात्स एतेन यज्ञक्रतुना यजेत । अश्नुते हैव तीव्रताम् । इन्द्रो ऽकामयत वि पाप्मानꣳ हनीय श्रैष्ठ्यं देवानां गच्छेयमिति। स एतं यज्ञक्रतुमपश्यत् । तमाहरत्तेनायजत । ततो वै स वि पाप्मानमहत श्रैष्ठ्यं देवानामगच्छत् । य: कामयेत वि पाप्मानꣳ हनीय श्रैष्ठ्यꣳ समानानां गच्छेयमिति स एतेन यज्ञक्रतुना यजेत । व्येव पाप्मानꣳ

desire," *Ād id vo deva ohate.* Prajāpati brings the fulfilment of each and every desire for the Sādhya gods. (The Stotra) has Saptadaśastoma. Prajāpati is constituted of seventeen. (It is) for the obtainment of Prajāpati. A horse with white knees is given away as Dakṣiṇā. A horse belongs to Prajāpati. (It is given away) for correspondence with Prajāpati. One who desires to be separated from evil hostility should perform this sacrifice. He is separated from evil hostility.

Indra, having killed Vṛtra, went away thinking "I am guilty." Gods tried to find him out through sacrifice. They milked a hundred cows saying that he would meet with better fortune and deeper attachment. He did not return at the morning pressing. All of them proposed to consume the Soma at the morning pressing. Who would consume Soma without Indra. While the morning pressing was coming to an end, they consumed it at the recitation of Acchāvāka's Śastra. All the Camasādhvaryus, gladdened, began to utter the response at the Accāvāka's Śastra. They deemed themselves to have been accompanied by Indra. Therefore at the Tīvrasoma[1] sacrifice all Camasādhvaryus, gladdened, utter response at the Acchāvāka's Śastra. They deem themselves to have been accompanied by Indra. So (the sacrifice) was accomplished (by Indra). Therefore they say all sacrifice is accompanied by Indra. They pressed Soma for him.

XVIII.30

Ihā ihā iha; ihā ihi ihi ihā ihi thus they exclaimed. *Bṛhad bṛhad bṛhat.* "This big food is thine; therefore do thou go to it" so they said to him. This is the motive also elsewhere - at the midday pressing. He (the Adhvaryu) should pour down a pitcher of milk into the water from the Ekadhana pitchers at the morning pressing, curds at the midday pressing and churned (milk) at the third pressing. That brings sharpness to (the Soma). The Saptadaśastoma is adopted (for the Stotras). Prajāpati is constituted of seventeen; for the obtainment of Prajāpati. A pregnant mare with a white spot on the forehead is given away as Dakṣiṇā. The foetus is power; the white spot is power. For being equipped with power. One who is reduced due to loss or illness should perform this sacrifice. He thereby attains sharpness.

VIGHANA

Indra desired : "May I remove evil and be supreme among the gods." He perceived this sacrifice; he brought it; he performed it. Thereby he removed evil and became supreme amoung the gods. One who desires : "May I remove evil and

1. TāṇḍBr XVIII.5

हते श्रैष्ठ्यꣳ समानानां गच्छति । तस्यातिग्राह्यो वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः । अधस्पदं तमीं कृधि यो अस्माꣳ अभिदासत्युपयामगृहीतो ऽसीन्द्राय त्वा वैमृधाय जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा वैमृधायेति । तस्य त्रिवृत्पञ्चदशौ विपर्यासꣳ स्तोमौ भवतः । ताः षड् गायत्र्यः । गायत्री वै छन्दसां वि पाप्मानमहत । गायत्र्यैव तद्यजमानो वि पाप्मानꣳ हते ॥ ३० ॥

इन्द्रो ऽकामयतौद्भिद्यꣳ श्रैष्ठ्यं देवानां गच्छेयमिति । स एतं यज्ञक्रतुमपश्यत् । तमाहरत्तेनायजत । ततो वै स औद्भिद्यꣳ श्रैष्ठ्यं देवानामगच्छत् । यः कामयेतौद्भिद्यꣳ श्रैष्ठ्यꣳ समानानां गच्छेयमिति । स एतेन यज्ञक्रतुना यजेत् । औद्भिद्यꣳ हैव श्रैष्ठ्यꣳ समानानां गच्छति । तस्यातिग्राह्यो ऽयं कृलुरगृभीतो विश्वजिदुद्भिदित्सोमः । ऋषिर्विप्रः काव्येनोपयामगृहीतो ऽसीन्द्राय त्वोद्भिदे जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वोद्भिद इति । तस्य पञ्चदशैकविꣳशौ विपर्यासꣳ स्तोमौ भवतः । ताः षड् बृहत्यः । बृहती वै छन्दसामुदभिनद्बृहत्यैव तद्यजमान उद्भिनत्ति ॥ इन्द्रो ऽकामयत वलं भित्त्वा पशूꣳस्सृजेयेति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै स वलं भित्त्वा पशूनसृजत । यः कामयेत वलं भित्त्वा पशूꣳस्सृजेयेति स एतेन यज्ञक्रतुना यजेत । वलमेव भित्त्वा पशूꣳस्सृजते । तस्यातिग्राह्य इन्द्र ओषधीरसनोदहानि वनस्पतीꣳरसनोदन्तरिक्षम् । बिभेद वलं नुनुदे विवाचो ऽथाभवद्दमिताभिक्रतूनामुपयामगृहीतो ऽसीन्द्राय त्वा वलभिदे जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वा वलभिद इति। तस्य सप्तदशैकविꣳशौ विपर्यासꣳ स्तोमौ भवतः । ताः षड्गायत्र्यः । गायत्री वै छन्दसां वलमभिनत् । गायत्र्यैव तद्यजमानो वलं भित्त्वा पशूꣳस्सृजते ॥ ३१ ॥ अष्टमः ॥

be supreme among the equals," should perform this sacrifice. He removes the evil and becomes supreme among the equals. For him an Atigrāhya draught is drawn with the mantra, "O Indra, do thou kill our enemies; lower down the hostiles. Trample him down who hates us.[1] Thou art taken up with a support. I take thee dear to Vaimṛdha Indra." He wipes it around and keeps down with the formula, "This is thy birth-place; for Vaimṛdha Indra thee." In this sacrifice the Stotras are characterised by the Trivṛt and Pañcadaśa Stomas employed alternately. They are six Gāyatrī verses. Gāyatrī, among the metres, removed evil. Through Gāyatrī the sacrificer removes the evil.

XVIII.31
UDBHID-VALABHID

Indra desired, "May I gain victory and be supreme among the gods." He perceived this sacrifice; he brought it; he performed it. Thereby he gained victory and became supreme among the gods. One who desires, "May I gain victory and become supreme among the gods" should perform this sacrifice. He gains victory and becomes supreme among the gods..For him an additional draught is drawn with the mantra, "This sage Kṛtnu, wise, unconquerable, is like Soma, winning all and uprooting (the hostile) through his praise.[1] Thou art taken with a support. I take thee dear to the uprooting Indra." Having wiped around, he keeps it down with the formula, "To Indra the uprooter thee." In connection with this offering the Pañcadaśa and Ekaviṁśa Stomas are employed alternately. These are six Bṛhatī verses. Bṛhatī, among the metres broke through. Through the Bṛhatī the sacrificer breaks through. Indra desired, "May I release the cattle after smiting Vala. He perceived this sacrifice. He fetched it. He performed it. Thereby, having smitten Vala, he released the cattle. One who desires, "May I release the cattle having smitten Vala," should perform this sacrifice. Having smitten Vala, he releases the cattle. For this sacrifice the additional draught is taken with the mantra, "Indra granted plants and days, granted trees and midregion. He smote Vala and drove away those uttering obscure words, and became the controller of the haughty.[2] Thou art taken with a support; I take thee dear to Indra the smiter of Vala." Having wiped (the cup) around, he keeps it down with the formula, "This is thy birth-place; for Indra the smiter of Vala thee." In connection with this offering the Saptadaśa and Ekaviṁśa Stoma are employed (in the Stotra) alternately. They are six Gāyatrī verses. Gāyatrī, among the metres, smote Vala. Having smitten Vala through Gāyatrī the sacrificer releases the cattle.

1. TS I.6.12.4

1. TBr II. 4.7.6
2. RV III.34.10; MS IV.12.5

ऋतपेयेन यक्ष्यमाणो भवति । स यदशनानां कामयते तस्याशितो भूत्वा दीक्षते यद्वा लभते तस्य । स एकाहं नाश्नात्यथाश्नाति । द्व्यहं नाश्नात्यथाश्नाति । त्र्यहं नाश्नात्यथाश्नाति । सो ऽत्रैव विराजमाप्नोति । राजानं क्रीत्वोद्यातिथ्यं निर्वपति । यद्यु वा एतदुपात्येति चतुरहं नाश्नात्यथाश्नाति । पञ्चाहं नाश्नात्यथाश्नाति । षडहं नाश्नात्यथाश्नाति । तिस्र उपसदः । त्रिंशत्संपद्यन्ते । त्रिंशदक्षरा विराडन्नं विराड्विराजै-वान्नाद्यमवरुन्द्धे । अथ य एकादश स्तन एवास्यै सः । दुह एवैनां तेन । अथ य एकत्रिंश स्तन एवास्यै सः । दुह एवैनां तेन । स उपसत्स्वाज्यव्रतो भवति । शीतस्य सर्पिषस्तिसृभिरङ्गुलीभिरुपहन्त्यथ द्वाभ्यामथैकया । शीतस्य वैव सर्पिषस्त्रिभिः पर्वभिरुपहन्त्यथ द्वाभ्यामथैकेन । विलीने वा सर्पिषि त्रीणि परूंष्यवदधात्यथ द्वे अथैकं त्रिस्तनद्विस्तनैकस्तनव्रतस्य रूपाणि कुर्वन् । स नादित्याद्दिवा पर्यावर्तते नाग्नेरधि नक्तम् । औदुम्बरः सोमचमसश्चतुःस्रक्तिः । ब्रह्मा त्रिवेदाः सगोत्रः ॥ ३२ ॥

सप्तदश स्तोमो भवति । सप्तदशः प्रजापतिः । प्रजापतिमन्नाद्यं नोपानमत् । तं देवा ऋतसत्याभ्यामन्वैषुः । स यदश्नाति यदेवाशनेनावरुद्धं तस्यावरुद्ध्या इति तत् । अथ यन्नाश्नाति यदेवानशनेनावरुद्धं तस्यावरुद्ध्या इति तत् । अथ यदुपसत्स्वाज्यव्रतो भवत्येतद्वै देवानां प्रियं धाम यदाज्यम् । देवानामेव प्रियं धामावरुन्द्ध इति तत् । अथ यन्नादित्याद्दिवा पर्यावर्तते नाग्नेरधि नक्तमेते वै देवानामृतसत्ये । नेद्देवानामृतसत्ये पृष्ठतः करवाणीति तत् । अथ यदौदुम्बरो भवत्यूर्ग्वा अन्नाद्यमुदुम्बर ऊर्ज एवान्नाद्यस्यावरुद्ध्या इति तत् । अथ यत्सोमचमसो भवत्येतद्वै देवानां परममन्नं यत्सोमः । परमेणैवास्मा अन्नाद्येनावरमन्नाद्यमवरुन्द्ध इति तत् । अथ यच्चतुः-

XVIII.32

ṚTAPEYA

One proposes to perform the Ṛtapeya sacrifice. He consumes that food which he desires and gets initiated. Or (he consumes) whatever he gets. He does not take food for a day; then he takes food. He does not take food for two days, then he takes food. He does not take food for three days; then he takes food. Thereby he achieves the Virāj.[1] Having purchased and having carried Soma, (the Adhvaryu) performs the Ātithyeṣṭi. When the sacrificer passes over this, he does not take food for four days, then he takes food. Then he does not take food for four days; then he takes food. He does not take food for six days; then he takes food. There are three Upasad days. This makes thirty.[2] The Virāj metre comprises thirty letters. Food indeed is Virāj. Through Virāj he obtains food. That which is the eleventh, is her breast. He milks her through it. That which is the thirtyfirst, is her breast. He milks her through it. During the Upasad - days the sacrificer takes only ghee as food. He takes up solid ghee with three fingers, then with two and then with one. He takes up solid ghee with three finger-joints, then with two and then with one. He dips three finger-joints in melted ghee, then two and then one representing the forms of Tristana, Dvistana and Ekastana. He does not divert himself from the sun by day, and from the fire at night. The goblet for Soma is made of *Ficus glomerata* and is four-cornered. The Brahman should be one having three kinds of wealth and belonging to the gotra of the sacrificer.

XVIII.33

The Stoma (for the relevant Stotras) is Saptadaśa. Prajāpati is constituted of seventeen. Prajāpati did not obtain food. Gods found him through Ṛta and Satya. He eats in order to obtain that which is obtained through food. He does not eat for the obtainment of that which is obtained by not eating. He consumes ghee as Vrata-food during the Upasad-days; ghee in the dear abode of gods. He attains the dear abode of gods. He does not turnaway from the sun by day, nor form the fire at night. These are respectively the Ṛta and Satya of the gods. Lest I may disregard the Ṛta and Satya of gods. (The Soma-goblet) is made of *Ficus glomerata*. The *Ficus glomerata* is indeed strength and food. It is for the obtainment of strength and food. As for the statement that it is a Soma-goblet: Soma is indeed the highest food of gods. Through the highest food he obtains the low food. As for the statement that it is

1. The total number of days so far passed is ten (1 Dīkṣā day + 1 and 1 + 2 and 1 + 3 and 1 = 10).
2. Nine days prior to the Ātithyā excluding the Dīkṣā-day + 4 and 1 + 5 and 1 + 6 and 1 + 3 Upasad days = 30.

स्रक्तिर्भवति यदेव दिशो ऽन्नाद्यं प्राविशत्तस्यावरुद्ध्या इति तत् । अथ यत् त्रिवेदा भवति न ह्येतामेकवेदा दक्षिणामुद्यन्तुमर्हतीति तत् । अथ यत्सगोत्रो भवत्यात्मा वै सगोत्र आत्मन्नेव यज्ञस्य यशो ऽन्नाद्यं प्रतिष्ठापयानीति तत् ॥ ३३ ॥

तं माध्यंदिनीयैश्चमसैः सहोन्नीय जुह्वति । तमृत्विजो हुतं दक्षिणानां काले ब्रह्मण उपातिदिशन्ति । तं ब्रह्मणः सन्तं पर्युपविश्य भक्षयन्ति यदृतं मन्यन्ते तेन । यदृतेन भक्षयन्ति तदृतपेयस्यर्तपेयत्वम् ॥ दिशो ऽकामयन्तान्नाद्यः स्यामान्नाद्यमवरुन्धीमह्यन्नाद्यमस्मासु प्रतितिष्ठेदिति । ता एतं यज्ञक्रतुमपश्यन्तमाहरन्तेनायजन्त । ततो वै ता अन्नाद्यो ऽभवन्नन्नाद्यमवारुन्धतान्नाद्यमासु प्रत्यतिष्ठत् । यः कामयेतान्नादी मे प्रजा स्यादन्नाद्यमवरुन्धीतान्नाद्यमस्यां प्रतितिष्ठेदिति स एतेन यज्ञक्रतुना यजेतान्नाद्येवास्य प्रजा भवत्यन्नाद्यमवरुन्द्धे ऽन्नाद्यमस्यां प्रतितिष्ठति । तस्य चतसृषु बहिष्पवमानो ऽष्टास्वष्टास्वाज्यानि द्वादशो माध्यंदिनः पवमानः षोडशानि पृष्ठानि सविंश आर्भवः पवमानश्चतुर्विंशमग्निष्टोमसाम तं दिशां चतुष्टोम इत्याचक्षते ॥ छन्दांस्यकामयन्त यशो ऽश्नुवीमहि यशो ऽवरुन्धीमहि यशो ऽस्मासु प्रतितिष्ठेदिति तान्येतं यज्ञक्रतुमपश्यन्तमाहरन्तेनायजन्त ततो वै तानि यशो ऽश्नुवत यशो ऽवारुन्धत यश एषु प्रत्यतिष्ठत् । यः कामयेत यशो ऽश्नुवीय यशो ऽवरुन्धीय यशो मयि प्रतितिष्ठेदिति स एतेन यज्ञक्रतुना यजेत । यश एवाश्नुते यशो ऽवरुन्द्धे यशो ऽस्मिन्प्रतितिष्ठति । तस्य स्तोमा अस्तुवतैकस्यामथ तिसृष्वेकस्यामथ तिसृषु । तमेतं छन्दसामेकत्रिक इत्याचक्षते । स्तोमा अकामयन्तेति समानः परिवादः । तस्य स्तोमास्त्रिवृदथ त्रयः पञ्चदशास्त्रिवृदथ त्रयः

four-cornered: Whatever food is spread towards the quarters, it is for obtaining it. As for the statement that he possesses three kinds of wealth: one possessing one kind of wealth is not capable of carrying this Dakṣiṇā. In that he is of the same Gotra: one of the same Gotra is himself. (The sacrificer deems), "I shall stabilize the glory of sacrifice and food within myself."

XVIII.34

They offer (that Soma-goblet) filling it along with the Soma-goblets at the Midday-pressing. After it is offered, the priests direct it to the Brahman at the time of giving away the Dakṣiṇās. Sitting around, they consume it which formally belongs to the Brahman because they deem it as Ṛta. Because they consume it deeming as Ṛta, that is why Ṛtapeya is so called.

DIŚĀM CATUḤṢṬOMA

The quarters desired, "We shall be eaters of food, may we obtain food, let the food stay with us." They perceived this sacrifice; they brought it, they performed it. Thereby they became eaters of food, they obtained food; food stayed with them. One who desires, "Let my offspring be eaters of food, may they obtain food; may food stay with them," should perform this sacrifice. His offspring become eaters of food; they obtain food and food stays with them. In his sacrifice the Bahiṣpavamāna stotra is chanted on four verses, the Ājyastotras are chanted on eight verses each, the Mādhyaṁdinapavamāna Stotra is chanted on twelve verses, the Pṛṣṭhastotras are characterised by Ṣoḍaśastoma, the Ārbhava Pavamāna Stotra is chanted on twenty verses, and the Agniṣṭoma Sāman has Caturviṁśastoma.[1] This sacrifice is called "Diśām Catuḥṣṭoma."

CHANDASĀM EKATRIKA

The metres desired, "Let us achieve glory; let us obtain glory; let glory stay with us." They perceived this sacrifice; they brought it; they performed it. Thereby they achieved glory; they obtained glory; glory stayed with them. One who desires, "May I achieve glory, may I obtain glory, may glory stay with me," should perform this sacrifice. Thereby he achieves glory; he obtains glory; glory stays with him. The Stomas were employed (in the following manner): (The first Bahiṣpavamāna) in one Stoma, then (the first Ājya-stotra) in three Stomas, then (the second Ājya-stotra) in one Stoma. Then (the third Ājya-stotra) in three Stomas (and so on).[2] This sacrifice is known as "Chandasām Ekatrika."

1. cf. BaudhŚS XV. 18
2. TāṇḍBr XVI 16, Ārṣeyākalpa III.16. The Ekaṣṭoma and Tristoma are to be employed alternately in the twelve Stotras.

सप्तदशास्त्रिवृदथ त्रय एकविंशास्तमेतं स्तोमानामेकत्रिक इत्याचक्षते ॥ ३४ ॥

इन्द्राग्नी वा अकामयेतां सघनलोकौ स्याव समानं लोकमियावेति। तावेतं यज्ञक्रतुमपश्यतां तमाहरतां तेनायजेताम् । ततो वै तौ समानलोकावभवतां समानं लोकमैतां समानलोकावपि । अथ यौ कामयेतां राजा च पुरोहितश्च समानलोकौ स्याव समानं लोकमियावेति तावेतेन यज्ञक्रतुना यजेयातां समानलोकावेव भवतः समानं लोकमितः । अश्वरथो यज्ञायुधः प्रासङ्ग्यश्चमसः सा ब्राह्मणस्य दक्षिणा । अश्वतरीरथः सर्वायुधो ऽप्रासङ्ग्यः कांस्यस्तूणीबन्धः सा राजन्यस्य दक्षिणा । तस्य त्रिवृत्पञ्चदशौ विपर्यासं स्तोमौ भवतः । त्रिवृदेव ब्राह्मणस्य पञ्चदशो राजन्यस्य । तमेतमिन्द्राग्नियोः कुलाय इत्याचक्षते । एष एव सन्पितापुत्रीय एष सख्योर्यज्ञ एष भ्रात्रोः ॥ ३५ ॥ नवमः ॥

अभिचरणीयैः सौमैर्यक्ष्यमाणो भवति । स द्वयानि यज्ञायुधान्युपकल्पयते बाधकानि च तैल्वकानि च शवानसो ऽधिषवणे फलके पुरुषास्थस्य वृषणौ। स यत्राध्वर्युरुपांशुं ग्रहीष्यन् राजानमभिषुणोति तस्य यो ऽंशुः परापतति तमेतस्मिन्पात्र आधायोपसंगृह्याथाहामुं जह्यथ त्वा होष्यामीत्यातमितोरास्ते। अथैतं भङ्गमाहवनीये ऽनुप्रहरतीदमहममुमामुष्यायणं परिप्लुना भङ्गेन विध्यामीति । अत्र यं यजमानो द्वेष्टि तं मनसा ध्यायति। अथैतत्पात्रं खरे यथायतनं सादयत्यमुष्य त्वा प्राणे सादयामीति। स यं कं च ग्रहं गृह्णात्येवमेवैनं गृह्णाति । यदु किं च पात्रं सादयत्येवमेवैनत्सादयति । स एष त्रिवृदग्निष्टोम एकस्तोम एकहविर्धानः । तं श्येन इत्याचक्षते ॥ अथेषुः । समानमभिचरणीयं शिल्पम् । तिसृषुतिसृषु

STOMĀNĀM EKATRIKA

"The Stomas desired"—This introduction is similar. The Stomas in this sacrifice are as follows : Trivṛt, three Pañcadaśa Stomas, Trivṛt, three Saptadaśa Stomas, Trivṛt, three Ekaviṁśa Stomas. This sacrifice is called "Stomānām Ekatrika."

XVIII.35

INDRĀGNIYOḤ KULĀYA

Indra-Agni desired "May we have an identical world, and may we reach an identical world." They perceived this sacrifice; they brought it; they performed it. Thereby they had an identical world and reached an identiacal world. Those two-the king and the priest who desire that they should have an identical world and also should reach an identical world, should perform this sacrifice. They have an identical world and also reach an identical world. A chariot with horses yoked to it and a goblet being a sacrificial implement are the Dakṣiṇā of a brāhmaṇa. A chariot without mules harnessed to it and a bronze-pot of common use are Dakṣiṇā of a Rājanya. In this sacrifice the Trivṛt and Pañcadaśa Stomas are alternately employed for Stotras. The Trivṛt belongs to the brāhmaṇa and Pañcadaśa to the Rājanya. This sacrifice is called "Indrāngiyoḥ Kulāya." This sacrifice belongs to the father and the son, to two friends and to two brothers.

XVIII.36

ŚYENA

One proposes to perform Soma-sacrifices for exorcism. He procures two sets of sacrificial implements—one of Bādhaka wood and another of *Symplocos racempora*, the two pressing boards made of a cart for carrying dead body, and two testicles (that is to say, two chips of wood of the sacrificial post used at churning) made of a human bone. When the Adhvaryu presses Soma for the Upāṁśu draught, he puts into the cup the shoot which falls away, holds it and says, "Do thou kill N.N., I shall offer thee," and holds breath as long as he can. He throws that piece of shoot into the Āhavanīya with the formula, "Here do I strike N.N., of N.N. gotra with the floating piece of shoot." Here he meditates upon one whom the sacrificer hates. He places the cup on the mound at its place with the formula, "I place thee upon the vital breath of N.N." Whatever draught he takes, he takes it with this very formula. Whatever cup he places, he places it in this very manner. This sacrifice is Trivṛt Agniṣṭoma with a single stoma and with a single Havirdhāna cart. It is known as the Śyena.

IṢU

Now the Iṣu sacrifice. The exorcistic character is common. The Udgātṛs chant on three verses each. A chariot is used as the Havirdhāna cart.

स्तुवते । रथो हविर्धानम् ॥ अथ संदꣳशः । समानमभिचरणीयꣳ शिल्पम्। द्वौ त्रयस्त्रिꣳशौ मध्यत स्तोमौ भवतो द्वे हविर्धाने ॥ अथेन्द्रवज्रः । समानमभिचरणीयꣳ शिल्पम् । पञ्चदश एष भवति ॥ ३६ ॥

दुरशेन यक्ष्यमाणो भवति । स उपकल्पयते षष्टिꣳ शतमानानि हिरण्यानि त्रिꣳशतꣳ सुवर्णानि त्रिꣳशतꣳ रजतानि बह्वन्यद्धिरण्यम् । स आमावास्येन हविषेष्ट्वा सौर्यं चरुं निर्वपति । तस्मिन्सुवर्णꣳ शतमानं ददाति । अथ सायꣳ हुते ऽग्निहोत्रे चान्द्रमसं चरुं निर्वपति । तस्मिन् । रजतꣳ शतमानं ददाति । स एवमेवैताभ्यामिष्टिभ्यामहरहर्यजमानो मासमेति । अथ दीक्षते । दीक्षणीयायां द्वादशमानꣳ हिरण्यं ददाति । प्रायणीयायां चतुर्विꣳशतिमानं ददाति । आतिथ्यायां द्वै चतुर्विꣳशतिमाने ददाति । प्रथमायामुपसदि चत्वारि ददाति । द्वितीयस्यामुपसद्यष्टौ ददाति । तृतीयस्यामुपसदि षोडश ददाति । चतुर्थ्यामुपसदि द्वात्रिꣳशतं ददाति । पञ्चम्यामुपसदि चतुःषष्टिं ददाति । षष्ठ्यामुपसद्यष्टाविꣳशꣳ शतं चतुर्विꣳशतिमानानां ददाति । अथातः शतसंख्यैव । अग्नीषोमीयस्य हुतायां वपायां द्वे शते ददाति । आग्नेयस्य हुतायां वपायां चत्वारि ददाति। प्रातःसवनीयेष्वष्टौ ददाति । माध्यंदिनीयेषु षोडश ददाति । दक्षिणानां काले द्वात्रिꣳशतं ददाति । तृतीयसवनीयेषु चतुःषष्टिं ददाति । अनूबन्ध्यस्य हुतायां वपायामष्टाविꣳशꣳ शतानां ददाति । स यदेताभ्यामिष्टिभ्यामहरहर्यजते सूर्याचन्द्रमसोरेव तत्सायुज्यꣳ सलोकतामाप्नोति ॥ ३७ ॥

अथ यद्धिरण्यदक्षिणो भवति हिरण्यमेव तद्यजमान आत्मानꣳ सꣳस्कुरुते । तस्य यदूर्ध्वं नाभेस्तत्सुवर्णमवाङ् रजतम् । यदा ह वै

SAṀDAṀŚA

Now the Saṁdaṁśa sacrifice. The exorcistic character is common. The two middle Stotras are characterised by Trayastriṁśa Stoma. There are two Havirdhāna carts.

INDRAVAJRA

Now the Indravajra sacrifice. The exorcistic character is common. The Stotras are characterised by Pañcadaśa Stoma.

XVIII.37
DURAŚA

One proposes to perform the Duraśa sacrifice. He procures sixty Śatamāna pieces of precious metal-thirty of gold and thirty of silver, and many other pieces of precious metal. Having performed the New-moon sacrifice, the sacrificer offers cooked rice to Sūrya. In that Iṣṭi he gives away a gold piece weighing a hundred mānas. In the evening, after the Agnihotra has been offered, he offers cooked rice to Candramas. In that Iṣṭi he gives away a silver piece weighing a hundred mānas. In this manner he goes on offering these Iṣṭis alternately for a month. Then he gets initiated. In the Dīkṣaṇīyeṣṭi he gives away precious metal weighing twelve mānas. In the Prāyaṇīyeṣṭi he gives away a piece of twentyfour mānas. In the Ātithyeṣṭi he gives away two pieces of twentyfour mānas each. In the first Upasad Iṣṭi he gives away four pieces, he gives eight in the second Upasad, he gives sixteen in the third Upasad, in the fourth thirtytwo, in the fifth sixtyfour, in the sixth a hundred and twentyeight pieces of twentyfour mānas each.

Hereafter he gives pieces of a hundred mānas. After the omentum of the Agnīṣomīya animal has been offered, he gives away two (hundred mānas). After the omentum of the Āgneya animal has been offered, he gives away four (hundred mānas). After (the Savanīya-puroḍāśas) at the morning pressing have been offered, he gives away eight (hundred mānas). After (the Savanīyapuroḍāśas) at the midday pressing have been offered, he gives away sixteen (hundred mānas). At the time of giving away Dakṣiṇās, he gives away thirtytwo (hundred māṇas). At the (Savaniyapuroḍāśas) at the third pressing he gives away sixtyfour (hundred māṇas). After the omentum of the Anūbandhya animal has been offered, he gives away twentyeight hundred. In that he goes on performing these Iṣṭis alternately, he reaches association with Sūrya and Candramas and reaches their world.

XVIII.38

In that precious metal is given as Dakṣiṇā in this sacrifice, the sacrificer accomplishes himself with precious metal. His body above the navel becomes

हिरण्मयो भवत्यथामृतो भवति । हिरण्मया ह वै देवास्तस्मात्ते ऽमृताः । सप्तदशस्तोमो भवति सप्तदशः प्रजापतिः प्रजापतेराप्त्यै । उभे सामनी भवतश्छन्दोमयावेतत्पक्षौ यजमान आत्मानꣳ सꣳस्कुरुत एतस्य लोकस्य जित्यै । स यदेतेन यज्ञक्रतुना यजते सूर्याचन्द्रमसोरेव तत्सायुज्यꣳ सलोकतां जयति । तेन दुरशः । दुरश इव ह्येतयोर्देवतयोर्लोकः ॥ अथ दुर्णाशेन यक्ष्यमाणो भवति । स उपकल्पयते ऽनडुच्छतं च त्रयस्त्रिꣳशतं च निष्काꣳस्तेन हैतेनानडुहो लोकं जयति तेन हैतेन ज्योतिष्मन्तं लोकं जयति तेन हैतेन ज्योतिषो ऽधि स्वर्गं लोकं जयति । सप्तदशस्तोमो भवति सप्तदशः प्रजापतिः प्रजापतेराप्त्यै । उभे सामनी भवतश्छन्दोमयावेवैतत्पक्षौ यजमान आत्मानꣳ सꣳस्कुरुत एतस्य लोकस्य जित्यै । स यदेतेन यज्ञक्रतुनेष्ट्वा न नश्यति तेन दुर्णाशस्तद्दुर्णाशस्य दुर्णाशत्वम् ॥ केशी ह दाल्भ्यो ऽपचितिकामो ऽपचितिनेजे न नो नामानि परिहरन्ता इति । ततो ह वा एतत्पञ्चालराजानां नामानि न परिहरन्ते ॥ ३८ ॥

शीर्षण्या इति केशानाचक्षते कुशा इति दर्भान्निद्याविति गैरेयकविमत्यौ ततो वै सो ऽपचितिमानभवत् । यः कामयेतापचितिमान्त्स्यामिति स एतेन यज्ञक्रतुना यजेतापचितिमानेव भवति । तस्य चतुर्विꣳशो बहिष्पवमान-स्त्रिवृत्पञ्चदशान्याज्यानि तास्तिस्रो गायत्र्यश्चतुर्विꣳशो माध्यंदिनः पवमानः पञ्चदशसप्तदशानि पृष्ठानि ते द्वे त्रिष्टुभौ त्रिणव आर्भव पवमान एकविꣳश-मग्निष्टोमसाम सैका जगत्येतानि वै छन्दसामपचिततमानि । अपचितिमानेव भवति य एवं वेद ॥ असावादित्यो ऽकामयत त्विषिमान्त्स्यामिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत ततो वै स त्विषिमानभवत् । यः

golden and the lower portion becomes of silver. When he becomes accomplished with precious metal, he becomes immortal. Gods are accomplished with gold. Therefore they are immortal. The sacrifice is characterised by Saptadaśastoma. Prajāpati comprises seventeen, for the obtainment of Prajāpati. Both the Sāmans are employed. The sacrificer accomplishes himself with these two wings consisting of metres for winning this world. In that he performs this sacrifice, he becomes associated with Sūrya and Candramas and reaches their world. Therefore the sacrifice is called Duraśa. The world of these two deities is difficult to obtain.

DURṆĀŚA

One proposes to perform the Durṇāśa sacrifice. He procures a hundred oxen and thirtythree niṣkas. Through this sacrifice he wins the world of oxen. Through this he wins the lustrous world. Through this he wins the world of heaven above the lustre. The sacrifice is Saptadaśastoma. Prajāpati comprises seventeen; for the obtainment of Prajāpati. Both the Sāmans (Rathantara and Bṛhat) are employed. The sacrificer accomplishes himself with the two wings comprising the metres for the winning of this world. In that one does not perish after having performed this sacrifice, therefore it is called Durṇāśa. This is why Durṇāśa is so called.

APACITI

Keśī, son of Dālbhi, desirous of honour, performed the Apaciti sacrifice, with the desire "Let our names not be neglected." Therefore the kings of Pañcāla do not have their names neglected.

XVIII.39

By the word *Śīrṣaṇya* one understands the hair. Kuśa means Darbha. The two rivers means Gaireya and Kavimatī. Thereby he became honoured. One who desires, "May I receive honour" should perform this sacrifice. He receives honour. In his sacrifice the Bahiṣpavamāna stotra has Caturviṁśastoma; the Ājyastotras have Trivṛt and Pañcadaśa Stomas. There are three Gāyatrī verses (for each Stotra). The Mādhyaṁdina Pavamāna Stotra has twenty four Stomas. The Pṛṣṭhas have Pañcadaśa and Saptadaśa stomas. Herein are two Triṣṭubh verses. The Ārbhava Pavamāna has Triṇava stoma. The Agniṣṭoma Sāman has Ekaviṁśastoma. Herein there is one Jagatī verse. These are the most honoured among the metres. One who knows this gets honour.

TVIṢI

The sun desired, "May I have splendour." He perceived this sacrifice; he fetched it; he performed it. Thereby he became resplendent. One who desires,

कामयेत त्विषिमान्त्स्यामिति स एतेन यज्ञक्रतुना यजेत । त्विषिमानेव भवति । तस्य सौर्यो ऽतिग्राह्यः सौर्यः पशुरुपालम्भ्यः । एकविंशश एष भवति ॥ ३९ ॥ दशमः ॥

इन्द्रो ऽकामयतर्षभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं देवानां परीयामिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै स ऋषभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं देवानां पर्यैत् । यः कामयेतर्षभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं समानानां परीयामिति स एतेन यज्ञक्रतुना यजेत । ऋषभ इव पशूनामैश्वर्यमाधिपत्यं राज्यं समानानां पर्येति । तस्यातिग्राह्यो वृषा सो अंशुः पवते हविष्मान्त्सोम इन्द्रस्य भाग ऋतयुः शतायुः । स मा वृषाणं वृषभं कृणोतु प्रियं विशां सर्ववीरं सुवीरमुपयामगृहीतो ऽसीन्द्राय त्वर्षभाय जुष्टं गृह्णामीति । परिमृज्य सादयत्येष ते योनिरिन्द्राय त्वर्षभायेति । तस्य पञ्चदशस्य सत एकविंशं होतुः पृष्ठं ककुदो रूपम् ॥ इन्द्रेण ह स्म वै पूर्वे समाजिगमिषन्तः । वनिष्ठुसवेन यजन्ते तृप्तो न इन्द्र आविर्भविष्यति तस्मै कामान्वक्ष्याम इति वदन्तः । वनिष्ठुसवेन यक्ष्यमाणो भवति । स उपकल्पयते शतमुक्षवेहतः शतं दार्वाचितानि शतं सर्पिष्पात्राञ्छतं पयःपात्राञ्छतं दधिपात्राञ्छतं वसापात्रानौदुम्बरीं नावमुभयतोऽभिपतनां परिगृहीतामथ प्रणेतॄन् । एतेनोपक्लृप्तेन चित्रामायतीमुपरमति । अद्य चित्रयेति पूर्वाग्निमन्ववस्यत्युत्तपनीयं शालीनो ऽन्वाहार्यपचनमाहिताग्निः । अथैतानि दार्वाचितानि । प्रदोष एवाग्रावादधाति । तेषु प्रज्योतिषूक्षवेहतो निघ्नन्ति । अथैषामभ्यर्धान्वनिष्ठून्मेदांसीति श्रपयन्ति । अथोदित आदित्य आयातयत्यौदुम्बरीं नावमुभयतोऽभिपतनां परिगृहीतां प्रणेतृभिः । तस्यामुपस्तृणीते पञ्चाशता सर्पिष्पात्रैः पञ्चाशता पयःपात्रैः पञ्चाशता दधिपात्रैः पञ्चाशता वसापात्रैः । तस्यां वनिष्ठून्मेदांसीति संप्रकीर्याथाभिघारयति पञ्चाशता वसापात्रैः पञ्चाशता दधिपात्रैः पञ्चाशता पयःपात्रैः पञ्चाशता सर्पिष्पात्रैः । अथ पुरोऽनुवाक्यामन्वाह ॥ ४० ॥

"May I be resplendent," should perform this sacrifice. He becomes resplendent. For him there is one additional draught for Sūrya. An animal is to be offered to Sūrya. The sacrifice has Ekaviṁśastoma.

XVIII.40

ṚṢABHA

Indra desired, "May I attain lordship, overlordship and rule over gods like a bull over the cattle." He perceived the sacrifice; he fetched it; he performed it. Thereby he attained lordship, overlordshp and rule over gods like a bull over the cattle. One who desires, "May I attain lordship, overlordship and rule over the equals," should perform this sacrifice. He attains lordship, overlordship, and rule over the equals like a bull over the cattle. In his sacrifice an additional draught is taken with the verse, "That mighty shoot of Soma, possessing the oblation, Indra's portion, intended for a sacrifice, granting a hundred year's life, is being pressed. May he render me showering, mighty, dear to the people, the brave among all and a great hero.[1] Thou art taken with a support, I take thee dear to Indra the bull." Having wiped around, he keeps it down with the formula, "This is thy birth-place, for Indra the bull thee." In this sacrifice the Hotṛ's Pṛṣṭha is Ekaviṁśastoma even though basically Pañcaviṁśastoma-the form of royalty.

VANIṢṬHUSAVA

The ancient people desiring to be united with Indra performed the Vaniṣṭhusava, saying "Indra, satiated will appear before us, we shall express our desires to him." One proposes to perform the Vaniṣṭhusava. He procures a hundred bulls and barren cows, a hundred loads of wood, a hundred pitchers full of ghee, a hundred pitchers full of milk, a hundred pitchers full of curds, a hundred pitchers full of oily portion of flesh, a boat made of the wood of *Ficus glomerata* with passage on both sides got ready, and the navigators. With these procurements he awaits the coming Citrā constellation. When he sees the sun conjuct with the Citrā constellation, he approaches the fire already in existence—a domestic householder the fire obtained by heating grass, and an Āhitāgni the Anvāhāryapacana fire. At night he puts the loads of wood on the fire. When they have caught fire, the bulls and barren cows are killed. More than half of the large intestines and fat are cooked on this fire. At sunrise he causes to be brought the boat made of *Ficus glomerata* with passages on both sides occupied by the navigators. In it he spreads as base the liquids in fifty pitchers of ghee, fifty pitchers of milk, fifty pitchers of curds and fifty pitchers of oily portion of flesh. The cooked large intestines and fat are scattered over it, and on them are poured fifty pitchers of oily portion of flesh, fifty pitchers of curds, fifty pitchers of milk and fifty pitchers of ghee. (The Hotṛ) recites the puronuvākyā.

1. TBr II. 4.5.1

इन्द्रो यातो ऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः । सेदु राजा क्षेति चर्षणीनामरान्न नेमिः परि ता बभूवेति । यजतीन्द्रो राजा जगतश्चर्षणीनामधि क्षमि विषुरूपं यदस्ति । ततो ददातु दाशुषे वसूनि चोदद्राध उपस्तुतश्चिदर्वाक् स्वाहेति । तृप्त एवास्मा इन्द्र आविर्भवति तस्मै कामान्ब्रुवते ॥ कानान्धꣳ ह वाध्र्यश्वं बृहस्पतिराङ्गिरसो याजयां चकार । तस्य होपवसथीये ऽहञ्छ्रद्धा वीयाय । स होवाचाध्वर्यो वि वै मे श्रद्धागात्सं मे यज्ञꣳ स्थापयेति । तꣳ होवाचान्यद्वै तदुपवसथः श्वस्ते यज्ञः सꣳस्थातेति । स होवाच समेव मे स्थापयेति । तस्य ह तावद्विदित्वाग्रेण हविर्धाने चर्मण्युलूखलमुसले निधायाꣳशून्समवक्षुदां चकार यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे । इह द्युमत्तमं वद जयतामिव दुन्दुभिरिति । अथ होतृचमसे वसतीवरीभ्यो ऽध्यपो निःषिच्य समुदायुत्य जुहवां चकार यथा जना सꣳस्तथे व्रतानि कोव्रतिनां व्रतमालोभयाति । कानान्धस्य प्रस्थितं वाध्र्यश्वस्य तीव्रसुतꣳ श्रवदिन्द्र जुषस्व स्वाहेति । स एष उन्मत्तस्य वा वीतश्रद्धस्य वा नीतस्य वा यज्ञः । सा यदागता स्यादथ चतुष्टोमेनाग्निष्टोमेन यजेत पुरा भ्रेषाच्छान्त्यै ॥ ४१ ॥

मनुर्वैवस्वतो ऽकामयत प्रजाꣳ सृजेय प्रजामवरुन्धीय प्रजां विन्देया मा प्रजया चक्षीरन्निति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै स प्रजामसृजत प्रजामवारुन्द्ध प्रजामविन्दतैनं प्रजयाचक्षत । यः कामयेत प्रजाꣳ सृजेय प्रजामवरुन्धीय प्रजां विन्देया मा प्रजया चक्षीरन्निति स एतेन

XVIII.41

"Indra is the king of the moving and of the standing; with thunderbolt in his hand, he is also the lord of the domestic animals. He himself rules over the people as their king; he surrounded them as the felly the spokes."[1] He recites the yājyā, "Indra is the ruler of the movable and of the people and whatever variety exists on this earth. May he grant wealth to the sacrificer, Praised, may he direct hither the wealth, svāhā."[2] Being gratified, Indra appears before him. The worshippers express their desires to him.

KĀNĀNDHAYJÑA

Bṛhaspati, son of Aṅgiras officiated in the sacrifice of Kānāndha son of Vadhryaśva. His faith disappeared on the Upavasatha day. He said, "O Adhvaryu, my Śraddhā has escaped from me; do you conclude my sacrifice." (The Adhvaryu) said to him, "The Upavasatha rite is already started; your sacrifice will be concluded tomorrow." He said, "Do conclude my (sacrifice today) only." Having known his desire, he spread a skin in front of the Havirdhāna carts, placed on it the mortar and pestle and crushed shoots of Soma with the verse, "O mortar, thou art employed in every house. Do thou make here strong sound like the drum of the conquerer."[3] Having poured water into the Hotṛ's goblet from the Vasatīvarī water and having mixed (some juice with it), he offered it with the verse, *yathā janā saṁstathe vratāni kovratinām vratam ālobhayāti, kānāndhasya prasthitam vādhryaśvasya tīvrasutam śravad indra juṣasva svāhā.*[4] This sacrifice is prescribed for one who is distracted or faithless or led astray. When faith returns, one should perform the Catuḥṣṭoma Agniṣṭoma for mental peace prior to his fall.

XVIII.42

MANUYAJÑA

Manu, son of Vivasvat desired, "May I procreate, may I obtain offspring, may I gain progeny, may they make me known through offspring." He perceived this sacrifice, he fetched it; he performed it. Thereby he procreated, he obtained offspring, he gained progeny, they know him through offspring. One who desires, "May I procreate, may I obtain offspring, may I gain progeny, may I be known through offspring," should perform this sacrifice. He procreates, he obtains

1. TBr II. 8.4.3
2. TBr II. 8.5.8
3. RV I.28.5
4. This verse is not found anywhere. It contains certain corrupt words. Some others are emendations. No translation is therefore attempted.

यज्ञक्रतुना यजेत । प्रजामेव सृजते प्रजामवरुन्द्धे प्रजां विन्दत ऐनंप्रजया चक्षते । तस्य प्राचीनस्तोमास्त्रयस्त्रिवृतस्त्रयः पञ्चदशास्त्रयः सप्तदशास्त्रय एकविंशाः ॥ सो ऽकामयतान्नादी मे प्रजा स्यादन्नाद्यमवरुन्धीतान्नाद्यमस्यां प्रतितिष्ठेदिति । स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै तस्यान्नादी प्रजाभवदन्नाद्यमपारुन्द्धान्नाद्यमस्यां प्रत्यतिष्ठत् । यः कामयेतान्नादी मे प्रजा स्यादन्नाद्यमवरुन्धीतान्नाद्यमस्यां प्रतितिष्ठेदिति स एतेन यज्ञक्रतुना यजेतान्नाद्येवास्य प्रजा भवत्यन्नाद्यमवरुन्द्धे ऽन्नाद्यमस्यां प्रतितिष्ठति । तस्य दश स्तोमा । दशसुदशसु स्तुवते विराजो रूपम् ॥ वागाम्भृण्यकामयतापरिमितं यशो ऽश्नुवीयेति । सैतं यज्ञ-क्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै सापरिमितं यश आश्नुत । यः कामयेतापरिमितं यशो ऽश्नुवीयेति स एतेन यज्ञक्रतुना यजेत । अपरिमितमेव यशो ऽश्नुते । तस्य दशसु बहिष्पवमानः शते सहस्रे ऽयुते प्रयुते ऽर्बुदे न्यर्बुदे समुद्रे मध्ये ऽन्ते परार्धे ॥ ४२ ॥

यमो वैवस्वतो ऽकामयत पितृणामैश्वर्यमाधिपत्यꣳ राज्यं परीयामिति। स एतं यज्ञक्रतुमपश्यत्तमाहरत्तेनायजत । ततो वै स पितृणामैश्वर्यमाधिपत्यꣳ राज्यं पर्यैत् । यः कामयेत समानानामैश्वर्यमाधिपत्यꣳ राज्यं परीयामिति स एतेन यज्ञक्रतुना यजेत । समानामैश्वर्यमाधिपत्यꣳ राज्यं पर्येति । तस्य शते बहिष्पवमानः सहस्रे ऽयुते नियुते प्रयुते ऽर्बुदे न्यर्बुदे समुद्रे मध्ये ऽन्ते परार्धे पद्मे पल्वे । नित्यमुक्त्वा मनसैव स्तुवानो मन्यत एतावति मे स्तुतमिति । अथ सकृत्प्रवर्ग्यः । आतिथ्येन प्रचर्य गार्हपत्ये प्रवर्ग्यं प्रवृणक्ति । तेनाहवनीये प्रचरति । तं काल उद्वासयति । शिरो वा एतद्यज्ञस्य यदातिथ्यम् । यशः प्रवर्ग्यः । शीर्षन्नेव यज्ञस्य यशो दधाति । इति नु सकृत्प्रवर्ग्यः । अथ सुते प्रवर्ग्यः । पवमानेन चरित्वाग्नीध्रे प्रवर्ग्यं प्रवृणक्ति । तेनाहवनीय एव प्रचरति । तं तदानीमेवोद्वासयति । शिरो वा

offspring, he gains progeny, he becomes known through offspring. In his sacrifice the Stomas are progressive-three Trivṛts, three Pañcadaśas, three Saptadaśas and three Ekaviṁśas.

He desired, "May my offspring be eater of food, may it obtain food, may food be firm with it." He perceived this sacrifice, he fetched it, he performed it. Thereby his offspring became eater of food, it obtained food, food became firm with it. One who desires, "May my offspring be eater of food, may it obtain food, may food be firm with it" should perform this sacrifice. Thereby his offspring becomes eater of food, it obtains food, food becomes firm with it. In his sacrifice ten Stomas are employed; the Udgātṛs chant in ten Stomas each. (This is) the form of Virāj.

VĀCAḤSTOMA

Vāk, daughter of Ambhṛṇa desired, "May I attain immeasurable glory." She perceived this sacrifice, she fetched, she performed it. Thereby she attained immeasurable glory. One who desires, "May I attain immeasurable glory," should perform this sacrifice. He attains immeasurable glory. His Bahiṣpavamāna stotra is to be chanted in ten Stomas, in a hundred, a thousand, ten thousand, one lakh, ten lakhs, a hundred lakhs, ten crores, a hundred crores, a thousand crores and ten thousand crores.

XVIII.43

YAMASTOMA

Yama, son of Vivasvat, desired, "May I attain lordship, overlordship and rule over the Pitṛs." He perceived this sacrifice; he fetched it, he performed it. Thereby he attained lordship, overlordship and rule over the Pitṛs. One wh desires, "May I attain lordship, overlordship and rule over the equals," should perform this sacrifice. He attains lordship, overlordship and rule over the equals. His Bahiṣpavamānastotra comprises a hundred stomas (or) a thousand, ten thousand, a lakh, ten lakhs, a hundred lakhs, ten crores, a hundred crores, a thousand crores, ten thousand crores, a lakh crores or ten lakh crores. Having chanted the normal number of Stomas, he mentally thinks "I have chanted in such and such a number." One performs the Pravargya once. After having performed the Ātithyeṣṭi, he boils the Pravargya over the Gārhapatya; he offers it on the Āhavanīya. He disposes (the Pravargya implements) at the proper time. Ātithya is indeed the head of the sacrifice; Pravargya is the glory. He puts the glory over the head of the sacrifice. This is the Pravargya to be performed once. Now the Pravargya to be performed in course of the Soma-pressing. After having gone through the Bahiṣpavamāna, he boils the pravargya on the Āgnīdhra fire, and offers it on the Āhavanīya. He disposes the Pravargya-implements immediately. Pavamāna is indeed the head of sacrifice; Pravargya is its glory. He puts the glory over the head of the sacrifice. This is the

एतद्यज्ञस्य यत्पवमानो यशः प्रवर्ग्यः शीर्षन्नेव यज्ञस्य यशो दधाति । इति नु सुत्याप्रवर्ग्यः । अथ सकृत्प्रवर्ग्यो ऽथ सुते प्रवर्ग्यो ऽथ सुत्याप्रवर्ग्यः ॥ ४३ ॥ एकादशः ॥

पुरूरवा ह पुरा ऐडो राजा कल्याण आस तꣳ होर्वश्यप्सराभिदध्यौ। तꣳ संवत्सरं कामयमानानुचचारैवꣳ ह स्म वै पूर्वे ऽभिश्राम्यन्ति । तद्धातिचिरं मेने तस्य ह धावतः पुरो रथं कर्तं दर्शयामास । तꣳ ह दृष्ट्वा राजावतस्थौ तꣳ हावस्थाय न ददर्शाथो ह पुनरातस्थौ तꣳ हास्थायैव ददर्श । स ह सारथिं पप्रच्छ सारथे किं पश्यसीति । त्वां भगव इति होवाच रथमश्वान्पन्थानमिति । स हेक्षां चक्रे दृप्यामि वै किलेति । तꣳ ह वागभ्युवाच न वै दृप्यस्यहं वै त्वामेतं कर्तमदीदृशमिति । अथ कस्त्वमित्यहमुर्वश्यप्सरेति होवाच । सा त्वा संवत्सरं कामयमानान्वचारिषं तां मा जायां विन्दस्वेति । दुरुपचारा ह वै भवति देवा इति होवाच । का त उपचर्येति । शतं ममोपसदः । शतꣳशतं मा सर्पिष्कुम्भा अहरहरागच्छेयुस्तदाशना स्यां न त्वा नग्नं पश्येयमिति । सर्वमेवैतद्भगवति सुकरमिति होवाच । कथा त्वपि जाया पतिं नग्नं न पश्यतीत्यन्तर्वासं वसीथा इति होवाचानग्नो भवेति । तया सहोवासान्तर्वासं वसानः सा ह स्म जाताञ्जातानेव पुत्रानपविध्यति । ताꣳ ह राजोवाच पुत्रकामा उ वै भगवति वयं मनुष्याः स्मो जाताञ्जातानु त्वमपविध्यसीति । सा होवाच पर्यवेतरात्रयो भवन्ति क्षीणायुषो ऽन्ये भूयः प्रियं करवावहा इति । सायुं चामावसुं च जनयां चकार । सा होवाचेमौ बिभृतेमौ सर्वमायुरेष्यत इति। प्राङयुः प्रवव्राज । तस्यैते कुरुपञ्चालाः काशिविदेहा इति । एतदायवं प्रव्राजं प्रत्यङमावसुस्तस्यैते गान्धारय स्पर्शवो ऽराट्टा इत्येतदामावसवम् ॥ ४४ ॥

Pravargya in the Soma-pressing. Then the single Pravargya rite. Then the Pravargya in the Soma-pressing.[1]

XVIII.44

ŚADAUPAŚADAU

Purūravas, son of Iḍa, was a benevolent king. Apsaras Ūrvaśī became attached to him. Desiring him, she wandered for a year. Former people toiled in this manner. She felt the lingering too much. While he was traversing, she produced a pit in front of his chariot. Gazing at it, the king climbed down. Having climbed down, he did not perceive the pit. He again ascended (the chariot). After having ascended, he saw the pit. He asked the charioteer, "O charioteer, what do you see?" "You my lord" he said. "(I also see) the chariot, the horses and the path." He thought, "I have gone mad." A voice in the air uttered, "Thou hast not gone mad; I have made thee gaze the pit." "Who art thou?" "I am Apsaras Ūrvaśī. Desiring thee, I have been wandering for a year. Make me thy bride." "O lady, gods are difficult to approach" said he. "How shall I approach thee ?" "Mine shall be a hundred attendants. Every day I shall require a hundred pitchers of ghee. That will be my food. I shall not look at thee in a naked condition." "All this is possible, my lady," said he. "But how is it that a bride would not see her husband in a naked condition ?" "Do thou wear an inner garment so that thou wilt not be naked," said she. Wearing an inner garment, he lived with her, she threw away all the sons as soon as each one was born. The king said to her, "We, human beings are fond of sons, O lady. Thou art throwing away the sons as soon as each one is born." She said, "They have turned the night around; others were short-lived. We shall again enjoy." She generated two sons-Āyu and Amāvasu. She said, "Do you rear them; they shall live the full life." Āyu moved towards the east. Kuru-Pāñcāla and Kāśī-Videha were his regions. This is the realm of Āyu. Amāvasu proceeded towards the west. The Gāndhāris, Sparśus and Arāṭṭas were his regions. This is the realm of Amāvasu.

1. Caland remarks: "The close of this chapter must contain several corruptions". The position of the Pravargya in the Yamastoma is not clear. This sacrifice is not prescribed elsewhere.

अथो हास्या एषा पूर्वचित्तिरप्सरा स्वसा बभूव। सा हेक्षां चक्रे ज्योग् वै मे स्वसा मनुष्येष्ववात्सीद्धन्तैनामच्छायानीति। तया सहागत्यैव संगमं न लेभे। अथो हास्या अवियूथमुपस्थापदास। एवꣳ ह स्म वै पूर्वासां महिषीणाꣳ रूपं भवति। तद्वृकरूपं कृत्वा प्रमाथं चिकायाथो हास्या उरणः क्षीरप आसन्दीपादे बद्ध आस। तꣳ सा प्रममाथ तस्मिन्ह्रियमाणे रुरुवे ऽयमवीरज इति। तच्छ्रुत्वा राजोत्पपात। तामभ्यानश तामभ्युपेयाय तꣳ सा नकुली भूत्वा प्रत्युपेयाय। तस्य हान्तर्वासमवलुलोप। अथ ह सा विद्युतं जनयां चकार। तꣳ सा विद्युति नग्नमनुचख्यौ। अथो ह राजाजगामास्वारुहं वा अहमजीत उरुणमत्यसारुहंहि नूनमिति प्रत्यहं प्रजहिष्यामीति। किं व्यभूदिति। नग्नं त्वादर्शमिति होवाच। तस्यां प्रव्रजितायामप्रियविद्धः शोचꣳश्चचार। तꣳ होवाच बृहस्पतिराङ्गिरसो हन्त त्वा शदेन याजयिष्याम्यापयि त्वा पुनर्जिन्विष्यामीति। तꣳ शदेन बृहस्पतिराङ्गिरसो याजयां चकार। ताꣳ हावभृथादेवोदेत्य प्रतिददर्श। ताꣳ ह पुत्रौ प्रतीत्योचतुरिह नौ नय यत्र ते गतिर्बलिनौ वां पितरमशूशुच इति। सा होवाच सं वां पुत्रकौ जनेय साहमिह तिस्र एव रात्रीर्वत्स्यामि नो ब्राह्मणस्य वचो मोघमसदिति। तया सह तिस्र एव रात्रीरुवासान्तर्वासं वसानः। तस्याꣳ रेतः सिषिचे। सा होवाच कथमिदꣳ स्यादिति। कथꣳ हि नूना३मिति राजा प्रत्युवाच। सा होवाच नवां कुम्भीमाहरेति। तस्यामेनन्निःषिषेच। अथ ह कुरुक्षेत्रे बिसवत्यो नाम पुष्करिण्यस्तासामुत्तराध्यां सुवर्णसवनी। तस्यामेनन्निचखान। तदश्वत्थो जज्ञे शम्या परिवृतो रेतसो ऽश्वत्थ आशयाच्छम्या। एषैव शमीगर्भस्य सृष्टिरेतन्निदानम्। अथ वै भवति सर्वेण वै देवाः सुवर्गं लोकमायन्निति। स यत्र हैतद्यज्ञो देवेभ्यो ऽधि मनुष्यान्प्रत्यवरुरोहाश्वत्थꣳ हैव तत्प्रत्यवरुरोह। तस्यारणी चक्रिरे ऽयं वाव स यज्ञ इति। अथो खलु य एव कश्चाश्वत्थः स शमीगर्भः। स यदाहोर्वश्यस्यायुरसि पुरूरवा

XVIII.45

The Apsaras Pūrvacitti was her sister. She thought, "My sister has been living among human beings for a long time. I shall meet her." Coming to her, she could not meet her. She resided with the herd of sheep in her possession.[1] Such was the character of old ladies (?). She assumed the form of a wolf and caused a violent stir up. A young ram, still sucking its mother was tied to a foot of her bed. She snatched it away. As it was stolen away, (Ūrvaśī) wept, "My ram is stolen."[2] Hearing it, the king jumped up. He approached her. He met her. Transferred as a female ichneumon, she went to him. She deprived him of his inner garment. She generated lightning. She saw him naked in the light of the lightning. The king came and said, "I could not help; my ram had indeed disappeared."[2] " I shall leave thee." "What is happened?" "I saw you naked." After her departure the king, having been done harm and suffering from grief, wandered.

Bṛhaspati, son of Aṅgiras said to him, "I shall cause you to perform the Śada sacrifice. I shall help thee in thy wandering." Bṛhaspati made him perform the Śada sacrifice. After having returned from the Avabhṛtha (the king) saw her. The sons approached her and said, "Do thou take us there where thou art going. We are strong. Thou hast put our father, one of you two, to grief."[2] She said, "O sons, I have given birth to you together. (Therefore) I stay here for three nights. Let not the word of the brāhmaṇa be untrue." (The king wearing the inner garment lived with her for three nights. He shed semen virile unto her. She said, "What is to be done?" "What to do ?" The king responded. She said, "Do thou fetch a new pitcher." She disposed it into it. In Kurukṣetra there were ponds called Bisavatī. The northern-most among them was creating gold. She put it into it. From it came out the Aśvattha tree surrounded by Śamī. It was Aśvattha because of semen virile, it was Śamī by reason of the womb. Such is the creation of (Aśvattha tree) born over Śamī. This is its source.

It is indeed said, "Gods attained heaven through the entire sacrifice."[3] When the sacrifice came down to man from the gods, it came down upon the Aśvattha. They prepared the churning woods out of it; it is the sacrifice. Indeed whichever may the Aśvattha be, it should be deemed as growing on the Śamī. When it is said, "Thou art Ūrvaśī, Āyu and Purūravas," one utters the names of the father and the sons. This may also be taken in a general sense. After her departure, the king, having been done harm and suffering from grief, wandered. Bṛhaspati, son of Aṅgiras said to him, "I shall cause thee perform the Aupaśada sacrifice; thereby thy harm will disappear." Bṛhaspati, son of Aṅgiras made him perform the Aupaśada

1. The wording *aviyūthamupasthāpadāsa* is not clear to me. The translation is tentative.
2. Doubtful word and meaning.
3. TS I.7.1.3

इत्येतेषामेवैतत्पितापुत्राणां नामानि गृह्णात्यथो सामान्यमेवैतदूहेत । तस्यां प्रव्रजितायां पुनरेवाप्रियविद्धः शोचंश्चचार । तं होवाच बृहस्पतिराङ्गिरसो हन्त त्वौपशदेन याजयिष्यामि वि वै ते ऽप्रियमेवैष्यतीति । तमौपशदेन बृहस्पतिराङ्गिरसो याजयां चकार । ततो वै तस्याप्रियं विनिनाय । तौ ह वा एतौ पौरूरवसौ नाम शदौपशदौ । स यो वित्तं सिषाधयिषेत्तं शदेन याजयेत् । तस्य दशसु बहिष्पवमान एकैकोपशीयत ऐकविंशत्यै सुनोतीहैव । अथ यो ऽप्रियं विनिनीषेत्तमौपशदेन याजयेत् । तस्यैकविंशत्यां बहिष्पवमान । एकैकावशीयत आ दशभ्यः ॥ अथ प्राजापत्यौ नाम शदौपशदौ । तस्य तिसृषु बहिष्पवमानस्तिस्रस्तिस्र उपशीयन्त आ षट्त्रिंशतः । षट्त्रिंशत्सुबहिष्पवमानस्तिस्रस्तिस्रो ऽवशीयन्त आ तिसृभ्यः ॥ अथ नैध्रुवस्य कश्यपस्य शदौपशदौ । तस्य चतसृषु बहिष्पवमानश्चतस्रश्चतस्र उपशीयन्त आष्टाचत्वारिंशतो ऽष्टाचत्वारिंशत्सु बहिष्पवमानश्चतस्रश्चतस्रो ऽवशीयन्त आ चतसृभ्यः ॥ ४५॥ द्वादशः ॥

देवासुरा ह यत्र महासंग्रामं संयेतिरे तद्धेमानि भूतानि द्वेधैव व्यपचक्रमुर्देवानेवान्वन्यासुरानेवान्वन्यानि । बृहस्पतिर्देवानां पुरोहित आसीदुशना काव्यो ऽसुराणाम् । ब्रह्मण्वन्तो देवा आसन्ब्रह्मण्वन्तो ऽसुरास्ते बहून्संग्रामानविजयमाना आसां चक्रिरे । तेषां न कतरे चन भविष्यदाजज्ञुः । गन्धर्वो हैव सूर्यवर्चा भविष्यदाजज्ञे तस्यो हेन्द्रो जायाया उपहास्यास तां होवाचामृताङ्गि त्वमिदं गन्धर्वं पृच्छ किमर्थमिदं देवासुरा न विजयन्तीति । तं तथेति होवाच त्वमपि श्व आगच्छतादिति। स हान्तः समुद्रे हिरण्यया नावया सहजानि कुमारयां चक्रे । अथो हेन्द्र आजगाम स ह सौवर्णः पटरो भूत्वा नौमण्ड उपशिश्लेष । तं हागतमेव विदित्वा पप्रच्छामृताङ्ग त्वमिदं ब्रूहि किमर्थमिदं देवासुरा न विजयन्तीति। मोच्चैरिति होवाच कर्णिनी वै नौराप इति । ब्रह्मण्वन्तो देवा इति होवाच ब्रह्मण्वन्तो ऽसुरा इति । तच्छ्रुत्वेन्द्रो हरिशुकरूपं कृत्वोत्पपात । तं ह दृष्ट्वैवाह मघवन्भो इति यतरेषां हरिस्ते जेष्यन्तीति । स ह गत्वैवोशनसं

sacrifice. Thereby his harm disappeared. The Śadaupaśada are also known as Paurūravasau. One who desires to obtain wealth, him should one cause to perform the Śada. In his sacrifice the Bahiṣpavamāna is in ten Stomas. One (Stotrīyā) each is added up to the twentyone (Stomas from Bahiṣpavamāna upto the Agniṣṭomastotra).[1] One presses Soma. One who desires to remove harm, him one causes to perform the Aupaśada. In his sacrifice the Bahiṣpavamāna is chanted in twenty one Stomas. One (stotrīyā) each is reduced down to ten.

Now the Śadaupaśada called Prājāpatya. In this sacrifice the Bahiṣpavamāna is chanted in three Stomas. Three (Stotrīyās) each are added upto thirtysix. The Bahiṣpavamāna is chanted in thirtysix Stomas. Three (Stotrīyās) each are reduced down to three.

Now the Śadaupaśada introduced by Naidhruva Kaśyapa. In this sacrifice Bahiṣpavamāna is chanted in four Stotrīyās. Four (Stotrīyās) each are added upto fortyeight. The Bahiṣpavamāna is chanted in fortyeight Stotrīyās. Four (Stotrīyās) each are reduced down to four.

XVIII.46

PUNAHSTOMA (i)

When gods and demons fought a great battle, these creatures dispersed in diverse directions; some went to gods; others to demons. Bṛhaspati was the priest of gods; Uśanas Kāvya of demons. Gods possessed Brahman-power. Demons possessed Brahman-power. They fought many battles without decisive victory. None of them knew about the future. Gandharva bearing solar lustre knew what was going to happen. Indra was the paramour of his wife.[1] He said to her, "O thou whose limbs are immortal,[2] do thou ask the Gandharva as to why the gods or demons do not win." "All right" she said to him. "Do thou come tomorrow." He (Gandharva) sported on the sea together with his wife in a golden ship. Indra came. He became a golden ray and stuck on a major part of the ship. Seeing that he had come, he

1. cf. TāṇḍBr XIX.3.1; Ārṣeyakalpa V.3.2; Bahiṣpavamana 9 + 1; Ājyastotras 15 + 1, Mādhyandinapavamāna 15 + 1; Pṛṣṭhastotra 17 + 1; Ārbhavapavamāna 17 + 1; Agnistomastotra 21 + 1.
1. Caland's text is *upahāsya āsa* Caland in his word-index has suggested the emendation *upahāsy āsa*. This seems to be reasonable.
2. Caland's text is *amuditāṅgi* which is probably emended. The manuscripts read *amṛditaṅgi*. A few lines later there is a word *amuditāṅga* where Caland has suggested the reading *amṛtaṅga*. Consequently here also it would be fair to read *amṛtāṅgi*.

काव्यमुपमन्त्रयां चक्रे जयन्त्याश्च दुहित्रा चतसृभिश्च कामदुघाभिः । स हाज्ञप्तो ऽसुरेभ्यो ऽधि देवानुपसमियाय । ततो ह वा एतद्देवा असुरान्महासंग्रामं जिग्युः ॥ ४६ ॥

स ह गुरुरिव मेने गरमिव गीर्त्वा बहु वित्तमसुराणां प्रतिगृह्य । स होवाच गुरुरिवास्मि गरमिव गीर्त्वा बहु वित्तमसुराणां प्रतिगृह्य हन्त मा याजयेति । तं द्वादशस्तोमेनाग्निष्टोमेन बृहस्पतिराङ्गिरसो याजयां चकार । तेन हेष्ट्वोर्ध्वꣳ हिरण्यमुज्जगार । तद्ध दृष्ट्वेक्षां चक्रे हन्ताहमिदमसुरेभ्यो निर्हराणीति । तद्धेन्द्र आज्ञायैव शिलां चकार । ते ह वा एत औशनसा नाम कुरुक्षेत्रे पर्वतगाः । स ह लघुरिवाचरदप्रतिष्ठितः । स होवाच लघुरिव वा अस्म्यप्रतिष्ठितो हन्त मा याजयेति । तमेकविꣳशतिस्तोमेनाग्निष्टोमेन बृहस्पतिराङ्गिरसो याजयां चकार । ततो वै स प्रतितस्थौ । अथो हेन्द्रः कामदुघा अवरुरुधे । तꣳ ह सायमेतमुवाच प्रातरेतादिति । प्रातरेतमुवाच सायमेतादिति । स एवमेव संवत्सरं नेनीयामास । स होवाच प्रातरेतादिति मा सायमात्थ सायमेतादिति मा प्रातरात्थ को ऽयमेतः कतमो ऽयमेतो यमेनमेतं मघवन् ब्रवीषीति होक्त्वा प्रवव्राज । अथो हेन्द्र उक्थानि कामदुघाश्चकार । ताꣳ ह स वरुणाय प्रददाविदं तव मम चेदममुष्य च नौ सहेति । बृहस्पतय आङ्गिरसायेदं नावाख्यास्ता विधारयानावहस्येदमज्यसीति विष्णवे शिपिविष्टाय चेति । एषैवोक्थानाꣳ सृष्टिरेतन्निदानम् । अथो हास्यैव मनुर्वैवस्वतः शून्यमानः सन्सखास तस्मै चतुर्थीं प्रददौ ताꣳ सो ऽस्यां न्यदधात्सेयं कृष्टिरेवैष कृष्टे सृष्टिरेतन्निदानम्। तौ ह वा एतावौशनसौ नाम पुनस्तोमौ भवतः । स यो गुरुरिव मन्येत गरमिव गीर्त्वायाज्यं वा याजयित्वाप्रतिग्राह्यस्य वा प्रतिगृह्य तं

asked him. "O thou with immortal limbs, please say, why gods or demons do not become victorious." "Do not speak loudly," he said. "The ship has ears."[3] "Gods have Brahman-power, demons have Brahman-power," he said. Hearing it indra took the form of a yellow parrot and flew up. Looking at him, he said, "O Indra, those will win who have yellow (parrot) on their side." He (Indra) went to Auśanasa Kāvya and conferred with the daughter of Jayantī and four desire-yielding cows. Instructed, he left the demons and went to the gods. Consequently the gods won the great battle.

XVIII.47

Having received ample wealth from the Asuras, he felt himself heavy having as if swallowed poison. He said, "I feel heavy as if I have swallowed poison by reason of receiving ample wealth from the demons. Do thou help me to perform a sacrifice." Bṛhaspati, son of Aṅgiras, helped him in performing the Agniṣṭoma comprising Dvādaśa Stomas. Having performed the sacrifice, he vomitted gold. Having looked at it, he perceived "Lo! let me carry it for the demons." Becoming aware of it, Indra turned it into a stone. They are these Auśanasas lying on the mountain.

PUNAHSTOMA (ii)

He felt himself light and without stability. He said, "I have become light and without stability; do you help me in sacrificing." Bṛhaspati, son of Aṅgiras, helped him in performing the Agniṣṭoma comprising Ekaviṁśastoma. Thereby he became stable. Indra obtained desire-yielding (cows). While he was coming in the evening, he said to him, "Do thou come in the morning." While he was coming in the morning, he said, "Do thou come in the evening." In this way he passed a year. He said, "Do thou come in the morning." "Do not say in the evening that thou shouldst come in the evening. Do not say in the morning." "Who is it that has come ? Who of many is one that has come ? About whom thou O Indra speakest that he has come ?" Saying so he left. Indra turned the Ukthas into desire-yielding cows. He gave her away to Varuṇa. "This is thine and mine, his and ours together. Relate this ours to Bṛhaspati Āṅgirasa; hold them separately....[1] Also to Viṣṇu Śipiviṣṭa." This is the creation of the Ukthās, this the purpose. Vaivasvata Manu with empty measure (?) was his friend. He gave him the fourth part. He laid it down herein. This is human race. This is the cause of the creation of human race. These are the two Punahstoma sacrifices called Auśanasa. One who feels heavy having swallowed poison, or having made the unworthy to perform a sacrifice or having received Dakṣiṇā from an

3. The text is *naurāpa*.

1. The portion here is corrupt as said by Caland. Translation is impossible. As a matter of fact the entire paragraph laying down the Punaḥstoma is difficult.

द्वादशस्तोमेनाग्निष्टोमेन याजयेत् । अश्नुते हैव लघुतामथ यो लघुरिव चरेदप्रतिष्ठितस्तमेकविंशतिस्तोमेनाग्निष्टोमेन याजयेत्प्रत्येव तिष्ठति ॥ ४७ ॥ त्रयोदशः ॥

अथ प्रणोदः । समानमभिचरणीयꣳ शिल्पम् । प्रातःसवनीयाननुवर्तते ऽग्नये प्रवते पुरोडाशो ऽष्टाकपालस्त्रिवृदेष भवति ॥ अथ विबाधः । समानमभिचरणीयꣳ शिल्पं माध्यंदिनीयाननुवर्तते ऽग्नये विबाधवते पुरोडाशो ऽष्टाकपालस्त्रिवृदेवैष भवति ॥ अथ प्रतिनोदः । समानमभिचरणीयꣳ शिल्पं तृतीयसवनीयाननुवर्तते ऽग्नये प्रतीकवते पुरोडाशो ऽष्टाकपालस्त्रिवृदेवैष भवति ॥ अथाग्नेरतिव्याधः । समानमभिचरणीयꣳ शिल्पमनूबन्ध्यस्य पशुपुरोडाशमनुवर्तते ऽग्नये वसुमते पुरोडाशो ऽष्टाकपालस्त्रिवृदेवैष भवति ॥ अथेन्द्रवज्रः । समानमभिचरणीयꣳ शिल्पम् । पञ्चदश एष भवति । शुनस्कर्णो ह वै शैब्यो राजा पुण्यकृद्बहुयाज्यास स ह पापीयाञ्जनतां प्रतिहितां प्रतिख्यायर्त्विजः पप्रच्छास्ति स्वित्स यज्ञक्रतुर्येनाहमिष्ट्वैव प्रयायामिति । अस्ति हीति हैनमृत्विजः प्रत्यूचुः । तस्मा अध्वर्युरयोनीनपुरोरुक्कान् ग्रहान्जग्राह स्वराण्युद्गाता सामान्यनैडान्यनिधनानि पराङेवर्ग्मियꣳ होतानूवाच । स

unworthy person, him should one cause to perform the Agniṣṭoma comprising Dvādaśastoma. He attains lightness. To one who lives in lightness and without stability, one should cause to perform the Agniṣṭoma comprising Ekaviṁśastoma. He thereby becomes stabilised.

XVIII.48

PRAṆODA

Now the *Praṇoda* sacrifice. The procedure is similar to that for an exorcistic sacrifice. The offering of a cake on eight potsherds to Agni Pravat follows that of the Savanīyapuroḍāśas at the morning pressing. This sacrifice comprises the Trivṛt stoma.

VIBĀDHA

Now the Vibādha sacrifice. The exorcistic procedure is similar. The offering of a cake on eight potsherds to Vibādhavat Agni follows that of the Savanīyapuroḍāśas at the midday pressing. This sacrifice also comprises the Trivṛt stoma.

PRATINODA

Now the Pratinoda. The exorcistic procedure is similar. The offering of a cake on eight potsherds to Pratīkavat Agni follows that of the Savanīyapuroḍāśas at the third pressing. This sacrifice also comprises Trivṛt stoma.

AGNI'S ATIVYĀDHA

Now Agni's Ativyādha. The exorcistic procedure is similar. The offering of a cake on eight potsherds to Vasumat Agni follows that of the Paśupuroḍāśas of the Anūbandhya animal-sacrifice. The sacrifice comprises Trivṛt stoma.

INDRAVAJRA

Now the Indravajra. The exorcistic procedure is similar. This sacrifice comprises the Pañcadaśa stoma.

ŚUNASKARṆAYAJÑA

King Śunaskarṇa, son of Śibi was benevolent and had performed many sacrifices. Perceiving the people in poor and wretched condition, he asked the priests, "Is there any sacrifice, having performed which I would depart?" "Yes, there is one" the priests replied. TheAdhvaryu took for him the Soma-draughts without reciting the formula referring to its birth-place and without the Puroruc. The Udgātṛ chanted the Svarasāmans without the stobha *iḍa* and without the Nidhana. The Hotṛ recited the set of Ṛks consecutively. After having returned from the Avabhṛtha, the sacrificer died. One should perform this sacrifice for one whom he hates, or one who approaches him (for this purpose). Soon he departs from this world.

हावभृथादेवोदेत्य ममार। यं द्विष्यात्तस्यैवं यज्ञं कुर्यादुपसृतं वा याजयेत्क्षिप्रꣳ हैवास्माल्लोकात्प्रैति ॥ अथ राशिमरायावित्याचक्षते। चतुष्टोमे राशिकृतं धान्यं ददाति । स राशिः । चतुष्टोम एव मरायकृतꣳ स मरायः ॥ अथाञ्जनाभ्यञ्जनावित्याचक्षते। आक्ताक्षा अलंकृता ऋत्विजः प्रचरन्ति स आञ्जनः॥ अभ्यक्ताः शामूलवाससः सोऽभ्यञ्जनः॥ अथ विषूचीनशालो भ्रातृव्यवतो यज्ञः। स तथा देवयजनं जोषयते यथा प्राचीनमाहवनीयात्प्रवणꣳ स्यात्प्रतीचीनं गार्हपत्यादिति । तदेते विषूचीनशाले मापयन्ति प्रचरन्ति प्राञ्चःप्रत्यञ्चः प्रचरन्ति । मध्ये गार्हपत्यो भवति । मध्यत आसीनाय भक्षानाहरन्त्यनुदिशꣳ स्तोमौ स्यातामित्येतदेकम् । एकविꣳशौ स्यातामित्येतदेकम् । अनादृत्य तच्चतुष्टोमावेव कुर्वन्ति ॥ ४८ ॥

देवासुरा ह यत्र महासंग्रामꣳ संयेतिरे तद्ध शिबिरौशीनरो देवानां वर्गादसुरान्जिगाय। तस्यो हेन्द्रो जितवरं ददौ। स होवाच शिबिर्नैष्ठ्यं भयं न गच्छेदिति। तं वर्षिष्ठीयप्रस्थे सर्वतोमुखेन याजयां चकार ततो ह वा एतच्छिबिं नैष्ठ्यं भयं न गच्छति । यं कामयेतानपजय्यं जयेदिति तं वर्षिष्ठीयप्रस्थे सर्वतोमुखेन याजयेदनपजय्यमेव जयति । तदेताश्चतस्रः शाला अनुदिशं मापयन्ति । प्रचरन्ति प्राञ्चः प्रचरन्ति दक्षिणा प्रचरन्ति प्रत्यञ्च उदञ्चः प्रचरन्ति । मध्ये गार्हपत्यो भवति मध्यत आसीना-याश्वतरीरथैर्भक्षान्संवहन्ति।अनुदिशꣳ स्तोमाः स्युरित्येतदेकम्।एकविꣳशाः स्युरित्येतदेकम् । अनादृत्य तच्चतुष्टोमानेव कुर्वन्ति ॥ पार्थः । पार्थो ह स्थपतिर्देवानैप्सत् । स ह सुतसोमान्सहस्रदक्षिणान्सहस्रमसुनोत्स ह

RĀŚI-MARĀYA

Now they explain Rāśi and Marāya sacrifices. In the Catuṣṭoma sacrifice the sacrificer gives away a heap of grains. It is the Rāśi sacrifice. In the Catuṣṭoma sacrifice itself he gives away a woven basket full of grains. It is the Marāya sacrifice.

ĀÑJANA-ABHYAÑJANA.

Now they explain the Āñjana and Abhyañjana sacrifices. The priests with anointed eyes and decoration officiate in the sacrifice. It is the Āñjana sacrifice. They are besmeared and wearing woollen garments. It is th Abhyañjana.

VIṢUCĪNAŚALA

The Viṣūcīnaśāla is a sacrifice to be performed by one having an enemy. He selects such a sacrificial place that it would be lowering down towards the east from the Āhavanīya and lowering down towards the west of the Gārhapatya. The two huts are erected. They perform the rites towards the east and also towards the west. The Gārhapatya is in the middle. The eatables are brought to the sacrificer seated in the middle. (The normal) Stomas should be employed on each side. This is one view. Ekaviṁśa stoma should be employed. This is another view. Ignoring this, Catuṣṭoma itself should be employed (on both sides).[1]

XVIII.49

SARVATOMUKHA

When the gods and demons fought a great battle, Śibi, son of Uśīnara won the demons from the side of the gods. Indra granted him a boon in regard to the victory. Śibi said, "Let not fear of death touch me." (The Adhvaryu) caused him to perform the Sarvatomukha sacrifice on the highest place. Thereby fear of death did not touch Śibi. One should cause one to perform the Sarvatomukha sacrifice on the highest place in regard to whom one may desire "Let him have a decisive victory." He gains a decisive victory. Four sheds are erected along the quarters. They perform the rites towards the east, towards the south, towards the west and towards the north. The Gārhapatya is in the middle. The eatables are brought over to the sacrificer seated in the middle by means of the chariots drawn by mules. The (normal) Stomas are employed in all the sacrifices. This is one view. Ekaviṁśa stomas should be employed. This is another view. Ignoring these views Catuṣṭomas are employed.[1]

1. cf. BaudhŚS XVIII.34.

देवानाप । स एतान्सोमानाहरिष्यन्नुपकल्पयते शालाः सहस्रꣳ सहस्राणि सहस्रमश्वतरीरथान् । तदेताः शाला अनुदिशं मापयन्ति द्वे च शते पञ्चाशतं च पुरस्तादेवं दक्षिणत एवं पश्चादेवमुत्तरतः । प्रचरन्ति प्राञ्चः प्रचरन्ति दक्षिणा प्रचरन्ति प्रत्यञ्च उदञ्चः प्रचरन्ति । मध्ये गार्हपत्यो भवति । मध्यत आसीनायाश्वतरीरथैर्भक्षान्संवहन्ति । अनुदिशꣳ स्तोमाः स्युरित्येतदेकम् । एकविꣳशाः स्युरित्येतदेकम् । अनादृत्य तच्चतुष्टोमानेव कुर्वन्ति ॥ ४९ ॥ चतुर्दशः ॥

यमाभ्याꣳ स्तोमाभ्यां यक्ष्यमाणो भवति । स तथा देवयजनं जोषयते यथान्तरेण चा त्वालोत्करावुदक्संचारी स्यादिति । तदेते प्रबाहुक् शाले मापयन्ति । स दक्षिणार्ध्याꣳ शालामध्यवसाय मथित्वाग्नीन्विहृत्य दीक्षणीयामिष्टिं निर्वपति । अथोत्तरार्ध्याꣳ शालामध्यवसाय मथित्वाग्नीन्विहृत्य दीक्षणीयामिष्टिं निर्वपति । तयेह प्रचर्याथामुत्र प्रचरति । इह दीक्षाहुतीर्जुहोत्यथामुत्र । इह प्रायणीयामिष्टिं निर्वपत्यथामुत्र । तयेह प्रचर्याथामुत्र प्रचरति । इह पदेन चरित्वा राजानं क्रीत्वोह्यातिथ्यं निर्वपत्यथामुत्र । तेनेह प्रचर्याथामुत्र प्रचरति । इह प्रथमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरत्यथामुत्र । इह मध्यमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरत्यथामुत्र । इह महावेद्यै पूर्वं परिग्राहं परिगृह्णात्यथामुत्र । इहोत्तमाभ्यां प्रवर्ग्योपसद्भ्यां प्रचरत्यथामुत्र । इहाहवनीयं प्रणयत्यथामुत्र । इह सदोहविर्धाने संमिनोत्यथामुत्र । इहाग्नीषोमौ प्रणयत्यथामुत्र । इह यूपस्यावृता यूपमुच्छ्रयति स्वर्वन्तं यूपमुत्सृज्याग्नीषोमीयं पशुमुपाकरोत्यथामुत्र । तस्येह प्रसिद्धं वपया चरित्वा वसतीवरीर्गृह्णात्यथामुत्र । इह पशुपुरोडाशं निर्वपत्यथामुत्र तेनेह प्रचर्याथामुत्र प्रचरति । इहाग्नीषोमीयेण प्रचरत्यथामुत्र । इह

SAHASRAŚĀLA

The artisan Pārtha[1] desired to attain gods. He performed a thousand Soma-sacrifices with a thousand Dakṣiṇās each. He attained the gods. One who is going to perform these Soma sacrifices procures a thousand sheds, and a thousand chariots drawn by female mules in thousands. These sheds are erected along the quarters—two hundred and fifty towards the east, and an equal number towards the south, west and north. They perform the rites towards the east, towards the south, towards the west and towards the north. The Gārhapatya is in the middle. Eatables are brought to the sacrificer seated in the middle through the chariots drawn by female mules. (The normal) Stomas should be employed one all sides. This is one view. Ekaviṁśa Stomas should be employed. This is another view. Ignoring these Catuṣṭoma should be employed.

XVIII.50

YAMAU STOMAU

One proposes to perform the Yamau Stomau sacrifice. He prepares the sacrificial place in such a way that one would move towards the north inbetween the Cātvāla and the rubbish-heap. The two sheds are erected in an even line. The Adhvaryu enters into the southern shed, churns out fire, spreads out fires and performs the Dīkṣaṇīyeṣṭi. He enters into the northern shed, churns out fire, spreads out fires and performs the Dīkṣaṇīyeṣṭi. Having performed the Iṣṭi here (i.e. in the southern shed), he performs the Iṣṭi there. Having offered Dīkṣā-offerings here, he offers there. He pours out the Prāyaṇīyeṣṭi oblation here, then there. He performs that Iṣṭi here, then there. He goes through the rite of the earth below the cow's foot, purchases the Soma, and having carried it pours out oblation for the Ātithyeṣṭi here, and then there. Having performed the Iṣṭi here, he performs it there. He performs the first Pravargya and Upasad here, and then there. He performs the second Pravargya and Upasad here, and then there. He does the first tracing of the Mahāvedi here, and then there. He performs the last Pravargya and Upasad here, and then there. He carries forth the Āhavanīya here, and then there. He erects Havirdhāna and Sadas here, and then there. He carries fire and Soma here, and then there. He erects the sacrificial post with the relevant procedure, equips the post with a wooden chip, and dedicates the animal to Agni-Soma here, and then there. Having offered its omenutm in the prescribed manner, he takes the Vasatīvarī water here, and then there. He pours out grains for the Paśupuroḍāśa here, and then there. He offers it here, and then there. He offers the animal to Agni-Soma here, and then there. Here he carries around the Vasatīvarī waters and gives

1. Caland reads पार्थ : पार्थौ (?). The MSS mostly read पार्थ पार्श्वे. I think here is faulty repetition. A single word पार्थों would be the right reading.

वसतीवरी: परिहृत्य पयाꣳसि विशिष्योपवसन्त्यथामुत्र । इह त्वेव संविशन्तीह राजानमुपावहृत्य प्रातरनुवाकमुपाकरोत्यथामुत्र । इहानुपूर्वꣳ सवनानि संतिष्ठन्त आ समुदितात् । एवमेवोत्तरस्याꣳ शालायाꣳ सवनानि संतिष्ठन्त आ समुदितात् । इहावभृथेन प्रचरत्यथामुत्रेहोदयनीयामिष्टिं निर्वपत्यथामुत्र । तयेह प्रचर्याथामुत्र प्रचरतीहैव मैत्रावरुणीं वशामुपाकरोत्यथामुत्र । तयेह प्रचर्याथामुत्र प्रचरति । समान्युदवसनी- येष्टि: । अथ यत्प्राक् सवनेभ्यो ऽधि व्यतिषक्तानि कर्माणि क्रियन्ते तस्माद्यमावन्तरुदरे व्यतिषक्तौ सह शयाते । अथ यदनुपूर्वꣳ सवनानि संतिष्ठन्ते तस्मादनुपूर्वौ जायेते । अथ यदूर्ध्वꣳ सवनेभ्यो ऽधि व्यतिषक्तानि कर्माणि क्रियन्ते तस्मात्सहाशयन्ति सह पाययन्ति सह चरतो ऽथ यत्समान्यरणिस्तस्मात्समानी योनि: ॥ अग्निश्च ह वा आदित्यश्च समानलोकं जिगीषमाणावेतं यज्ञक्रतुमपश्यतां तमाहरतां तेनायजेताम् । ततो वै तौ समानलोकावभवताꣳ समानं लोकमैताम् । य: कामयेताग्नेश्चादित्यस्य च समानं लोकमियामिति स एतेन यज्ञक्रतुना यजेताग्निश्चैवादित्यस्य च समानं लोकमेति ॥ ५० ॥ पञ्चदश: ॥

वाजयाजी ह वा अन्यो भवत्यन्य उ वाजपेययाजी । एष ह वै वाजयाजी य: पेयैरनिष्ट्वाथ वाजेन यजते । एष उ वाजपेययाजी य: पेयैरिष्ट्वाथ वाजेन यजते । तस्मादु पेयैरेवेष्ट्वाथ वाजेन यजेत । पेयैर्यक्ष्यमाणो भवति । सो ऽनिष्ट्वैव पौर्णमासीं दीक्षते । तस्यापरिमिता दीक्षा द्वादशोप- सद: । स तथा राजानं क्रीणाति यथा मन्यते ऽमावास्यायै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति । तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति। अथ वसतीवरी: परिहृत्य पयाꣳसि विशिष्योपवसन्ति । अथैताꣳ सवनेष्टिं निर्वपत्याग्नेयमष्टाकपालमैन्द्रमेकादशकपालं वैश्वदेवं द्वादशकपालम् । तया द्वादशाहानि यजते । अथ त्रयोदशे ऽह्नि पौर्णमासेन हविषा यजते येनास्यानिष्टं भवति । अथ चतुर्दशे ऽहन्यामावास्येन हविषा यजते येनास्यानिष्टं भवति । अथैतेषां यज्ञक्रतूनामेकेन यजते ऽथ पुनर्दीक्षते । स

the various instructions regarding the milks and they wait; then there. They lie down here only. Here he brings down king Soma and introduces the Prātaranuvāka, and then there. Here the Soma-offerings are serially concluded until the next sunrise. Similarly the Soma-offerings are concluded in the northern shed until the next sunrise. Here he performs the Avabhṛtha rite, and then there. Here he pours out grains for the Udayanīyeṣṭi, and then there. Here he performs the Iṣṭi, and then there. Here he dedicates the barren cow to Mitra-Varuṇa, and then there. Here he offers it, and then there. The Udavasānīyeṣṭi is common to both.

In that the rites prior to the Soma-offerings are performed separately, therefore twins even though separate, lie together in the womb. In that the Soma-offerings are concluded one after the other, therefore they are born one after the other. In that subsequent to the Soma-offerings separate rites are performed, therefore they are fed together, they are given drink together, and they move together. In that the churning wood is common, therefore they have a common womb.

AGNYĀDITYAYOḤ STOMA

Agni and Āditya, desiring to win a common world, perceived this sacrifice; they fetched it; they performed it. Thereby they possessed a common world; they attained a common world. One who desires, "May I attain the world common to Agni and Āditya," should perform this sacrifice. He attains the world common to Agni and Āditya.

XVIII.51

PEYĀNI

Vājayājin is one; Vājapeyayājin is another. One is Vājayājin who, without offering the Peyas, offers Vāja. One is Vājapeyayājin who, after having offered the Peyas, offers Vāja. Therefore one should first offer Peyas and then Vāja.

One proposes to offer Peyas. He becomes initiated without having performed the Full-moon sacrifice. He observes a larger number of Dīkṣā-days; there are twelve Upasad-days. He purchases Soma on such a day that he calculaes, "my pressing day would fall on the new-moon day as the day of sacrifice." It so falls. He reaches the Upavasatha day with the prescribed procedure. Vasatīvatī waters are carried around, instructions are given in respect of the various milks, and they stay on. He performs the Savaneṣṭi in which he offers a cake on eight potsherds to Agni, a cake on eleven potsherds to Indra, and a cake on twelve potsherds to Viśve Devas. He continues to perform that Iṣṭi for twelve days. On the thirteenth day he performs the Full-moon sacrifice which has remained to be performed. On the fourteenth day he performs the New-moon sacrifice which has remained to be performed. Then he performs one of the Soma-sacrifices. He becomes initiated again. In this

एवमेव संवत्सरं यजते। तस्याहानि त्रिवृत्पञ्चदशो ऽथ त्रिवृत्सप्तदशो ऽथ त्रिवृदेकविंशो ऽथ त्रिवृत् त्रिणवो ऽथ त्रिवृत् । त्रयस्त्रिंशो ऽथ त्रिवृच्चतुष्टोमः । मासानामेव रूपं पेयाः संवत्सरस्य रूपं वाजः । एवमस्यैष संवत्सरः परीष्ट एवमाप्तो भवति । अथाहीनविधिः । तस्याहानि त्रिवृत्पञ्चदशः सप्तदशश्चतुष्टोमस्त्रिवृदेवाथैकविंशो ऽथ त्रिणवो ऽथ चतुष्टोम स्त्रिवृदेवाथ त्रयत्रिंशो ऽथ चतुष्टोमस्त्रिवृदेवाथ चतुश्चत्वारिंशो ऽथ चतुष्टोमो ऽथातिरात्रः । द्वादश मासाः सप्तदश क्रतवो नवसु मासेषु नव क्रतूनुपैतति । अथातिशिष्यन्ते त्रयश्च मासा अष्टौ च क्रतवः । स द्वौ त्रिरात्रौ कुरुत एकं च द्विरात्रम् । यद्यु वा एतदुपात्येति चतुष्टोमेनाग्निष्टोमेन यजेत । मासानामेव रूपः स्तुतशस्त्राणि संवत्सरस्य रूपमग्निष्टोमो वाजः । एवमस्यैष संवत्सरः परीष्ट एवमाप्तो भवति । अथातो ऽयुजश्चैव। युग्माश्च । एकस्यां स्तुवते ऽथ तिसृष्विति न्वयुजः । अथ युग्माः । चतसृषु स्तुवते ऽथाष्टास्विति युग्माः । अयुजां चैव युग्मानां चैव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ ५१ ॥

अथातो दिशामेव । त्रिवृत्प्राच्यै पञ्चदशो दक्षिणायै सप्तदशः प्रतीच्या एकविंश उदीच्यै त्रिणव इत ऊर्ध्वायै त्रयस्त्रिंशो ऽमुतो ऽर्वाच्यै सर्वासामेव चतुष्टोमो दिशामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ अथात ऋतूनामेव । त्रिवृद्वसन्तस्य पञ्चदशो ग्रीष्मस्य सप्तदशो वर्षाणामेकविंशः शरदस्त्रिणवो हेमन्तस्य त्रयस्त्रिंशः शिशिरस्य सर्वेषामेव चतुष्टोमः । ऋतूनामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ अथात ऋषीणामेव । त्रिवृद्वसिष्ठस्य पञ्चदशो भरद्वाजस्य सप्तदशो विश्वामित्रस्यैकविंशो जमदग्नेस्त्रिणवः कश्यपस्य त्रयस्त्रिंशो गौतमस्यागस्त्यस्य चतुष्टोम सर्वेषामेव चतुष्टोमः । ऋषीणामेव सायुज्यं सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुः ॥ अथातो

way he goes on performing sacrifices for one year. His Soma-days are as follows : Trivṛt and Pañcadaśa; Trivṛt and Saptadaśa; Trivṛt and Ekaviṁśa; Trivṛt and Triṇava; Trivṛt and Trayastriṁśa; Trivṛt and Catuṣṭoma. Peyas indeed are the forms of months. Vāja is the form of the year. In this way his year becomes surrounded by sacrifices; in this way it is obtained.

Now the procedure of the Ahīna. Its Soma-days are as follows : Trivṛt, Pañcadaśa, Saptadaśa, Catuṣṭoma, and Trivṛt; then Ekaviṁśa, then Triṇava, then Catuṣṭoma and Trivṛt, then Trayastriṁśa, then Catuṣṭoma, and Trivṛt; then Catuścatvāriṁśa, then Catuṣṭoma, then Atirātra. These are twelve months and seventeen sacrifices. He performs nine sacrifices in nine days. There remain three months and eight sacrifices. He performs two Trirātra sacrifices and one Dvirātra. If one trespasses this, he should perform Catuṣṭoma Agniṣṭoma. Stotras and Śastras are the form of months; Agniṣṭoma Vāja is the form of the year. In this way the Saṁvatsara becomes surrounded by sacrifices; in this way it is obtained.

Now the odds and evens. They chant on one verse and on three. This is odd. Now even. They chant on four verses and on eight. This is even. Those who sit in this sacrificial session and who know this attain association with and possession of the world of the odd and the even.

XVIII.52

DIŚĀṀ STOMA

Now (the Stomas) of the quarters. Trivṛt (is the Stoma) of the east; Pañcadaśa of the south; Saptadaśa of the west; Ekaviṁśa of the north; Triṇava of the upper direction; Trayastriṁśa from outward towards inward; Catuṣṭoma of all directions. Those who observe this sacrificial session and those who know this, attain the association with and existence in the quarters.

ṚTŪNĀṀ STOMA

Now the Stoma of the seasons. Trivṛt (is the Stoma) of the spring; Pañcadaśa of the summer; Saptadaśa of the rainy season; Ekaviṁśa of the autumn; Triṇava of the cold season; Trayastriṁśa of the winter; Catuṣṭoma of all seasons. Those who observe this sacrificial session and who know this attain the association with and existence in the world of seasons.

ṚṢĪNĀṀ STOMA

Now the Stoma of the Ṛṣis. Trivṛt (is the Stoma) of Vasiṣṭha; Pañcadaśa of Bharadvāja; Saptadaśa of Viśvāmitra; Ekaviṁśa of Jamadagni; Triṇava of Kaśyapa; Trayastriṁśa of Gautama; Catuṣṭoma of Agastya; Catuṣṭoma also of all. Those who observe this sacrificial session and who know this attain association with and existence in the world of Ṛṣis.

देवतानामेव । त्रिवृदग्ने: पञ्चदश इन्द्रस्य सप्तदश: प्रजापतेरेकविꣳशो ऽमुष्य तपतस्त्रिणवश्चन्द्रमसस्त्रयस्त्रिꣳशो विश्वेषां देवानाꣳ सर्वासामेव चतुष्टोम: । देवतानामेव सायुज्यꣳ सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदु: ॥ ५२ ॥

अथातो दर्शपूर्णमासयोरयनमित्याचक्षते । सूर्याचन्द्रमसोरयनमित्येक आहु: । पौर्णमासेन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा: षडुपसद: । स तथा राजानं क्रीणाति यथा मन्यते पौर्णमास्यै मे यज्ञिये ऽहन्सुत्या संपस्त्यत इति तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथ वसतीवरी: परिहृत्य पयाꣳसि विशिष्योपवसन्ति। अथ प्रातराग्नेयं पशुमुपाकरोति तस्याग्नीषोमीय उपालम्भ्यो भवति । तस्य प्रात:सवनीयाननुवर्तन्ते पौर्णमासहवीꣳषि । प्रैषवन्त: सवनीया अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा ज्योतिरुक्थ्य: संतिष्ठते ॥ आमावास्येन सोमेन यक्ष्यमाणो भवति । दीक्षते । तस्यापरिमिता दीक्षा द्वादशोपसद: । स तथा राजानं क्रीणाति यथा मन्यते ऽमावास्यायै मे यज्ञिये ऽहन्सुत्या संपत्स्यत इति तस्य तथा संपद्यते । प्रसिद्धेन कर्मणोपवसथादेति । अथास्यैतदहरिन्द्राय वत्सा अपाकृता भवन्त्यैन्द्रं पयो दोहयति सांनाय्यस्य वावृता तूष्णीं वा । अथ वसतीवरी: परिहृत्य पयाꣳसि विशिष्योपवसन्ति। अथ प्रातराग्नेयं पशुमुपाकरोति । तस्यैन्द्र ऋषभ उपालम्भ्यो भवति । तस्य प्रात:सवनीयाननुवर्तन्त आमावास्यानि हवीꣳषि । प्रैषवन्त: सवनीया अनुब्रूहि यजेतीतरेषाꣳ हविषाम् । ऋजुधा ज्योतिरतिरात्र: संतिष्ठते । सूर्याचन्द्रमसोरेव तत्सायुज्यꣳ सलोकतामाप्नुवन्ति य एतेनायनेन यन्ति य उ चैनदेवं विदुर्य उ चैनदेवं विदु: ॥ ५३ ॥ षोडश: ॥

॥ इत्यष्टादश: प्रश्न: ॥

DEVATĀNĀṀ STOMA

Now the Stoma of Devatās. Trivṛt (is the Stoma) of Agni, Pañcadaśa of Indra; Saptadaśa of Prajāpati; Ekaviṁśa of the shining sun; Triṇava of Candramas; Trayastriṁśa of Viśve Devas; Catuṣṭoma of all deities. Those who observe this sacrificial session and who know this, attain the association with and existence in the world of Devatās.

XVIII.53

DARŚAPŪRṆAMĀSAYOR AYANA

(The sacrifice to be prescribed now) is known as Darśapūrṇamāsayor Ayana. Some call it Sūryācandramasor Ayana. One proposes to perform the Paurṇamāsa Soma. He gets initiated. There is a larger number of Dīkṣā-days and six Upasads. He purchases Soma on such a day that he would think, "My Soma-offering would fall on the full-moon day worthy of sacrifice." It so happens. He reaches Upavasatha with the prescribed ritual. Vasatīvarī waters are carried around, instructions are given in respect of the various milks, and they stay on. In the morning he delivers an animal to Agni. An animal is also offered to Agni-Soma. The offering of the Pūrṇamāsa-oblations follows that of the Savanīyapuroḍāśas at the morning pressing. Savanīyapuroḍāśas are offered with the mantras equipped with the Praiṣas (calls). In regard to other oblations the calls are *anubrūhi* and *yaja*. The Jyotirukthya sacrifice straightway comes to a close.

One proposes to perform the Āmāvāsya Soma. He gets initiated. There is a larger number of Dīkṣā-days and twelve Upasads. He purchases Soma on such a day that he would think, "My Soma-pressing would fall on the new-moon day worthy of sacrifice." It so happens. He proceeds upto the Upvasatha with the prescrubed ritual. On this day calves are driven away form their mothes for the oblation to Indra. He causes milk to be milked for Indra with the procedure of the Sāṁnāyya or silently. Vasatīvarī waters are carried around, instructions are given in respect of the various milks, and they stay on. In the morning he delivers an animal to Agni. A bull is offere to Indra. The offering of the new-moon day oblation follows the offering of Savanīyapuroḍāśas at the morning pressing. The Savanīyapuroḍāśas are offered with the mantras furnished with the calls. In respect of the other oblations the calls are *anubrūhi* and *yaja*. The Jyotir Atirātra sacrifice comes to a close straightway. Those who observe this sacrificial session and those who know this attain the association with and existence in the world of Sūrya and Candramas.

CHAPTER XVIII ENDS.

सावित्रꣳ स्वर्गकामश्चिन्वीत। पशुबन्धे चेच्चीयते षड्ढोतारꣳ हुत्वा यूपाहुतिꣳ हुत्वा यूपꣳ सयजुषं कृत्वा वेदिं विमिमीते। वेदितृतीये यजेतेति विज्ञायते। तस्याः सौमिकं मानम्। एतावदेव नाना। सौमिकात्प्रक्रमात्तृतीयोऽꣳशः प्रक्रमः स्यात्तेन वेदिं विमिमीते। अपि वा पदाक्ष्णया पार्श्वमानी पदं तिरः पशुमानेन तयोर्यः कर्णसंमितः प्रक्रमः स इष्यते। पदाद्वा नवमस्तदक्ष्णया तयोस्तु यः कर्णसंमितः स प्रक्रमार्थः। तेन मेया सौमिकी वेदिः। अग्नीनन्वादध्याद् व्रतमुपेयादिध्माबर्हिः संनह्य स्तम्बयजुर्हरतीदमेव प्रसिद्धं पौरोडाशिकं त्रिर्यजूषा तूष्णीं चतुर्थं पूर्वं परिग्राहं परिगृह्णाति करणं जपत्युद्धन्त्युद्धतादाग्नीध्रस्त्रिर्हरति यदाग्नीध्रस्त्रिर्हरत्यथैतमग्निं प्रत्यञ्चं यूपावटीयाच्छङ्कोर्विमिमीते। पक्षःसंमितश्चेतव्य इति रथचक्रमात्र एवैष उक्तो भवति। अथाप्युदाहरन्ति द्व्यरत्निः प्रथमं चक्रं द्वौ सार्धौ मध्यमं त्रिभागोनास्त्रय उत्तममिति। तेषामन्यतममात्रीꣳ रज्जुमुभयतःपाशां कृत्वोत्तरवेदिदेशस्य मध्ये शङ्कुं निहत्य तस्मिन्पाशौ प्रतिमुच्य तस्मिन्नन्तेऽन्यꣳ शङ्कुं प्रास्य तेनैनं प्रदक्षिणं परिमण्डलं परिलिखति। अपोद्धृत्य स्पन्द्यां कर्षूः खानयन्ति। उच्छ्रयन्त्यपस्या दक्षिणतश्च पश्चाच्च वर्षीयसीः कुर्वन्ति। अथ याचत्याज्यस्थालीꣳ सस्रुवाꣳ स्फ्यं दर्भस्तम्बमुदपात्रमौत्तर-वेदिकाꣳश्च संभारान्दधि मधुमिश्रꣳ हिरण्यं च शर्कराः सिकताश्चदर्भा-निति। एतत्समादायोत्तरार्धे सꣳसादयन्ति। अथ द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति। स्वयंचितिं जपति यास्ते अग्ने

CHAPTER - XIX
KĀṬHAKA CITIS
SĀVITRA
XIX.1

One desirous of heaven should pile up the Sāvitra Citi. If the Citi is to be piled up attached to an Animal-sacrifice, one should make a Ṣaḍḍhotṛ offering, make an offering pertaining to the sacrificial post, fashion the sacrificial post to the accompaniment of mantras, and measure the altar. "One should perform the sacrifice in an altar with one third area of the Mahāvedi." So is it said. The measuring should be pertaining to Soma. This much is different: The step (*prakrama*) should be one third of the one pertaining to Soma. He measures the altar with that measure. Alternatively, he lines out a right-angle triangle whose one side is equal to the hypotenuse of the Pāśukī Vedi in length and another side is equal to the width of the Pāśukī Vedi. The hypotenuse of this triangle is the Prakrama. Alternatively one should line out a right-angle triangle whose sides are equal to nine Padas. Draw another right-angle triangle whose sides are of the length equal to the hypotenuse of this first triangle. The length of the hypotenuse is to be taken equal to one Prakrama. The Saumikī Vedi is to be measured with this Prakrama.

One should add fuel to the fires. The sacrificer should observe the vow. The Adhvaryu fastens the sacrificial grass and faggot, carries the Stambayajus following the procedure prescribed in the Pauroḍāśika Kāṇḍa : three times with the relevant formula and the fourth time silently. He does the first tracing (of the altar), murmurs the Karaṇa formula; digs up the altar; the Āgnīdhra carries the Stambayajus three times from the dug out portion. When the Āgnīdhra carries three times, the Adhvaryu measures the Agni (= Citi) to the west of the peg for the pit for the sacrificial post. It should be piled upto the extent of the wings. This means that it should be piled upto the extent of a chariot-wheel. They say, the first wheel should have the diameter of two Aratnis, two and half Aratnis the middle one and three Aratnis less than three quarters the uppermost. He should prepare a cord as long as any (of the three measures mentioned above) with loops on both ends, fix a peg in the centre of the region for the Uttaravedi, suspend the two loops into it, put another peg in the extreme end (of the cord), and draw therewith a circle by the right. He should remove the cord and cause furrows to be dug out. The earth is excavated and the ground is elevated towards the south and the west.

He asks for the vessel of clarified butter together with the spoon, the wooden sword, a cluster of darbha-grass, a pot full of water, the substances pertaining to the Uttaravedi, curds mixed with honey, a piece of gold, pebbles, sand and darbha-blades. They collect all this and place on the northern half. He receives Agni within

समिधो यानि धामेति । श्वेतमश्वमभिमृश्यान्तः-शर्करमिमामुपदधाति प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ शङ्कुमुद्वृह्योदपात्रमुपनिनीय दर्भस्तम्बमुपदधाति वाक्त्वा समुद्र उपदधात्विति वा तूष्णीं वा । अथैनꣳ स्रुवाहुतिभिरभिजुहोति सजूरब्दो ऽयावभिरिति पञ्चभिः । तयादेवतं कृत्वा सूददोहसं करोति ॥ १ ॥

अथ चात्वालस्यावृता चात्वालं परिलिखति । उत्तरवेदेरावृतोत्तरवेदिं निवपति । उत्तरनाभिमुत्साद्य यूपावटं खात्वा प्रोक्ष्य व्याघार्यालङ्कृत्य सिकता निवपत्यग्ने तव श्रवो वय इति षड्भिरनुच्छन्दसम् । अथोर्ध्वचित उपदधाति चित स्थ परिचित ऊर्ध्वचितः श्रयध्वं तया देवतयाङ्गिरस्वद्ध्रुवाः सीदतेति । अथानुव्यूहत्याप्यायस्वेति गायत्र्या ब्राह्मणस्य सं ते पयाꣳसीति त्रिष्टुभा राजन्यस्य । यथासुष्ठु यथाशर्करमनुव्यूहति । तस्यां नव परिमण्डला लेखा लिखति । अथ दध्ना मधुमिश्रेण शर्कराः समज्य सायमग्निहोत्रꣳ हुत्वाग्नीन्परिस्तीर्योपवसति । अथ प्रातर्हुते ऽग्निहोत्रे याचत्युदपात्रं भस्म पुरीषमूषान्सिकता यावदुत्तममङ्गुलिकाण्डं यज्ञपरुषा संमितं तावन्मात्रीः पञ्चाशीतिशतꣳ हिरण्येष्टकाः शर्करा वा घृताक्तास्तावत्यो लोकंपृणा अपरिमिता वा चतस्रः स्वयमातृण्णाः सहस्रꣳ हिरण्यशल्कानूर्ध्वं त्रिभ्यो ऽपरिमितानित्येक आहुः । ते यदि सहस्रं भवन्ति द्वेद्वे शते पत्रनाडीष्वोते भवतः । अथोदित आदित्ये द्वाभ्यामात्मन्यग्निं गृह्णीते मयि गृह्णाम्यग्रे अग्निं यो नो अग्निरिति । स्वयंचितिं जपति यास्ते अग्ने समिधो यानि धामेति। श्वेतमश्वमभिमृश्याधिद्रवणं जपत्यपामिदं न्ययनं नमस्त इति द्वाभ्याम् ।

himself with two verses *mayi gṛhṇāmy agre agnim* ... and *yo no agniḥ*...[1] He murmurs the Svayaṁciti formula; *yās te agne samidho yāni dhāma*...[1] Having touched a white horse, he piles up this (earth) inside the range of pebbles with the formula, "May Prajāpati place thee; do thou be seated firm together with that deity in the manner of Aṅgiras." He lifts up the peg, pours down the pot full of water, and puts the cluster of darbha-grass with the formula, "May Vāk place thee unto the sea,"[2] or silently. He offers on it offerings of clarified butter respectively with the five formulas, "The year enjoying with months; Uṣas with reddish rays, Sūrya with his horses, Aśvins with their wonders; Vaiśvānara Agni with sacrificial food; I offer clarified butter to them all."[3] Having recited the *tayādevata* formula he recites the *sūdadohas*[4] verse.

XIX.2

He traces around the Cātvāla with the prescribed procedure; he prepares the Uttaravedi with the prescribed procedure. He carves out the Uttaravedi, digs out the hole for the sacrificial post, sprinkles the Vedi, pours the Āghāra libation, accomplishes it and pours sand over it, with verses recited serially, namely *agne tava śravo vayam*...etc.[1] He piles up the Ūrdhvaciti bricks with the formula, *cita stha paricita*...[1] He then spreads the sand with the Gāyatrī verse, *ā pyāyasva*... for a brāhmaṇa sacrificer, with the Triṣṭubh verse; *saṁ te payāṁsi* ... for a Rājanya sacrificer. He spreads (the sand) suitably and in accordance with the pebbles. On it he draws nine circular lines. He besmears the pebbles with curds mixed with honey, offers the evening Agnihotra, strews the fires around and stays on.

Next morning, after the Agnihotra has been offered, he asks for a pot full of water, ashes, earth, saline soil, sand, one hundred and eightyfive golden bricks or pebbles as big as the uppermost phalanx of the finger equal to the finger-joint employed in a sacrifice and besmeared with clarified butter, an equal number of or more Lokampṛṇā bricks, four naturally perforated stones, one thousand and three golden pieces, according to some teachers, of a larger number. If they are a thousand, two hundred each are woven into the hollows of wings of a bird. At sunrise (the sacrificer) receives Agni within himself with the two verses, *mayi gṛhṇāmy agre agnim*.... and *yo no agniḥ*.... He murmurs the Svayaṁciti formula, *yās te agne samidho yāni dhāma*....[2] Having touched the white horse, he murmurs the two verses intended for ascending (the Citi), namely, "This is the destination of waters,

1. cf. BaudhŚS X. 20
2. KS XXVIII. 13; ĀpŚS XIX.11.11
3. TS V. 6.4.1
4. cf. BaudhŚS X.21

1. cf. BaudhŚS X.26
2. cf. BaudhŚS X.26; XIX.1

अथापरार्ध उदपात्रमुपदधाति वाक्त्वा समुद्र उपदधे सुप्रजावनिꣳ रायस्पोषवनिं मह्यं यजमानायेति । तयादेवतं कृत्वा सूददोहसं करोति । अथ संभारान्निवपत्यग्नेर्भस्मासीति भस्माग्नेः पुरीषमसीति पुरीषꣳ संज्ञानमसि कामधरणमित्यूषान्मयि ते कामधरणं भूयादिति सिकताः । अथैनान्संप्रयौति सं या वः प्रियास्तनुवः सं प्रिया हृदयानि वः । आत्मा वो अस्तु संप्रियः संप्रियास्तनुवो ममेति । अथैनान्कल्पयति कल्पेतां द्यावापृथिवी कल्पन्तामाप ओषधीः । कल्पन्तामग्नयः पृथग्मम ज्यैष्ठ्याय सव्रता इति । ताꣳस्तथा कल्पयति यथा न लेखाः संलोपयन्ते । सद्यो वा सर्वं क्रियते सद्यस्काले ॥ २ ॥ प्रथमः ॥

अथान्तमायां लेखायां पूर्वपक्षस्य दिनेष्टका उपदधाति संज्ञानं तया देवतयाङ्गिरस्वद्ध्रुवा सीद विज्ञानं तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । तासामन्तरालेष्वेतेषामेव दिनानां मुहूर्तेष्टका उपदधाति चित्रस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद केतुस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायां पूर्वपक्षस्य क्षपेष्टका उपदधाति दर्शा तया देवतयाङ्गिरस्वद्ध्रुवा सीद दृष्टा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । तासामन्तरालेष्वेतासामेव क्षपाणां मुहूर्तेष्टका उपदधाति दाता तया देवतयाङ्गिरस्वद्ध्रुवा सीद प्रदाता तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायामपरपक्षस्य दिनेष्टका उपदधाति प्रस्तुतं तया देवतयाङ्गिरस्वद्ध्रुवा सीद विष्टुतं तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । तासामन्तरालेष्वेतेषामेव दिनानां मुहूर्तेष्टका उपदधाति सविता तया देवतयाङ्गिरस्वद्ध्रुवा सीद प्रसविता तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः

the resort of the sea. (O Agni) let thy weapons strike somebody other than us. Do thou, purifying, be auspicious to us. My obeisance to thy fire, to thy glow, to thy flame. Let thy weapons ...."[3] He places a pot full of water in the rear half with the formula, "Vāk placed thee in the ocean winning progeny and abundance of wealth for me the sacrificer."[4] He recites the *tayādevata* formula and then the *sūdadohas* verse. He pours down the substances : ashes with the formula, "Thou art the ashes of fire;" earth with the formula, "Thou art the earth of fire, "saline soil with the formula, "Thou art the comprehension, the fulfilment of desire;" sand with the formula, "Let thy fulfilment of desire be with me." He mixes them together with the verse, "Let your dear bodies be mixed up; may your hearts be mixed up; let your self be mixed up; may my limbs be mixed up."[5] He spreads them with the verse, "May Dyāvāpṛthivī be regulated; may the waters and plants be regulated. May the various fires, harmonious, be regulated for my superiority."[6] He spreads them in such a way that the lines would not vanish. The entire procedure may alternatively be gone through on the same day and at the same time.

XIX.3

On the outermost line he piles up the bricks representing the days of the bright half of the month respectively with the fifteen formulas, "(Thou art) Saṁjñāna; do thou be seated firm with that divinity in the manner of the Aṅgiras.—(Thou art) Vijñāna, do thou ..."[1] He piles up the bricks representing the Muhūrtas of these days within the intermediate space respectively with the formulas, "(Thou art) Citra; do thou ...; (thou art) Ketu; do thou..." etc.[1] At the end of the piling up of all he recites the *Sūdadohas* verse. On the line preceding the last one he piles up the bricks representing the nights of the bright half of the month respectively with the formulas : "(Thou art) Darśā, do thou ..., (thou art) Dṛṣṭā; do thou ..." etc.[1] He piles up the bricks representing the Muhūrtas of these nights within the intermediate space respectively with the fifteen formulas, "(Thou art) Dātā; do thou ..., (thou art) Pradātā; do thou ..." etc.[1] At the end of the piling up of all he recites the *sādadohas* verse. He piles up the bricks representing the days of the dark half of the month on the line preceding the former one respectively with the fifteen formulas, "(Thou art) Prastuta, do thou ...; (thou art) Viṣṭuta; do thou..." etc.[2] He piles up the bricks representing the Muhūrtas of these very days within the

3. TS IV.6.1.3
4. cf. ĀpŚS 11.11; KS XXXVIII.13
5. TS IV.2.4.4
6. TS IV.4.11.1

1. TBr III.10.1.1
2. TBr III.10.1.2

करोति । अथाभ्यन्तरायां लेखायामपरपक्षस्य क्षपेष्टका उपदधाति सुता तया देवतयाङ्गिरस्वद्ध्रुवा सीद सुन्वती तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । तासामन्तरालेष्वेतासामेव क्षपाणां मुहूर्तेष्टका उपदधात्यभिशास्ता तया देवतयाङ्गिरस्वद्ध्रुवा सीदानुमन्ता तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश। सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायां पूर्वपक्षेष्टका उपदधाति पवित्रं तया देवतयाङ्गिरस्वद्ध्रुवा सीद पवयिष्यꣳस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति द्वादश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायामपरपक्षेष्टका उपदधाति सहस्वाꣳस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद सहीयाꣳस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति द्वादश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायां मासेष्टका उपदधात्यरुणस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदारुणरजास्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति त्रयोदश । सर्वासां पारे सूददोहसः करोति । अथात्रैके लेखान्तरालेषु सिकता निवपन्त्येजत्का जोवत्का इति । अथाभ्यन्तरायां लेखायां मुहूर्ता-नां मुहूर्तेष्टका उपदधातीदानीं तया देवतयाङ्गिरस्वद्ध्रुवा सीद तदानीं तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति पञ्चदश । सर्वासां पारे सूददोहसः करो-ति । अथाभ्यन्तरायां लेखायां क्रत्विष्टकाश्चर्त्विष्टकाश्चोपदधात्यग्निष्टो-मस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदोक्थ्यस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति षट् । अग्निर्ऋतुस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद सूर्य ऋतुस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति तिस्रः । सर्वासां पारे सूददोहसः करोति । अथ मध्ये नाभ्याꣳ संवत्सरेष्टका उपदधाति प्रजापतिस्तया देव-तयाङ्गिरस्वद्ध्रुवा सीद संवत्सरस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति चतस्रः । सर्वासां पारे सूददोहसः करोति ॥ ३ ॥

तदेताश्चतस्रः स्वयमातृण्णा याचति । ता दिक्षूपदधाति भूरग्निं च पृथिवीं चेति पुरस्ताद्भुवो वायुं चान्तरिक्षं चेति दक्षिणतः स्वरादित्यं च

intermediate space respectively with the fifteen formulas," (Thou art) Savitā, do thou ...; (thou art) Prasavitā; do thou ..."[2] At the end of the piling up of all he recites the *sūdadohas* verse. On the line preceding the former one he piles up the bricks representing the nights of the dark half respectively with the fifteen formulas, "(Thou art) Sutā; do thou ...; (thou art) Sunvatī; do thou ..." etc.[2] He piles up the bricks representing the Muhūrtas of these nights within the intermediate space respectively with the fifteen formulas. "(Thou art) Abhiśāstā; do thou....; (thou art) Anumantā; do thou ..." etc.[3] At the end of the piling up of all, he recites the *sūdadohas* verse.

He piles up the bricks representing the bright half of the month on the line preceding the former one respectively with the twelve formulas, "(Thou art) Pavitra; do thou ...; (thou art) Pavayiṣyan...; do thou...."[3] At the end of the piling up of all he recites the *sudadohas* verse. He piles up the bricks representing the dark half on the line preceding the former one respectively with the twelve formulas, "(Thou art) Sahasvān; do thou...; (thou art) Sahīyān; do thou..."[3] At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the months on the line preceding the former one respectively with the thirteen formulas, "(Thou art) Aruṇa, do thou...; (thou art) Aruṇarajas; do thou..."[4] At the end of the piling up of all, he recites the *sūdadohas* verse. At this stage some teachers pour down sand within the intermediate space of the line (respectively with the eight formulas) "ejatkas jovatkas..."[4] He piles up the Muhūrta bricks of the Muhūrtas on the line preceding the former one respectively with the fifteen formulas, "(Thou art) Idānīm, do thou ...; (thou art) Tadānīm, do thou..."[4] At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the (six) Soma-sacrifices and the (three) seasons. (Those representing the Soma-sacrifices with the six formulas) "(Thou art) the Agniṣṭoma, do thou...; (thou art) Ukthya, do thou..."[4] (Those representing the seasons with the three formulas) "(Thou art) Agni season, do thou...; (thou art) Sūrya season, do thou ..."[4] At the end of the piling up of all he recites the *sūdadohas* verse. He piles up the bricks representing the year on the navel respectively with the four formulas. "(Thou art) Prajāpati, do thou...; (thou art) Saṁvatsara, do thou..."[4] At the end of the piling up of all he recites the *sudadohas* verse.

XIX.4

(The Adhvaryu) asks for four naturally perforated stones. He piles them up towards the (four) quarters - towards the east with the formula, "May Prajāpati place

3. TBr III. 10.1.3
4. TBr III.10.1.4; cf. ĀpŚS 12.12

दिवं चेति पश्चाद्भूर्भुवः स्वश्चन्द्रमसं च दिशश्चेत्युत्तरतः । सर्वासां पारे सूददोहसः करोति । अथ लोकंपृणा उपदधाति लोकंपृण छिद्रं पृणाथो सीद शिवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्योनावसीषदन्निति । तयादेवतं करोति तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्यथ सूददोहसं करोति ता अस्य सूददोहसः सोमꣳ श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिव इति । प्राच्यात्र लोकंपृणया प्रसौत्यग्निं प्राचीभिः संप्रच्छादयन्ति। संप्रच्छन्नं पलाशशाखया परिकर्षति लोकं पृण छिद्रं पृणेति । अथानभिमृष्टं चितिक्लृप्त्या भवति । अथाग्निमभिमृशति यत्ते ऽचितं यदु चितं ते अग्ने इति द्वाभ्यामत्र चितिक्लृप्त्याभिमृशति चित्तिमचित्तिं चिनवद्वि विद्वानिति । अग्ने देवाꣳ इहावहेत्याग्नेय्या गायत्र्यैतां चितिमभिमृश्य द्वे अवद्रवणे जपति वाङ्म आसन्प्राणदा इति । अथ कृष्णमश्वमभिमृश्य तनुपुरीषमुपदधाति पृष्टो दिवीति । तयादेवतं कृत्वा सूददोहसं करोति । अथ पात्र्यामप आनीय हिरण्यशल्कान्संप्रकीर्य द्वाभ्यांद्वाभ्याꣳ शताभ्यां प्रोक्षति सहस्रस्य प्रमा असीति पुरस्तात्सहस्रस्य प्रतिमा असीति दक्षिणतः सहस्रस्य विमा असीति पश्चात्सहस्रस्योन्मा असीत्युत्तरतः । अथ मध्यं द्वाभ्याꣳ शताभ्यां प्रोक्षति साहस्रो ऽसि सहस्राय त्वेति । अथोत्तरार्धे तिष्ठन्निष्टका धेनूः कुरुत इमा मे अग्न इष्टका धेनवः सन्त्वित्यान्तादनुवाकस्य । अत्रैके

thee, and Bhūḥ, Agni, Pṛthivī, myself, the three worlds and Saṁvatsara. Do thou be seated firm along with the divinity in the manner of the Aṅgiras." Towards the south with the formula, "May Prajāpati place thee, and Bhuvaḥ, Vāyu, Antarikṣa, myself, the three worlds and Saṁvatsara ...." Towards the west with the formula, "May Prajāpati place thee, and Svaḥ, Āditya, Dyu, myself, the three worlds and Saṁvatsara...." Towards the north with the formula, "May Prajāpati place thee, Bhūr bhuvaḥ svaḥ, Candramas, Diśes, myself, the three worlds and Saṁvatsara ...."[5] At the end of the piling up of all, he recites the *sūdadohas* verse.

He then piles up the Lokampṛṇā bricks (each) with the verse, "Do thou fill the region, fill the vacuum; auspicious, do thou be seated. Indra-Agni and Bṛhaspati have seated thee on this seat."[6] He recites the *tayādevata* formula, "Do thou be seated firm along with the divinity in the manner of Aṅgiras." He recites the *sudadohas* verse, "In regard to the emergence of this sacrifice those (bricks) resembling the spotted cows yielding milk, the progeny of gods mix up Soma in three shining vaults of heaven."[6] He instructs (the assistants) to pile the Lokampṛṇās in a line towards the east. The Agni is covered with the bricks ending towards the east. He drags about the Agni thus covered with a Palāśa-twig with the verse, "Do thou fill in the Agni; do thou fill in the vacuum ...." While the Agni is not yet touched with the Citiklpti verse,[7] he touches it with the two verses, "O Agni, whatever portion of thine is not piled up, whatever is piled up, what is less and what is in excess, may the Ādityas and Aṅgirases pile it up. May Viśve Devas fill in thy Citi. O Agni, thou art piled up, thou art fully piled up. O Agni, thou art this much, thou art even more."[8] He touches the Citi with the Citiklpti verse, "May Agni discern wisdom and folly ..."[9] He touches the Citi with the Gāyatrī verse, "O Agni, being born, do thou bring the gods here for the sacrificer. Thou art the invoker of gods and worthy of sacrifice by us."[10] He murmurs the two formulas for climbing down, "May the speech be in my mouth .... Do thou be granting Prāṇa ..."[7] Having touched a black horse, he spreads fine earth with the verse. "Agni has touched the earth ..."[11] He recites the *tayādevata* formula and the *sūdadohas* verse. Having poured water into a pan and having scattered particles of gold into it, he sprinkles with two hundred (particles) each towards the east with the formula, "Thou art the measure of a

5. TBr III.10.2.1
6. TS IV.2.4.4
7. cf. BaudhŚS X.46
8. TBr III.11.6.1
9. TS V.5.4.4; BaudhŚS X.46
10. TBr III.11.6.2
11. TS 4.12.5; BaudhŚS X.21

ऽर्कपर्णेनाजक्षीरेण चरमायामिष्टकायां जुहोति । स यद्यहैनं करिष्यन्भवत्यथैतस्यार्कपर्णस्य पुटमन्तरवस्राविणं कृत्वोदङ्तिष्ठन्मुखदघ्ने धारयन्नाहाहरानयेति । स यत्र धारेष्टकां प्राप्नोति तत्प्रतिपद्यते त्वमग्ने रुद्र इत्यान्तादनुवाकस्य । अत्रैतदर्कपर्णं यं द्वेष्टि तस्य संचरे पशूनां न्यस्यति। यद्यु वै न द्वेष्ट्याखवटे न्यस्यति । अथैनमुपतिष्ठते त्वमेव त्वां वेत्थ योऽसि सोऽसीत्येतेनानुवाकेन । अथ सꣳहारविहाराभ्यामुपतिष्ठते संवत्सरोऽसि परिवत्सरोऽसीत्येतेनानुवाकेन । अथाह होतरग्नेरुक्थेनाग्निमनुशꣳसेति। यदि होता न कामयते यजमान एव जघनेनाग्निं तृणानि सꣳस्तीर्य तेषूपविश्याग्नेरुक्थेनाग्निमनुशꣳसति । भूर्भुवः स्वरित्येताभ्यामृग्भ्यां

thousand"[12] towards the south with the formula. "Thu art the image of a thousand,"[12] towards the west with the formula, "Thou art the size of a thousand,"[12] and towards the north with the formula, "Thou art the replica of a thousand."[22] He sprinkles the central part with the formula, "Thou belongest to a thousand; for a thousand thee."[12] Standing on the northern half of the altar he assigns the bricks to milch-cows with the formula, "May these bricks of mine, O Agni, be milch-cows,"[13] till the end of the Anuvāka. At this stage some teachers offer goat's milk with a leaf of *Calotropis gigantea* over the extreme brick. If he is going to do this, he makes the hollow of a leaf of *Calotropis gigantea* inside, stand towards the north, holds it at the height of his mouth and says, "Do thou fetch and pour." When the stream reaches the brick, he starts reciting the verses, "Thou O Agni, art Rudra ..." till the end of the Anuvāka.[14] He throws that leaf on the route of the cattle of one whom he hates. If he does not hate anybody, he throws it into the hole of a rat.

He prays (to the Agni) wth the Anuvāka,[15] "O Agni, thou knowest thyself as to who thou art; thou hast piled up thyself; thou art piled up, thou art piled up together, thou art this much and even more; may the Ādityas and the Aṅgirases pile that part of thine which is less and which is redundant. May the Viśve Devas fill in thy Citi; thou art piled up, thou art piled up together; thou art this much and even more; may my life O Agni, not be cut off through less piling or excessive piling. That splendour which comes up in the most lustrous of all lustres. It is the inviolable vigour which is born of penance. That is thy splendour O brick; do thou be hot with it for me; do thou burn with it for me; do thou shine for me as long as there are gods, as long as the sun shines; as long as the prayer exists." The sacrificer then prays with the Anuvāka[16] comprising the Saṁhāra and Vihāra formulas, (the Saṁhāra-) "Thou art Saṁvatsara, Parivatsara, Idāvatsara, Iduvatsara, Idvatsara and Vatsara. Spring is thy head, summer the southern wing, rainy season the tail; autumn the northern wing; cold season the central part; the bright halves the Citis, the dark halves the earth, days and nights the bricks; thou art the bull in the heaven; do thou bring us greatness from that quarter in which thou art exalted. Be wind and blow over all quarters. Be separately spread over all quarters. Be totally blowing over all quarters. Fill in the Citi with cognisance. Fill in the Citi piled up by us even through ignorance. Thou art wiṣe, with the ocean for thy birth-place, bright drop, diligent, like an eagle, possessing order, golden-winged bird, quick, great, and seated firm in a sacrifice; Obeisance to thee, do not injure me." (The Vihāra-) "Do thou come,

12. TS IV.4.11.3
13. TS IV.4.11.4; cf. BaudhŚS X. 47
14. TS I.3.14
15. TBr III.10.3
16. TBr III.10.4

त्रिस्त्रिरेकैकामन्वाह प्रणवेनाभिसंधानमेवमन्यत्राप्यृगुपसंधाने प्रण- वेनैवाभिसंधानम् । अत्र ये ब्राह्मणा बहुविदस्तेभ्यो यद्दक्षिणा न नयेद्दुरिष्टꣳ स्यात् । अग्रिमस्य वृञ्जीरन् । तेभ्यो यथाश्रद्धं दद्यात् । स्विष्टमेवैतत्क्रियते नास्याग्निं वृञ्जत इति ब्राह्मणम् ॥ ४ ॥ द्वितीयः ॥

अथाभ्याधानप्रभृति पाशुबन्धिकं कर्म तायते । सिद्धमाग्निप्रणयना- त्कृत्वाग्निं प्रणीयोपसमाधायाध्वराहुतिभिरभिहूय नानाचतुर्गृहीतैरेता आहुतीर्जुहोति त्वमग्ने रुद्र इति शतरुद्रीयस्य रूपमग्नाविष्णू इति वसोर्धाराया अन्नपत इत्यन्नहोमः सप्त ते अग्ने समिधः सप्त जिह्वा इति विश्वप्रीरिति। अथ स्रुवेणोपघातमेकविंशतिमाहुतीर्जुहोत्यसवे स्वाहा वसवे स्वाहेति। हुत्वाहुत्वैव संस्रावान्यजमानस्याञ्जलावावपति । तैर्यजमानो मुखं विमृष्टे राज्ञी विराज्ञीत्येतेनानुवाकेन । उत्तरपरिग्राहप्रभृति पाशुबन्धिकं कर्म

do thou grant, do thou remove, do thou join, do thou favour, grant me the heaven, grant me the midregion, grant me the earth, grant me the midregion, grant me the heaven; do thou spread (light) by day, compress by night, spread by night, compress by day; spread at will, compress at will."

Then he says, "O Hotṛ, do you praise Agni with the Uktha for Agni." If the Hotṛ is not inclined, the sacrificer himself spreads Darbha-blades to the rear of the Agni, sits upon them and recites the Uktha for Agni, that is, with the two Ṛks, "Bhūḥ, Bhuvaḥ, Svaḥ, vigour and might, Brahman and Kṣatra, glory and greatness, truth, penance and designation, form and immortality, eye and ear, mind and life, all glory and power, equality, heat, brilliance and splendour (- these belong to thee, O Agni).—Wise or purifying, Vaiśvānara or lightning; granting welfare, the heaven, strength, and prosperity to the progeny and to the sacrificer, do thou turn towards us."[17] He recites each one thrice, joining the three recitations with the Praṇava. Similarly, wherever there is the joining of recitation of a Ṛk, one should join them with the Praṇava. If one does not give away Dakṣiṇās to the learned brāhmaṇas, that would be a bad offering. Those brāhmaṇas would deprive him of the Agni. Therefore one should give away Dakṣiṇās according to his will. Thereby it would be a good offering. They do not deprive him of Agni. So says the Brāhmaṇa.

XIX. 5

The procedure pertaining to the animal-sacrifice is now followed beginning with the adding of faggot to the fire.[1] The Adhvaryu goes through the rite up to the carrying forth of fire in the prescribed manner, carries forth fire, adds fuel, offers Adhvarāhutis and offers the following offerings taking four spoonfuls each time. The offering with the verse, "O Agni, thou art Rudra ..."[2]—this is the form of the Śatarudrīya; "O Agni-Viṣṇu, enjoying together ..."[3]—this is the form of Vasordhārā, the Anna-offering with the formula, "O lord of food, do thou give us food;"[4] the Viśvaprī-offering with the verse, "Seven are thy fire-sticks, O Agni, seven tongues..."[5] He makes twentyone offerings by means of the spoon dipped each time respectively with the formulas, "To Asu svāhā, to Vibhū svāhā; to Vivasvat svāhā, to Abhibhū svāhā; to Adhipati svāhā; to Divām Pati svāhā; to Aṁhaspatya svāhā; to Cākṣuṣmatya

17. TBr III.10.5. As a matter of fact, these are not Ṛks, but prose formulas.
1. cf. BaudhŚS X. 51
2. TS I.3.14.1
3. TS IV.7.1; BaudhŚS X. 54
4. TS IV.2.3.1
5. TS IV.6.5.5

तायते । सिद्धमा मनोतायाः कृत्वा मनोतामनुद्रुत्य पशोरवदानानि संमृश्यौदुम्बरे पात्रे यूष्णो मृत्युग्रहं गृह्णाति विपश्चिते पवमानाय गायतेत्यनुद्रुत्योपयामगृहीतो ऽसि मृत्यवे त्वा जुष्टं गृह्णामीति । दर्भैः परिमृज्योत्तरवेद्याꣳ सꣳसादयत्येष ते योनिर्मृत्यवे त्वेति । अथ पशुना चरति। अथ वनस्पतिना चरति । अथ पुरस्तात्स्विष्टकृतो ऽथैतं ग्रहꣳ होष्यन्नप उपस्पृशति विद्युदसि विद्य मे पाप्मानमिति । अथ जुहोत्यप मृत्युप क्षुधमपेतः शपथं जहि। अधा नो अग्न आवह रायस्पोषꣳ सहस्रिणम् ॥ ये ते सहस्रमयुतं पाशा मृत्यो मर्त्याय हन्तवे । तान्यज्ञस्य मायया सर्वानवयजामहे स्वाहेति । अथ हुत्वोपस्पृशेद्वृष्टिरसि वृश्च मे पाप्मानमिति। अथ स्विष्टकृता चरति । उपहूयमानायामिडायामुप गृह्णन्ति ग्रहमुपहूतं ग्रहं यजमानो भक्षयति भक्षो ऽस्यमृतभक्षस्तस्य ते मृत्युपीतस्यामृतवतः स्वगाकृतस्य मधुमत उपहूतस्योपहूतो भक्षया-मीति। भक्षयित्वात्मानं प्रत्यभिमृशते मन्द्राभिभूतिः केतुर्यज्ञानामित्यान्तादनु-

svāhā; to Jyotiṣmatya svāhā; to Rājan svāhā; to Virājan svāhā; to Samrāj svāhā; to Svarājan svāhā; to Śūṣa svāhā; to Sūrya svāhā; to Candramas svāhā; —to Jyotis svāhā; to Saṁsarpa svāhā; to Kalyāṇa svāhā; to Arjuna svāhā."[6] Having made each offering, he puts the drop into the folded palms of the sacrificer. The sacrificer besmears his face with them with the Anuvāka, "Rājñī, Virājñī, Samrājñī, Svarājñī, Arcis, Śocis, Tapas, Haras, Bhā, Agni, Indra, Bṛhaspati, Viśve Devas, guardians of the world—may all these grant me glory."[7]

The procedure of the animal-sacrifice beginning with the second tracing of the altar is then gone through. Having gone through the rite up to the Manotā, having gone along the Manotā hymn, having touched together the portions of the cooked organs of the animal, he takes up the draught of broth for Mṛtyu in a pot of *Ficus glomerata*, first having gone along the verse, "Do you praise the wise (draught) passing through. It glides over the food like a big stream. It crawls like a serpent leaving out its worn out skin. The tawny bull passes like a sporting horse,"[8] with the formula, "Thou art taken with a support; I take thee dear to Mṛtyu."[8] Having wiped around with Darbha-blades, he places it on the Uttaravedi with the formula, "This is thy birth-place, for Mṛtyu thee."[8] He goes through the procedure of the offering of the cooked organs of the animal. He makes an offering to Vanaspati. When he is going to offer the draught prior to the Sviṣṭakṛt-offering, he should touch water with the formula, "Thou art remover; do thou remove my evil."[9] He makes an offering with the mantras, "O Agni, do thou destroy death, do thou destroy hunger, do thou destroy the curse from here. And do thou, O Agni, bring us thousandfold prosperity of wealth. —O Mṛtyu, we remove through offering through the power of sacrifice thy thousand and ten thousand bonds intended for the death of man, svāhā."[10] Having offered, he should touch (water) with the formula, "Thou art smiter; do thou smite my evil."[9] He then makes the Sviṣṭakṛt offering. While the Iḍā is being invoked, the draught is taken. The sacrificer consumes the draught for which consent has been obtained, with the formula, "Thou art the food, food for immortality. I who have obtained consent, consume thee who art consumed by Mṛtyu, possessing ambrosia, well obtained, sweet and for whom consent has been obtained."[11] Having consumed, he touches himself with the remaining part of the Anuvāka,[12] beginning with "(The speech) is sweet, assaulting, sign of comprehension ...."

6. TBr III.10.7
7. TBr III.10.6
8. TBr III.10.8.1
9. TBr III.10.9.2
10. TBr III.10.8.1
11. TBr III.10.8.2
12. TBr III.10.8

वाकस्य । अनूयाजप्रभृति पाशुबन्धिकं कर्म तायते । सिद्धमा दक्षिणानां कालात् । दक्षिणानां काले धेनुमृषभमनड्वाहं दत्त्वैकविꣳशतिर्दक्षिणा ददाति शतं ददाति सहस्रं ददात्यन्विष्टकं दक्षिणा ददाति । यदि न विन्देत मन्थानेतावतो दद्यादोदनान्वा । पष्ठौहीं त्वन्तर्वर्तीं दद्याद्धिरण्यं ददाति वासो ददाति । तेनायुः प्रतिरत इति ब्राह्मणम् । तं चेत्सौम्ये ऽध्वरे चिन्वीत प्रथमायामुपसदि क्षेत्रकरणं मध्यमोत्तमे उपसदावन्तरेणोपधानं काले ऽग्निप्रणयनं दक्षिणानां काले दक्षिणाः सवनीयस्य यूष्णो मृत्युग्रहः । तं चेदहीने सत्रे वा चिन्वीत प्रथमे ऽहनि दक्षिणाः प्रथमे ऽहनि यूष्णो मृत्युग्रहः । न सत्रे दक्षिणा नीयन्ते । नाचिकेत एव मृत्युग्रहः स्यादित्येतद-परम् । अग्निं चित्वा सौत्रामण्या यजेत मैत्रावरुण्यामिक्षया वेति । तस्यै सायमग्निहोत्रे हुते सायंदोहः प्रातरग्निहोत्रे हुते प्रातर्दोहः । पशुपुरोडाशेन सह श्रपणम् । असमुदिते चर्या। संतिष्ठते सावित्रः ॥ ५ ॥ तृतीयः ॥

अथ नाचिकेतस्य । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्य । एतावदेव नाना । नात्र लेखा भवन्ति । अथ याजुषीरुपदधाति लोको ऽसि स्वर्गो ऽसीत्यञ्जलिनैकविꣳशतिं यथा निपतन्ति तास्तत्रतत्रोपदधाति।

The procedure relating to the animal-sacrifice beginning with the Anuyājas is gone through. The procedure up to the giving away of Dakṣiṇās is as prescribed. At the time of giving Dakṣiṇās the sacrificer gives away a milch-cow, a bull and twentyone cows; or a hundred; or a thousand; he gives as many as the bricks. If he is unable to obtain (that much number of cows), he gives as many pots of flour of parched barley mixed with honey, or pots of cooked rice. He should give a pregnant heifer, he gives gold, he gives a piece of cloth; thereby his life is prolonged. So says the Brāhmaṇa.

If one piles up (the Sāvitra Citi) in a Soma-sacrifice, preparation of the ground takes place on the first Upasad day. Bricks are piled up inbetween the middle and the last Upasads. Fire is carried forth at the proper time. Dakṣiṇas are given away at the prescribed time. At the Savanīya animal-sacrifice the draught of broth is offered to Mṛtyu. If one piles up (the Sāvitra Citi) in an Ahīna sacrifice or a Sattra, the Dakṣiṇās are given away on the first day, the draught of broth for Mṛtyu is offered on the first day. Dakṣiṇās are not given away in a Sattra. The draught for Mṛtyu is offered only in the Nāciketa Citi. This is another view. After having piled up Agni, one should perform a Sautrāmaṇī sacrifice or one should offer Āmikṣā to Mitra-Varuṇa. (In the event of the Āmikṣā) evening milking should take place after the evening Agnihotra-offering, and morning milking should take place after the morning Agnihotra-offering. (The morning milk) should be heated while baking the Paśupuroḍaśa. (The Āmikṣā) should be offered before the conversation (between the Adhvaryu and the Āgnīdhra at the Śaṁyuvāka). The Sāvitra Cayana comes to a close.

XIX.6
NĀCIKETA

Now (the rite) of the Nāciketa Citi. The preparation of the area is as prescribed for the Sāvitra. This much is different: Here there are no lines. He piles up by means of the folded palms twentyone bricks with formulas at those very places where they fall. (The formulas are):

(i) "O Agni (in the form of the bricks) thou art the world, thou art the heaven, thou art endless, thou art boundless, thou art uninjured, thou art inviolable, foundation of penance, this (world is) within thee, all venerable, all creation, all resulting from creation, feeder of all, creator of all, I pile thee up fulfiller of desires, non-injured. May Prajāpati place thee. Do thou (favoured) by the divinity be seated firm in the manner of Aṅgiras.

(ii) Thou art the penance resorted in the earth-fire, foundation of splendour...

(iii) Thou art splendour, resorted in penance, foundation of the ocean ...

तदेतदन्यत्रापि प्रकीर्णानामुपधानस्य निदानम्। यदि पाङ्क्तः पञ्च पुरस्तात्पञ्च दक्षिणतः पञ्च पश्चात्पञ्चोत्तरत एकां मध्ये । अथ यदि त्रिवृत्सप्त पुरस्तात्तिस्रो दक्षिणतः सप्त पश्चात्तिस्र उत्तरत एकां मध्ये। अथ यदूर्ध्वाः पश्चात्कोट्याः प्रभृत्यूर्ध्वा आ स्वयमातृण्णावकाशादथ यदि प्राचीः स्वयमातृण्णावकाशात्प्रभृति प्राचीः स्वयमातृण्णाभ्यः प्रभृति सिद्धमत ऊर्ध्वं स यदीच्छेत्तेजस्वी यशस्वी ब्रह्मवर्चसी स्यामिति प्राङ होतुर्धिष्ण्यादुत्सर्पेदित्याहवनीयसकाशात् । येयं प्रागाद्यशस्वती सा मा प्रोर्णोतु तेजसा यशसा ब्रह्मवर्चसेनेति । तेजस्व्येव यशस्वी ब्रह्मवर्चसी भवतीति । अथ यदीच्छेद्भूयिष्ठं मे श्रद्दधीरन्भूयिष्ठा दक्षिणा नयेयुरिति

(iv) Thou art the ocean resorted in the splendour, foundation of waters ...
(v) Yo are waters resorted in the ocean, foundation of the earth ...
(vi) Thou art earth resorted in waters, foundation of fire ...
(vii) Thou art fire resorted in the earth, foundation of the midregion ...
(viii) Thou art the midregion resorted in the fire, foundation of wind ...
(ix) Thou art wind resorted in the midregion, foundation of the sky ...
(x) Thou art the sky resorted in the wind, foundation of the sun ...
(xi) Thou art the sun resorted in the sky, foundation of the moon ...
(xii) Thou art the moon resorted in the sun, foundation of the stars ...
(xiii) You are stars resorted in the moon, foundation of the year ...
(xiv) Thou art the year resorted in the stars, foundation of seasons ...
(xv) You are seasons resorted in the year, foundation of months ...
(xvi) You are months resorted in the seasons, foundation of fortnights ...
(xvii) You are fortnights resorted in the months, foundation of days and nights ...
(xviii) You are day and night resorted in the fortnights, foundations of the past and present ...
(xix) You are the full-moon, the eighth day and the new-moon, you are givers of food, yielding food ...
(xx) Thou art the great Rāj, thou art the grace, the guardian of Indra, the guardian of law, born after all creation ...
(xxi) Thou art vigour, thou art might, thou art strength, thou art lustre, the immortal dwelling place of gods, the immortal one born of penance ..."[1]

This practice is applicable even in other cases involving the piling up of miscellaneous (bricks). If the Cayana is Pāṅkta, one should pile five towards the east, five towards the south, five towards the west, five towards the north and one in the middle. If thrice seven, seven towards the east, three towards the south, seven towards the west, three towards the north, and one in the middle. If (the bricks are to be piled up) elevated, they should be elevated from the rear line upto the space for the naturally perforated stones. If turning eastwards, they should be eastward from the space for the naturally perforated stones. The piling from the naturally perforated stones takes place as prescribed. "If the sacrificer desires that he may become resplendent, glorious and pre-eminent in sacred knowledge, he should leap eastwards from the Hotṛ's mound upto the Āhavanīya with the formula, "The glorious divinity which proceeded eastwards, may it provide me with splendour, glory and pre-eminence in sacred knowledge." He becomes resplendent, glorious and pre-eminent in sacred knowledge. If he further desires that all should have full faith in him and the priests should carry Dakṣiṇās in large quantity, he should offer

1. TBr III.11.1

दक्षिणासु नीयमानासु प्राच्येहि प्राच्येहीति प्राची जुषाणा वेत्वाज्यस्य स्वाहेति स्रुवेणोपहत्याहवनीये जुहुयात् । भूयिष्ठमेवास्मै श्रद्दधते भूयिष्ठा दक्षिणा नयन्तीति ब्राह्मणम् । संतिष्ठते नाचिकेतः ॥ ६ ॥ चतुर्थः ॥

अथ ब्रह्मचितः । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्यैतावदेव नाना । नात्र लेखा भवन्त्यथ पुरस्तादुदीचीर्दशहोत्रेष्टका उपदधाति चित्तिः स्रुक्तया देवतयाङ्गिरस्वद्ध्रुवा सीद चित्तमाज्यं तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति दश । अथ हृदयेष्टकामुपदधाति सुवर्णं घर्मं परिवेद वेनमित्यनुद्रुत्य देवैः स मानसीन आत्मा जनानामित्यातः । अथ यजुरिष्टके उप-दधात्यग्निर्यजुर्भिस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद सविता स्तोमैस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके उपदधाति सेनेन्द्रस्य तया देवतयाङ्गिरस्वद्ध्रुवा सीद धेना बृहस्पतेस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । सर्वासां पारे सूददोहसः करोति । अथ दक्षिणतः प्राचीश्चतुर्होत्रेष्टका उपदधाति पृथिवी होता तया देवतयाङ्गिरस्वद्ध्रुवा सीद द्यौरध्वर्युस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति चतस्रः । अथ हृदयेष्टकामुपदधाति

a spoonful on the Āhavanīya with the formula, "Do thou go eastwards, do thou go eastwards; may (the divinity) going eastwards and gladdened, partake of the clarified butter, svāhā." "They have full faith in him; the priests carry away Dakṣiṇā in large quantity." So says the Brāhmaṇa.[2] The Nāciketa Cayana comes to an end.

XIX.7

BRAHMACIT

Now the rite of the Brahmacit. The preparation of the ara is as prescribed for the Sāvitra Cayana. This much is different: There are no lines herein. He piles up ten bricks in the east ending towards the north with the Daśahotṛ formulas, "Comprehension is the spoon, governed by that divinity, do thou be seated firm in the manner of Aṅgiras; comprehension is clarified butter; governed by that divinity, do thou be seated firm in the manner of the Aṅgiras," etc. He piles up the Hṛdaya brick with the formula, "I have cognised the soul of Indra, having golden splendour, bright, beautiful, expressed in ten ways. The Brahman obtained the divinity exposed in the Daśahotṛ formulas moving mentally in the ocean (of the world). Entered within, controller of men, being singular, he moves in numerous forms, in whom a hundred bright things are united, for whom all divine songs become united, in whom all offerers become united, he is the soul of all men and is to be obtained through balanced mind. Entered within, controller of all men, residing in all, in whom all progeny becomes united, in whom together with the gods the Caturhotṛ formulas become accomplished, he the soul of men is to be obtained through balanced mind."[1]

He piles up two Yajus-bricks respectively with the formulas, "Agni wth the Yajus; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Savitṛ with Stomas; governed by that divinity do thou be seated firm in the manner of Aṅgiras."[2] He piles up two Patnī-bricks respectively with the formulas, "The army of Indra; governed by that divinity do thou be seated firm. Speech of Bṛhaspati, governed by that divinity, do thou be seated firm in the manner of Aṅgiras." At the end of the piling up of all, he recites the *sdadohas* verse.

Towards the south he piles up four Caturhotṛ-bricks ending towards the east with the formulas, "Pṛthivī is the Hotṛ; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Dyaus is the Adhvaryu, governed by that divinity do thou become firm in the manner of Aṅgiras." He piles up the Hṛdaya-brick with the formulas, "The Brahman obtained through penance, Indra Agni the formation of

2. TBr III.11.9.8

1. TĀ III.11.1
2. TĀ III.8.1

ब्रह्मेन्द्रमग्निमित्यनुद्रुत्य यज्ञमेतं चतुर्होतॄणामात्मानं कवयो निचिक्यु-रित्यातः। अथ यजुरिष्टके उपदधातीन्द्र उक्थामदैस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद मित्रावरुणावाशिषा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके उपदधाति पथ्या पूष्णस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद वाग्वायोस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । सर्वासां पारे सूददोहसः करोति । अथ पश्चादुदीचीः पञ्चहोत्रेष्टका उपदधात्यग्निर्होता तया देवतयाङ्गिरस्वद्ध्रुवा सीदाश्विनाध्वर्यू तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति चतस्रः। अपि वाश्विनाध्वर्यू इत्येतेनैव मन्त्रेण द्वे इष्टके समानतयादेवते उपदधाति । तया देवतयाङ्गिरस्वद्ध्रुवे सीदतमिति मन्त्रꣳ संनमयति । अथ हृदयेष्टकामुपदधाति शतं नियुतः परिवेदेत्यनुद्रुत्य प्राणमुल्बं तेन क्लृप्तो ऽमृतेनाहमस्मीत्यातः। अथ यजुरिष्टके उपदधात्यङ्गिरसो धिष्णि-यैरग्निभिस्तया देवतयाङ्गिरस्वद्ध्रुवा सीद मरुतः सदोहविर्धानाभ्यां तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके उपदधाति दीक्षा सोमस्य। तया देवतयाङ्गिरस्वद्ध्रुवा सीद पृथिव्यग्नेस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति। सर्वासां पारे सूददोहसः करोति। अथोत्तरतः प्राचीः षड्ढोत्रेष्टका उपदधाति वाग्घोता तया देवतयाङ्गिरस्वद्ध्रुवा सीद दीक्षा पत्नी तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति षट् । अथ हृदयेष्टकामुपदधाति सुवर्णं कोशꣳ रजसा परीवृतमित्यनुद्रुत्येन्द्रस्यात्मानꣳ शतधा चरन्तमित्यातः । अथ यजुरिष्टके उपदधात्यापः प्रोक्षणीभिस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदौषधयो बर्हिषा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । अथ पत्नीष्टके

the world, Savitṛ the sou of the sky, Bṛhaspati, the Caturhotṛ formula the essence of speech encompassing all the quarters.—The wise defined the supreme being residing within, the active, Tvaṣṭṛ fashioning the different forms, proficient, the vital breath promulgated by the immortal being, bearing the concrete form of sacrifice and the essence of the Caturhotṛ formula.—The wise defined the supreme being, residing within, the active, related to the gods, residing in the internal organs, accomplished by the eternal, bearing the concrete form of sacrifice, and the essence of the Caturhotṛ formula."[4] He places two Yajus-bricks respectively with the formulas, "Indra with the praise, governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Mitra-Varuṇa with the benediction, governed by that divinity, do thou be seated firm in the manner of Aṅgiras."[2] He piles up two Patnī-bricks respectively with the formulas, "Pathyā (is the wife) of Pūṣan; governed by that divinity, do thou be seated firm in the manner of Aṅgiras; Vāg of Vāyu; governed by that divinity, do thou be seated firm in the manner of Aṅgiras."[3] At the end of piling up of all he recites the *sudadohas* veres.

To the west he piles up four Pañcahotṛ bricks ending towards the north respectively with the formulas, "Agni is the Hotṛ; governed by that divinity do thou be seated firm in the manner of Aṅgiras; Aśvins are the two Adhvaryus; governed by that divinity do thou be seated firm in the manner of Aṅgiras," etc.[5] Or he piles up two bricks with the single formula, "Aśvins are the two Adhvaryus ..." with a common *tayādevata* formula; he modifies the formula as *tayādevatayā'ṅgirasvad dhruve sīdatam.* He piles up the Hṛdaya-brick with the mantra, "The supreme being chosen by all is aware of a hundred mares. He encompasses all this. He is the soul of Indra, the Pañcahotṛ formula with inner meaning. (He grants) immortality to gods and long life to the progeny. The wise defined Indra the ruler, the Savitṛ, the soul of Vāyu. The wise deem him as the highest ray shining among the rays in the realm of the holy order. He maintains the universe in the egg. Being undivided, he gazes at the worlds. His egg is said to be mighty, and the vital breath to be the vulva. I am fashioned out by that immortal being."[6] He piles up two Yajus-bricks respectively with the formulas, "Aṅgirases together with the Dhaṣṇiya fires; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Maruts together with the Sadaṣ and the Havirdhāna; governed by that divinity, do thou be seated firm in the manner of Aṅgiras."[2] He piles up the two Patnī-bricks respectively with the two formulas, "Dīkṣā is the wife of Soma; governed by that divinity do thou

3. TĀ III.9.1
4. TĀ III.11.2.3
5. TĀ III.3.3
6. TĀ III.11.4

उपदधाति वसूनां गायत्री तया देवतयाङ्गिरस्वद्ध्रुवा सीद रुद्राणां त्रिष्टुक्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति । सर्वासां पारे सूददोहसः करोति । अथोपरिष्टात्प्राचीः सप्तहोत्रेष्टका उपदधाति महाहविर्होता तया देवतयाङ्गिरस्वद्ध्रुवा सीद सत्यहविरध्वर्युस्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति षट् । अपि वानाधृष्यश्चाप्रतिधृष्यश्च यज्ञस्याभिगरावित्येतेन मन्त्रेण द्वे इष्टके समानतयादेवते उपदधाति । तया देवतयाङ्गिरस्वद्ध्रुवे सीदतमिति मन्त्रं संनमयति । अथ हृदयेष्टकामुपदधातीन्द्रो राजा जगतो य ईश इत्यान्तादनुवाकस्य । अथ यजुरिष्टका उपदधात्यदितिर्वेद्या तया

be seated firm in the manner of Aṅgiras. Pṛthivī is the wife of Agni; governed by that divinity, do thou be seated firm in the manner of Aṅgiras." At the end of the piling up of all, he recites the *sudadohas* verse.

Towards the north he piles up six Ṣaḍḍhotṛ - bricks ending towards the east respectively wit the formulas beginning with "Vāk is the Hotṛ; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Dīkṣā is the (sacrificer's) wife; governed by that divinity, do thou be seated firm in the manner of Aṅgiras"[7] etc. He piles up the Hṛdaya-brick with the mantra, "The wise understand (the Ṣaḍḍhotṛ formula) as the golden treasure surrounded by light, holding wealth for the gods, shining, and a particle full of ambrosia. (The commoners) do not know the part of Ṣaḍḍhotṛ (as a particle of moon). The Ṣaḍḍhotṛ formula which fashioned out mentally five seasons, or six seasons, him, functioning ogether with the seasons, the wise deem (as moon) in the realm of the cosmic order.—The gods do not realise (the Ṣaḍḍhotṛ formula) residing within, active, moving within mentally along with the moon, soul of Indra moving in a hundredfold ways, even though he is associaed with them."[8] He then piles up two Yajus bricks respectively with the formulas, "Waters together with the Prokṣaṇīs; governed by that divinity do thou be seated firm in the manner of Aṅgiras. The plants together wit the Barhis; governed by that divinity do thou be seated firm in the manner of Aṅgiras."[9] He piles upto Patnī-bricks respectively with the formulas, "Gāyatrī (is the wife) of the Vasus; governed by that divinity, do thou be seated firm in the manner of Aṅgiras. Triṣṭuk of the Rudras; governed by that divinity do thou be seated firm in the manner of Aṅgiras."[3] At the end of the piling up of all he recites the *sūdadohas* verse.

On the upper part he piles up six Saptahotṛ-bricks respectively with the formulas, "Mahāhavis is the Hotṛ; governed by that divinity do thou be seated firm in the manner of Aṅgiras. Satyahavis is the Adhvaryu; governed by that divinity, do thou be seated firm in the manner of Aṅgiras" etc.[10] Alternatively he piles up two bricks with the formula, "Anādhṛṣya and Apratidhṛṣya are the Prastotṛ and Pratihartṛ of the sacrifice. He recites the *tayādevata* formula combinedly; he modifies it as "Governed by that divinity do you two be seated firm in the manner of Aṅgiras." He piles up the Hṛdaya-brick with the mantras beginning with "Indra the king of the world, who governs-he is the Saptahotṛ formula fashioned in seven ways "and ending with the Anuvāka.[11] He piles up thirteen Yajus-bricks with the formulas, "Aditi together with the Vedi, governed by that divinity do thou be seated firm in

7. TĀ III.6.1
8. TĀ III.11.5
9. TĀ III.8.1
10. TĀ III.5.1
11. TĀ III.3.11

देवतयाङ्गिरस्वद्ध्रुवा सीद सोमो दीक्षया तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति त्रयोदश । अथ पत्नीष्टका उपदधात्यादित्यानां जगती तया देवतयाङ्गिरस्वद्ध्रुवा सीद विष्णोरनुष्टुक्तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्यष्टादश । सर्वासां पारे सूददोहसः करोति । अथ यथावकाशं ग्रहेष्टका उपदधाति वाचस्पते विधे नामन्निति दशहोतुर्वाचस्पते वाचो वीर्येणेति चतुर्होतुः सोमः सोमस्य पुरोगा इति पञ्चहोतुर्भूर्भुवः सुवरिति षड्ढोतुर्वाचस्पते हृद्विधे नामन्निति सप्तहोतुः । सर्वासां पारे सूददोहसः करोति । अथ यथावकाशमेव प्रतिग्रहेष्टका उपदधाति । देवस्य त्वा

the manner of Aṅgiras; Soma together with Dīkṣā, governed by that divinity do thou be seated firm in the manner of Aṅgiras" etc.[12] He piles up eighteen Patnī-bricks with the formula, "Jagatī is the wife of the Ādityas; governed by that divinity do thou be seated firm in the manner of Aṅgiras; Anuṣṭuk is the wife of Viṣṇu; governed by that divinity do thou be seated firm in the manner of Aṅgiras" etc. upto the end of the Anuvāka.[13] At the end of the piling up of all he recites the *sūdadohas* verse.

He piles up the Graha-bricks[14] as the space may be—that of Daśahotṛ with the formula, "O lord of speech, moulder, designator, may we designate thee; do thou make us known; may the lord of speech partake of Soma; may he grant us wealth svāhā." That of the Caturhotṛ with the formula, "O lord of speech, thou art being offered oblation with well-procured valour of speech; provide the esteemed heaven for this sacrificer; the lord of speech partakes of Soma; may he provide Indra with power, svāhā." That of Pañcahotṛ with the formula, "The Soma (plant) advances towards the Soma (sacrifice); the bright one advances towards the bright one; the Somas have been mixed up for thee, O Indra, fond of fermented drink and responding to the call." That of Ṣaḍḍhotṛ with Bhūr Bhuvaḥ Svaḥ;[15] that of the Saptahotṛ with formula, "O lord of speech, moulder of heart, designator, may we designate thee; do thou make me known, the lord of speech has partaken of Soma," let the divine relation not be broken, nor human, obeisance to heaven, obeisance to earth svāhā."[16] At the end of the pilling up of all, he recites the *sūdadohas* verse.

He piles up ninteen bricks relating to the receiving (of Dakṣiṇās) respectively with the formulas, "In the impulse of god Savitṛ, with the arms of the Aśvins, with the hands of Pūṣan, I receive (the Dakṣiṇā). May king Varuṇa carry thee O divine Dakṣiṇā-gold to Agni,[17] piece of cloth to Soma, cow to Rudra, horse to Varuṇa, human being to Prajāpati, bed to Manu, she-goat to Tvaṣṭṛ, sheep to Pūṣan, mule or ass to Nirṛti, elephant to Himavat, garland and decoration to Gandharvas and Apsarases, grains to Viśve Devas, food to speech, cooked rice to Brahman, waters to Samudra, cart to Uttāna Āṅgirasa, chariot to Vaiśvānara[17]—May I attain immortality through it, (may the Dakṣiṇā act as) a bird to the giver, may it bring happiness to me the receiver, who gave it to whom ? Kāma (gave) to Kāma, Kāma is the giver,

12. TĀ III.3.8
13. TĀ III.3.9
14. to be piled up with the *graha*-portions of the Caturhotṛ formulas.
15. The *Graha* portion of Ṣaḍḍhotṛ formula is *vācaspate'cchidrayā vācā*. TĀ III.3.4.
16. TĀ III.3.5
17. The portion relevant to the Dakṣiṇā out of these seventeen to be received is to be retained in the formula. The bricks are ninteen and the total number of formulas is seventeen. The two remaining formulas are probably the opening portion *devasya tvā* etc. and the closing portion *tenā' 'mṛtatvam aśyām* etc.

सवितुः प्रसव इत्यनुद्रुत्यैषा ते काम दक्षिणोत्तानस्त्वाङ्गिरसः प्रतिगृह्णात्वित्येकान्नविंशम् । अपि वा गन्धर्वाप्सराभ्यः स्रगलङ्करणे इत्येतेन मन्त्रेण द्वे इष्टके समानतयादेवते उपदधाति । तया देव-तयाङ्गिरस्वद्ध्रुवे सीदतमिति मन्त्रं संनमयति। स्वयमातृण्णाभ्यः प्रभृति सिद्धमत ऊर्ध्वम् । संतिष्ठते ब्रह्मचित् ॥ ७ ॥ पञ्चमः ॥

अथ समस्तस्य । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्यैतावदेव नाना । सावित्रो ऽग्निः प्रथमा चितिर्लोकंपृणा द्वितीया नाचिकेतस्तृतीया लोकंपृणा चतुर्थी ब्रह्मचित्पञ्चमी । सर्वासु चितिषु स्वयमातृण्णा पुरीषान्ता-श्चितयः। अग्ने देवां इहावहेत्येताभिः पञ्च चितीरभिमृशति। तं चेत्सौम्ये ऽध्वर उत्तम एव चक्रे चिन्वीत प्राग्दीक्षणीयायै दिवः श्येनीभिर्य-जेतोदवसानीयाया अपाघाभिः । सकृत्प्रयुज्य समस्यति । संतिष्ठते समस्तः ॥ ८ ॥ षष्ठः ॥

Kāma is the receiver; (O Dakṣiṇā, do thou enter into the Kāma the ocean; I receive thee by reason of Kāma; O Kāma, this is for thee; O Kāma, this Dakṣiṇā is for thee; may Uttāna of the Aṅgiras gotra receive thee."[18] Alternatively he piles up two bricks with the formula. "Garland and decoration for the Gandharvas and the Apsarases" with a common *tayādevata* formula; in that case he modifies the formula as "Governed by that divinity, do you two be seated firm in the manner of Aṅgiras." The procedure beginning with the pilng up of the naturally perforated stones is as prescribed. The Brahmacit comes to an end.

XIX.8

SAMASTA (COMBINED CITI)

Now the rite of the Samasta. The accomplishment of the area is as prescribed for the Sāvitra. This much is different: The first Citi is as the Agni in the Sāvitra. The second Citi is formed by the Lokampṛṇā bricks. The third Citi is as the Nāciketa. The fourth Citi is formed by Lokampṛṇā bricks. The fifth Citi is as in the Brahmacit. The naturally perforated stones are to be piled up in all Citis. The Citis are each to be accomplished with earth. He touches the five layers respectively with the five verses, "O Agni, being born, do thou bring the gods for this sacrificer. Invoker of the gods, thou art worthy of being praised by us.—We have approached with devoted mind the young Agni who, enkindled in his seat, is shining with light inbetween the wide heaven and earth, whom ample offering has been made and who is coming from all sides. (I touch) Agni promoting intelligence, the means of a sacrifice, involving the gods, most pervading and worthy of praise. O Agni, men praise thee and none else, receiving even the least oblation. O Agni, son of Aṅgiras, we deposit thee in the manner of Manu; we enkindle thee in the manner of Manu. Do thou carry oblation to the gods for the sacrificer worshipping gods in the manner of Manu. Agni, kind to all, grants food to people. Gladdened, he approaches for oblation the liberal sacrificer having abundant food."[1]

If one proposes to pile up in a Soma-sacrifice, he should pile up in the last round (of Pravargyopasad). He should perform the Divaḥśyenīṣṭi before the Dīkṣaṇīyeṣṭi, and the Apāgheṣṭi before the Udavasānīyeṣṭi. Having first performed (the Sāvitracayana), one may pile up the Samastaciti The Samastaciti thus come to a conclusion.

18. TĀ III.3.10

1. TBr III.11.6.3-5

अथ वैश्वसृजस्य । प्रसिद्धं क्षेत्रकरणं यथा सावित्रस्यैतावदेव नाना। तिस्रो लेखा भवन्त्यथान्तमायां लेखायामुपदधाति यच्चामृतं यच्च मर्त्यमित्यष्टादश । सर्वासां पारे सूददोहसः करोति । अथाभ्यन्तरायां लेखायामुपदधाति सर्वा दिशो दिक्ष्विति पञ्चदश । सर्वासां पारे सूददोहसः

XIX.9
VAIŚVASṚJA

Now, the rite of Vaiśvasṛja Citi. The accomplishment of the area is as prescribed for the Sāvitra. This much is different: There are three lines. On the last line he piles up eighteen bricks respectively with the formulas, "That which is immortal, which is mortal, which breathes and which does not—I deem all of them to be bricks yielding desires and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras. —All females, all males and all neuters —I deem all ... —All that are the dust-particles enumerated by the divine power I deem all ... —All that are the particles of saline soil on the earth nourishing the cattle—I deem all ... —All the sand-particles lying within the waters—I deem all ...— All the pebbles which exist for the sustenance of the earth—I deem all ... —All the stones which are set on the hard surface of the earth—deem all ... —All the creepers which lie on the earth-I deem all ..— All the plants which grow on the earth—I deem all ... —All the trees which grow on the earth—I deem all...—All the domestic and wild animals I deem all ... —All the bipeds, quadrupeds, footless and crawling—I deem all ... —Whatever collyrium is employed among the gods and men—I deem all ... —Whatever iron exists among the gods and men—I deem all ...— All copper which lies among the gods and men—I deem all ... —All lead, all tin that exists among gods and men—I deem all ... —All bright silver which exists among the gods and men...—All bright gold which exists among the gods and men I deem all of them to be bricks yielding desires and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras."[1]

On the inner line he piles up fifteen bricks respectively with the formulas. "All quarters and whatever is set within those quarters—I deed all of them to be desire-yielding bricks, and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras. The hollow midregion and all that is set therein—I deem all ... —The progeny living in the midregion, and the Gandharvas and the Apsarases - I deem all ...— All enormous clouds set in the midregion—I deem all ... —All big water-reservoirs which are steady and also moving—I deem all ... —All torrents, all waterfalls and snowfall—I deem all ... —All spreading rays and the fog - I deem all ...— All lightning, thunders and hails - I deem all ...—All flowing rivers and all aquatic animals—I deem all ... —Those waters which are obtained from a well, from a river, from an ocean, from a pond and from a cloudburst—I deem all ... —The clouds which rush up, the showers which fall down—I deem all ... —The heat, brilliance, the sky, that which is set in the sky—I deem all....—The wind, the birds and everything that flies in the sky—I deem all...—Agni, Sūrya, Candra, Mitra, Varuṇa, Bhaga—I deem all ...— Truth, faith, penance, restraint, designation and form of creatures—I deem all these to be desire-yielding bricks, and pile them up. Governed by that Ṛṣi, that prayer and that

1. TBr III.12.7

करोति। अथाभ्यन्तरायां लेखायामुपदधाति सर्वान्दिवः सर्वान्देवान्दिवीति नव। सर्वासां पारे सूददोहसः करोति। स्वयमातृण्णाभ्यः प्रभृति सिद्धमत ऊर्ध्वम्। तं चेदहीने सत्रे वा चिन्वीत शतरात्रे विश्वजिति सर्वपृष्ठे दक्षिणानां काले ब्रह्मा सदस्यासीनो वैश्वसृजान्व्याचष्ट ऋचां प्राची महती दिगुच्यत

divinity do thou be seated firm in the manner of Aṅgiras."[1] At the end of the piling up of all, he recites the *Sūdadohas* verse.

On the still inner line he piles up nine bricks respectively with the formulas, "The entire heaven, all gods, and everything that is set in the heaven—I deem all these to be desire-yielding bricks and pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras. ...—All stars which are spread over the wide sky—I deem all ... —The Ṛks, Yajus, Sāmans and Atharvāṅgiras mantras - I deem all ... —Itihāsa and Purāṇa, serpents and groups of demons—I deem all ... —Those which are the worlds, improper worlds and the creatures which are set within the worlds—I deem all ... —The sacred knowledge, the non-sacred knowledge and that which is covered by the sacred knowledge—I deem all ... —All days and nights and the stray fortnights - I deem all ... —All seasons, all months and a stray year, I deem all ... —All the past, the present and the future—I deem all these to be desire-yielding bricks and I pile them up. Governed by that Ṛṣi, that prayer and that divinity, do thou be seated firm in the manner of Aṅgiras."[2] At the end of the piling up of all he recites the *sūdadohas* verse. The procedure upto the piling up of the naturally perforated stones is as prescribed.

If one piles up the Vaiśvasṛja in an Ahīna sacrifice or a Sattra (upto the) Śatarātra, the Brahman seated in the Sadas in the Viśvajit Sarvapṛṣṭha sacrifice, recites, at the time of giving away the Dakṣiṇās the Vaiśvasṛja mantras[3] beginning with *ṛcām prācī mahatī dig ucyate* by quarters and verse-halves, and the Brāhmaṇa-portions by sentences :

(i) "The east is said to be the venerable quarter adorned by (the divinity governing) the Ṛks. The south is said to be the esteemed quarter of the Yajuses. The west is that of the Atharvans and the Aṅgirases. The north is the venerable quarter of the Sāmans.

(ii) The god (Āditya) moves in the early part of the day together with (divinity of) the Ṛks. At midday he stands together with the Yajuses. In the evening he is worshipped together with the Sāmans. (In this way) Sūrya moves in company with the three Vedas.

(iii) The form (of Sūrya) is said to be entirely born of the Ṛks. All movement is absolutely from the Yajuses. All (his) lustre is derived absolutely from the Sāmans. All this (belonging to Sūrya) is erected together with the sacred knowledge.

(iv) The Vaiśya class is said to have been born of the Ṛks. Yajurveda is said to be the birth-place of the Kṣatriya class. Sāmaveda was the birth-place of the brāhmaṇa class. The old sages uttered this saying to the old persons.

2. TBr III.12.8
3. TBr III.12.9

इति पच्छो ऽर्धर्चशो ब्राह्मणे वाक्यशः । तस्मा अध्वर्युः प्रतिगृणात्यों ब्रह्मन् ऋतं ब्रह्मन् सत्यं ब्रह्मन्नरात्स्म ब्रह्मन्निति । तस्योत्तमे पर्याये ऽरात्स्म ब्रह्मन् संपद्यते । संतिष्ठते वैश्वसृजः ॥ ९ ॥ सप्तमः ॥

(v) The ancient gods intending to create the universe (and therefore) piling up the great Agni, became initiated and sat for the sacrificial session lasting for a hundred thousand years.

(vi) When they commenced the Sattra for creating the universe, Tapas itself was the Gṛhapati. The collection of sacred mantras itself became the Brahmán priest. The truth became the Hotṛ.

(vii) The ambrosia functioned as the Udgātṛ for them for a thousand Parivatsaras. The past became their Prastotṛ. The future functioned as the Pratihartṛ.

(viii) For (the gods) intending to sit for the entire session Prāṇa became the Adhvaryu. The wise Apāna chosen for the sacrifice officiated as the Pratiprasthātṛ.

(ix) Those belonging to the seasons became the Upagātṛs. The seasons became the Sadasyas. The fortnights and the months became the Camasādhvaryus.

(x) When the Viśvasṛj gods sat for the sacrificial session, the lustre functioned as the Brāhmaṇācchaṁsin. Their glory became the Acchāvāka. The cosmic order became the Praśāstṛ.

(xi) When the Viśvasṛj gods performed the Sattra, their essence carried (i.e. held) king Soma.[4] Their might functioned as the Dhruvagopa.[5] Their vigour praised the pressing stones.[6]

(xii) Their recompensation recited the Potṛ's yājyā. Their splendour recited the Neṣṭṛ's yājyā. Their śraddhā, knowing the truth, recited the Āgnīdhra's yājyā.

(xiii) The sacrificial food of the Viśvasṛj gods functioned as the sacrificer's wife. Their intention crushed the oblation-material. The acute hunger and thirst procured the sacrificial faggot.

(xiv) Their speech, being aware of the compositions of metres, operating the various procedures of rituals and types of Soma-sacrifices, became the Subrahmaṇyā.

(xv) Day and night became the guardians of the sacrificial animal. The Muhūrtas became the servants. The creator became the death. The lord of the people became the immolator.

(xvi) The early Viśvasṛj gods sat in a Sattra lasting for a thousand years pressing Soma every day. Consequently was born the golden bird, called Brahman, the guardian of the universe.

4. served for the stool (*āsandī*)
5. guardian of the Dhruva vessel.
6. officiated as the Grāvastut priest.

एतेनारुणकेतुको व्याख्यातः । यावन्मन्त्रमबीष्टका लोकंपृणाश्च स्वयमातृण्णाश्चाप एव पुष्करपर्णꣳ रुक्मꣳ हिरण्मयं पुरुषं कूर्ममिति । आतपति वर्ष्या इति यथासमाम्नातम् । पल्वल्या इत्यविशोष्या इत्यर्थः । उत्तरवेद्यापवनकाले तां तूष्णीं जानुदघ्नीं खात्वान्यत्र मृदं निवपति । विदेरग्निरित्यादि लुप्यते । ध्रुवासीति प्रतिपद्यते । हस्तग्राहमबीष्टका उपदध्यात् । भद्रं कर्णेभिरिति द्वाभ्याꣳ शान्तिं कृत्वा ताभ्यामुपदधाति । आपमापामिति पञ्चभिर्महानाम्नीभिरुष्णोदकम् । शिवा वः शन्तमेति सौषध्यो ऽपो ऽध्वर्यवे ददाति । स ताः प्रतिगृह्य शिवा न इत्युपदधाति ।

(xvii) By whose prowess the sun furnished with splendour shines; at every birth the father attains parenthood through a son. One who has not studied the scripture does not realise that Almighty, the great, the soul residing in all, at death.

(xviii) This is the eternal greatness of one who knows Brahman. By resorting to religious act he neither increases nor decreases. His self becomes cognisant of the eternity. Having cognised Him one does not become stained with evil act."

The Adhvaryu responds to him by saying "Om Brahman,[7] the right O Brahman,[7] the truth O Brahman,[7] we have attained O Brahman."[7] In the last round the response is "We have attained O Brahman."[7] The rite of the Vaiśvasṛja thus comes to a conclusion.

XIX.10
ĀRUṆAKETUKA

Hereby is explained theĀruṇaketuka Cayana. As many water-bricks are to be piled up as there are the formulas. The Lokampṛṇā-bricks and the naturally perforated stones are also water-bricks. (One procures) a lotus-leaf, a gold sheet, a golden man and a tortoise. (One also procures) rainwater while there is sunshine as is prescribed in the scripture.[1] The waters in a pond mean those which do not dry up. At the time of the raising of the Uttaravedi one digs out earth as deep as the knee silently, and pours it down elsewhere. The employment of the formula *vider agnir nabho nāma* ... is dropped.[2] He begins the further procedure with the formula *dhruvā'si*.[3] He should pile up water-bricks by means of the palm. He invokes Śānti by reciting the two verses, "O gods, may we listen auspicious things with our ears; O gods worthy of sacrifice, may we see auspicious things with our eyes. Praising you with firm limbs, may we attain the life destined by gods.—May Indra of great fame be auspicious to us. May Pūṣan knowing all be auspicious to us. May the eagle Ariṣṭanemi be auspicious to us. May Bṛhaspati grant us welfare."[4] With these very verses he piles up the bricks. He piles up warm water with the five Mahānāmnī verses: "I have obtained again and again all waters from this and that place from this world and from yonder. I accomplish (them) for prosperity together with Agni, Vāyu and Sūrya. (O you waters), who have wind for the horse, sun-rays for the

7. Caland reads *bṛhat* at four places. The reading *brahman* as found in a manuscript is the correct one.

1. cf. BaudhŚS XII.8
2. cf. BaudhŚS IV.2
3. With this formula he presses the ground. cf. BaudhŚS IV.2.
4. TĀ I.1.1

सुमृडीकेति भूमिवतीमुपदध्यादेताः पुरस्तात् । स्मृतिः प्रत्यक्षमित्यष्टौ मध्ये शुक्रं ते अन्यदिति च । साकंजानामित्येकादश पुरस्ताद्दक्षिणतो ऽक्षिदुःखोत्थितस्यैवेति षडिहेह वः स्वतपस इति चातिताम्राणीति चतस्रो मदन्तीस्तप्ताः प्रवर्ग्यवदाद्यन्तयोः शान्तिं कृत्वा । अत्यूर्ध्वाक्ष इति त्रीण्यृतुमण्डलान्यव द्रप्स इति च । अरोग इत्यष्टौ सूर्यनामभिः पदशो यत्ते शिल्पमिति च । व्याहृतीर्जपित्वापो व इति यजमान उपतिष्ठते । एवमुत्तरैरुपस्थानं व्याहृतीर्जपित्वा । सप्त सूर्याः सप्त दिशो नानासूर्या यद् द्यावश्चित्रं देवानामिति चतस्रः सौरीः पुरस्तात् क्वेदमभ्रमित्येकाम् ।

guardians, formed of particles of light, divine impellers of creatures, do me the favour of parenthood. Having great name, highly honoured, promoters of favourable things, divine impellers ... —O divine waters, do you dispel from here the consuming and burning fire, the velocity, the sin, and the poverty. —O divine waters, promoting the gods, do you elevate the thunderbolt, elevate us uninjured, elevate the creation. Elevate the Ādityas and Aditi as the cause (of our prosperity)."[5] The sacrificer gives away to the Adhvaryu water together with plants with the verse-half, "May the divine waters and plants become auspicious and pleasant to us."[6] He receives them and piles them up with the (same) formula, "May the divine waters and plants become auspicious and pleasant to us." In front of these he piles up the Bhūmivatī brick with the formula, "O Sarasvatī, do thou be pleasant to us. Let thy cavity not be visible."[6]

He piles up eight bricks in the middle with eight verses beginning with, "Memory, manifest, legendary, inference - this is the fourfold means of cognition-with all these the solar circle is assessed. —The sun holds ray of light above the entire creation. Through the specific maturity of the creation caused by it the specific divisions of time are obtained. —A river flows from an inexhaustible spring. Other rivers flow into it. Becoming wide, she never returns (to the original form).—Similarly various dimensions of time, big and small, resorting to a year unite with it. —The year covering all those dimensions becomes wide; it never returns. Therefore one should understand (the universe) to be depending upon the year in regard to the definition (of time). —The year appears directly comprising small and big dimensions. One who supercedes the beings (however) does not become visible. Paṭara, Viklidha, Piṅga-these are Varuṇa's forms. When this is known, a thousand (cows) are carried. —There is one head and two mouths; that defines the seasons. There are seven organs on each side. The utterance is besmeared (?). He also piles up a brick with the verse, "O Pūṣan, thy bright form is one; thy venerable form is another. Thou producest two opposite things—day (and night). Thou art heaven as if. O possessor of food, thou causest all powers. May thy auspicious gift be here."[1]

He piles up eleven bricks towards the east respectively with the verses :

(i) Among the rays of the sun born together the seventh is said to have been born as the first the (other) six (seasons) are shining ropes born of the god

5. TĀ I.2.1-3
6. TĀ I.2.3
7. TS IV.1.11.2; TĀ I.2.4

अर्धमासा इत्युपरिष्टात्काला अप्सु निविशन्त इति द्वे दक्षिणतः किंस्विदत्रेति पञ्च वैष्णवीः पृच्छामि त्वा परं मृत्युमिति चतस्रो मृत्युमतीः पृच्छामि त्वा पापकृत इति चतस्रो निरयवतीरा यस्मिन्नग्ने नयेति द्वे अग्निश्च जातवेदाश्चेत्यष्टौ दिश्या दिशो व इति यजमानः प्रभ्राजमाना इत्येकादश रुद्राः प्रभ्राजमान्य इत्येकादश रुद्राण्यः पदशो मध्ये रूपाणि व इति यजमानः स्वानभ्राडित्येकादश गन्धर्वगणाः पदशः पश्चाद्गौरी मिमायेत्येका वराहवः स्वतपस इति सप्त वाताः पदशः समानमेतदिति वृष्टिमती यदक्षरमिति लोको जमदग्निरित्याप्यायितस्तच्छंयोरिति शंयुः सहस्रवृदित्यष्टौ संयानीः स संग्राम इति द्वे पवित्रवन्तः पवित्रं ते ब्रह्म देवानामसतः सद्य इति चतस्रः पवित्रवत्य उत्तरतो ऽमी य ऋक्षा इति सप्त मध्ये ऽन्धो

(Āditya). Their assigned destinations have been created. They function variously for the maintenance of the world.

(ii) O men, which friend among you, not disturbed, said to his friend: "afraid of damage from us, he escapes."

(iii) One who left away the friend enjoying friend ...[8]

(iv) A season being impelled by the (preceding) season takes its course producing appropriate sound. The groups of thirty each make sixty (in each season). The bright and dark fortnights make a part of sixty.

(v) The spring having an old car and accompanied by the Vasus wearing coloured garments is said to be the first attendant of the year-the master.

(vi) "Feed these, take care of these" —these talks take place at that time when the spring appears.

(vii) One should understand the same order in regard to the change of season. We shall explain the specific characters of the seasons. Listen to them.

(viii) The group of Rudras wearing white garments arrives together with the summer, scorching the entire earth with unparalled heat.

(ix) Do you have a look at the variegated garments of the Ādityas yielding annual crops in association with rainy season.

(x) The season, even though void of grief causes eye-trouble, looks yellow as if. Not causing severe cold, it appears active through antelopes.

(xi) It gladdens the people afflicted by scorching heat. Eyes of the world become calm. The people who miss (this season in farming) miss the whole year.

He piles up six bricks towards the south respectively with the verses:[9]

(i) "The pupil of eyes have become clear of one relieved of eye-trouble. One anoints eyes. There is no taking away (of the eyesight).[10] Mind that all this (is the achievement) of the Ṛbhus.

(ii) Do you observe (their) new garments are glittering like gold. (They say) do you consume food, cleanse yourselves. I grant you (the means of) life.

(iii) These noises occur when there is autumn. The Maruts are shaking, hitting and stormy.

(iv) The winds coming from yonder appear as covered with an armour in order to face the tips of arrows. People are covered with opened skirts, having various head-dresses and braided hair.

(v) One should understand the eyes of the winter, even though not angry, as red like violent person who is fighting and whose eyes are fast moving.

8. RV X.71.6; TĀ I.3.1
9. TĀ I.4.1-3. This speaks about the autumn and other seasons.
10. The text in Pune Ānandāśram edn. reads *cādgaṇam*. Bloomfield's Vedic Concordance has recorded *cāgrahaṇam*. I propose *co'dgrahaṇam*.

मणिमिति पञ्च वैश्वदेवीरुत्तरत आ तमग्ने रथमिति तिस्र आतनुष्वेति चतस्रः । आ मन्द्रैरित्येकां यजमान उपदध्यात् । अणुभिश्चेति द्वे । सुब्रह्मण्योमित्येकामरुणाश्वा इति चतस्रो रेवतीर्ब्रह्मण उदरणमसीति चतस्रो ब्रह्मसदनाः । अष्टयोनीमित्यष्टौ दिश्याः । मित्रश्च वरुणश्चेत्यष्टौ दिश्याः । पुष्करपर्णꣳ रुक्मꣳ हिरण्मयं पुरुषं कूर्ममिति महाग्निवदेव । तान्युपधाय हꣳसः शुचिषदिति द्वे दूरोहणे पुरुषमभितः । तदित्पदमिति द्वे मध्ये । वसूनाꣳ रुद्राणामित्यष्टावुत्तरतः । रश्मयो व इति यजमानः । आरोगस्येत्यष्टावुपरिष्टात् । आपो व इति यजमानः । प्रभ्राजमाना-नामित्येकादश प्रभ्राजमानीनामिति चैकादश मध्ये । रूपाणि व इति यजमानः । अग्नेः पूर्वदिश्यस्येत्यष्टौ दिश्याः । दिशो व इति यजमानः । दक्षिणपूर्वस्यामिति चतस्रो नरकवतीर्यथालिङ्गम् । आयस्मिन्निन्द्रियाणि

(vi) "In the midregions there is scarcity of water, (but) there is water in the residence of men"—uttering these words the people living in cold season move on experiencing the heat of lightning."

And also with the verse, "O powerful[11] Maruts having the covering as bright as the sun, I seek your extensive favour here only."

He piles up four (bricks, namely) hot waters with the four verses beginning with *atitāmrāṇi* attaching to each one the Śānti formula at the beginning and at the end in the manner of Pravargya.[12] (The verses are):

(i) "The Viśve Devas carry very red garments and the weapons known as Aṣṭi, Vajri and Śataghni. With the fire as the tongue (to enjoy the offering) they accompanied (other deities).

(ii) Nobody is like myself[13] - neither any god nor a human being nor king Varuṇa the lord nor Agni nor Indra nor Soma.

(iii) One end of his bow resides in heaven; the other on earth; Indra himself assuming the form of white ants cut its string.

(iv) That which appears in the brilliance of the clouds is called Indra's bow without the string. It is also said to belong to Saṁyu son of Bṛhaspati. It is also the bow of Rudra."

He piles up three Ṛtumaṇḍala bricks respectively with the verses, "The cold season is experienced in such a way that man stretches his eyebrows high above and is not inclined to move crossswise (consequent upon severe cold). No attention is paid to one's form or garments or to eyesight. (The opposite parties) do not dare to injure each other. This is the indication of the divine season. At sunrise one becomes red in eyes and green on head. (O cold season), thou settest down the folded palms; thou closesr down the knees. Do you O men, resort to the speech. Let my knees be together; let my folded palms close together."[14] He also piles up a brick with the verse, "The drop of water, essential for agriculture dropped upon the earth reaching (the sky) due to thousands (of rays). (O Agni) do thou, showering, drop down the drop of water making sound with all strength, desired by men and coming down (from the sky)."[14]

He piles up eight bricks with the names of Sūrya, "(Thou art) Āroga (governed by that divinity ...), Bhrājas (governed ...), Paṭara, (governed ...), Pataṅga (governed ...), Svarṇara (governed ...), Jyotiṣīmān (governed ...), Vibhāsa (governed ...). All of them shine in the sky for this (sacrificer) yielding strength and not

11. The text reads *svatapasah*, but ṚV VII.59.11, MS IV.10.3 and KS XX.15 read *svatavasaḥ*.
12. The formula *namo vāce*... (TĀ IV.1.1) at the beginning and *śaṁ no vātaḥ* (TĀ IV.42.1) at the end.
13. *mātṛk* stands for *mādṛk*.
14. TĀ I.6.1-3

शतक्रतविति द्वे दक्षिणतः इन्द्रघोषा वः संज्ञानमिति षड् दिश्याः । आदित्यः सर्व इति पञ्च दिश्याः । एवा ह्येवेति षड् दिश्याः । आपमापामिति नवोपरिष्टात् । अपाᳫं रसमित्येकाम् । कामस्तदग्र इति संकल्पवतीम् । आपो ह यदित्योघवतीम् । विधाय लोकानिति स्तम्भनवतीं केतव इत्येकाम् । इमा नु कमिति तिस्रः । आप्लवस्वेति सप्तदश क्षपण्यः । विशीर्ष्णीमिति द्वे । पर्जन्यायेति तिस्रः । पुनर्मामैत्विति च तिस्रः । स्वयमातृण्णादि समानमुत्तरᳫं सावित्रेण । स्वयमातृण्णा लोकंपृणाश्चैता आपः पञ्च चितयो भवन्ति । प्रतिदिशं चितीः पुष्करपर्णादिभिः प्रच्छादनम् । लोकंपृणयैव द्वितीयाम् । अन्याः

moving aside."[15] He piles up the eighth with the verse, "O Kaśyapa, do thou seat this (sacrificer) gloriously in that marvel of shine which is brilliant, powerful, solid, of variegated lustre and in which seven Sūryas are set together."[9] The sacrificer murmurs the Vyāhṛtis and prays with the mantra *āpo va*. Similarly he murmurs the Vyāhṛtis and prays with the subsequent mantras.

He piles up four bricks to Sūrya respectively with the verses, "Seven Sūryas have appeared in the heaven.—The sacrificer who has given away Dakṣiṇās follows them along the paths. All those Sūryas shine brightly, yielding strength and not moving aside. There are seven directions with different suns; the suns represent the priests namely the seven Hotṛs. The latter are regarded as the seven Ādityas. O Soma, do thou guard us with these. Even though O Indra, carrier of thunderbolt, thou hast created a hundred heavens and a hundred earths, not a thousand suns nor the heaven and earth could equal thee.—The variegated face of gods has come up, the eye of Mitra, Varuṇa and Agni. It has enveloped the heaven and earth and the midregion. Sūrya is the soul of the movable and immovable." He also piles up one brick with the verse, "Where does a cloud rest ? Where does an year rest mutually? O god, where does a day, where does a night stay ? Whom do months and seasons resort to ?"[16] He piles a brick above with the verse, "Where do the fortnights, Muhūrtas, Nimeṣas and Truṭis stay ? When (in the summer) waters depart where do they stay ?"[16] He piles up two[17] bricks with the verses, "The various dimensions of time reside in waters; waters are deposited in the sun. Clouds have waters (residing in the rays) as the source. The ligntning resides in the suns.—These two worlds - heaven and earth are not without form."[18]

He piles up five Vaiṣṇavī bricks with the verses, "What is the intervening entity which has separately held these two (heaven and earth) ? These have been held separately by Viṣṇu—This is the understanding of the sage Vatsa. O heaven and earth, do you become full of food, possessing milch-cows, possessing good crops and granting them to men. Viṣṇu supported heaven and earth. O Viṣṇu, thou hast held the earth on both the sides with pegs (i.e. rays). What is the might of Viṣṇu ? What is that brilliance ? What is the last resort ? That a single divinity supported the unstable heaven and earth.—Vāta is the source of Viṣṇu's might, they say. Brilliance is said to be derived from the eternal. God maintains the world by reason of his three

15. TĀ I.7.1
16. TĀ I.8.1
17. Caland's text does not have *dve*. His foot-note records *dve* as written in the margin after *iti*. This seems to be correct. Sāyaṇa in his commentary on the next verse calls that verse to be the second.
18. TĀ I.8.1-2

प्रथमचितिवन्न पुष्करपर्णादयः । उत्तरतो लोकंपृणयापवर्गो दीर्घदारुभिर्मञ्चं कृत्वा पृष्टो दिवीति पुरीषव्यूहनम् । अन्त्येष्टकोर्ध्वं शतरुद्रीयहोमः । अनुशꣳसनान्ते ऽग्निप्रणयनम् । हूयमानायां वैश्रवणयज्ञो ब्राह्मणेन व्याख्यातो ऽन्नकामस्य सर्वकामस्य वा । पर्वणिपर्वणि वैश्रवणयज्ञः सोत्तरवेदिषु क्रतुषु चिन्वीतेति यथाब्राह्मणं तस्यैतद्व्रतमिति यथाब्राह्मणम् । संमिताश्च व्रतसमुच्चयाः । आपो न बीभत्स्या यथाब्राह्मणमेककामः सर्वकामो वा । आपो वा इदꣳ सर्वमिति ब्राह्मणं विज्ञायते ब्रह्म वा आपो यदाप उपधीयन्ते ब्रह्म वै तदात्मन्धत्ते ब्रह्मणः सायुज्यꣳ सलोकतामाप्नोति य एतमग्निं चिनुत इति । संतिष्ठत आरुणकेतुकः संतिष्ठत आरुणकेतुकः ॥ १० ॥ अष्टमः ॥

॥ इत्येकोनविꣳशः प्रश्नः ॥

quarters which is said to be the extra-ordinary highest place of Viṣṇu. The Agnis and the Vāyus are the last resort."[19]

He piles up four Mṛtyumatī bricks with the verses, "I ask thee about the highest death, the lower one, the middle one and the fourth. I also now ask about the world of the pious and that of the evil-doers. This (Āditya) is said to be the highest death, Pavamāna Vayu is the middle one; Agni is the lower death; Candramas is said to be the fourth death. The lower beings who cannot enjoy always meet with the highest death. Those who can enjoy meet with the lower death and reach those worlds where the pious go—Other than these meet with the middle death. The remaining ones doing evil acts meet with the fourth type of death."[20]

He piles up four Nirayavatī bricks with the verses, "O Brahman, I ask you about the world of the evil-doers where Yama tortures them. Do you tell us about that if you know about the destinations of the evil-doers. The suns rising from Kaśyapa throw the evil-doers (into the hells) inbetween the heaven and earth. They are retained there by the descendants of the Vasus. There they become void of some limb. They become void of hands or feet or hair according to the evil act. Some attain the births which are not from the womb.—Once dead, they again meet with death in accordance with their doings living like the moving insects. Then they are made putrid by the descendants of Vasus."[21] He piles up two bricks with the verses, "In whose (Kaśyapa's) presence the seven (Sūryas) descendants of Vasu, the early offshoots rise, the sage Dīrghaśruttama, the brilliant one, became the guest of him the powerful.—O god Agni, knowing all ways, lead us to wealth by an easy way. Do thou remove from us the crooked sin. We shall praise thee exceedingly."[22]

He piles up eight bricks towards the quarters respectively with the formulas, "Agni, (governed by that divinity do thou be seated firm in the manner of Aṅgiras; Jātavedas (governed by ...); Sahojas, (governed by ...); Ajirāprabhu (governed by ...); Vaiśvānara (governed by ...); Naryāpas (governed by ...); Paṅktirādhas (governed by ...); Visarpa (governed by ...)[23] Paṅktiradhas is the seventh, Visarpa is the eighth of the Agnis. These eight Vasus are thus enumerated. The sacrificer prays with the formula, "O quarters, you are paired with Agni; do not lick away our pairhood."[24]

20. TĀ I.8.3
21. TĀ I.8.4-5
22. TĀ I.8.6
23. TĀ I.8.7-8
24. TĀ I.9.1

He piles up in the middle eleven Rudra-bricks with the formulas, "Prabhrājamānas, (governed by ...); Vyavadātas (governed by ...); Vāsukivaidyutas (governed by ...); Rajatas (governed by ...); Paruṣas (governed by ...); Śyāmas (governed by ...); Kapilas (governed by ...); Atilohitas (governed by ...); Ūrdhvas (governed by ...); Avapatantas (governed by ...); Vaidyutas (governed by ...)."[1] He also piles up eleven Rudrāṇī bricks with the formulas, "Prabhrājamānī (governed by ...)" (produced by suitably modifying the above-mentioned names). The sacrificer prays with the formula, "O forms, your pairhood (is with Agni). Do not lick out our pairhood.[2]

He piles up eleven Gandharvagaṇa bricks towards the west with the names, "Svān (governed by ...); Abhrāṭ (governed by ...); Aṅghāri (governed by ...); Bambhāri (governed by ...); Hasta (governed by ...); Suhasta (governed by ...); Kṛśānu (governed by ...); Viśvāvasu (governed by ...); Mūrdhanvān (governed by....); Sūryavarcas (governed by .....); Kṛti (governed by ...);" these are the eleven Gandharvagaṇas.[3] Also with the verse, "The white (Sarasvatī) fashioning a very large number[4] (of vocables) has encompassed (the world). She is one-syllabled, two-syllabled, four-syllabled, eight-syllabled, nine-syllabled, desiring to grow, becomes thousand-syllabled in the highest firmament."[5]

He piles up seven bricks - (six) with the names, "Varāhas (governed by ...); Svatapas (governed by ...); Vidyunmahas (governed by ...); Dhūpis (governed by ...); Śvāpis (governed by ...); Gṛhamedhas (governed by ...) (and the seventh) not unfavourable to labours of men." He piles up the Vṛṣṭimatī with the verse, "The water which is basically identical goes above and goes down in course of days. The clouds gratify the ground, the fires (vapour caused by rays) gratify the heaven."[6] He piles up the Loka brick with the verse, "All gods worship the eternal principle which has created the elements. They appointed the great Ṛṣi Jamadagni as its guardian."[7] He piles up the Āpyāyita brick with the verse, "Jamadagni swells (the beings) by means of the metres progressing with four syllables each. The beings were satiated

1. TĀ I.18.1
2. TĀ I. 17.2. For the feminine nouns of Rudrāṇī bricks cf. TĀ I.17.1.
3. TĀ I.9.3
4. cf. ŚāṅkhŚS XV.11.4
5. TĀ I.9.4
6. TĀ I.9.5
7. TĀ I.9.6

with king Soma offered with powerful prayers. "The quarters and intermediate quarters have become auspicious to us" (say the beings). He piles up the Śaṁyu brick with the verse, "We ask for welfare and freedom from disease, the way to the sacrifice, the way to the lord of sacrifice. May we gain divine welfare. Welfare to men. May we attain remedy hereafter. May there be welfare to the biped, welfare to the quadruped."[8]

He piles up eight Saṁyānī bricks with the verses, "This earth includes a thousand; the highest firmament includes a thusand. Aśvins the wealthy Nāsatyā are the lords of the entire world. The earth is the wife, heaven is the husband. They clasped each other. Bṛhaspati was their son; Rudra was another son. Saramā was their daughter. Thus the children were sons and a daughter. (O heaven and earth) one of you is bright (day); another (night) fit for sacrifice. You day and night are of opposite charaters. You are sun as if. Full of food, you do the favour of all powers. O you supporters, let your gift be rich.—The heaven and earth, related to dawn, variegated, the resting place of all beings, companions move together. Do you O Aśvins, having asses for the horses, guardians of the good, come to us toether with Sūryā in response to my call.—O Aśvins, Tugra abandoned Bhujyu (his son) in the ocean like a person who is about to die discards his wealth. You carried him with the help of boats which are self-dependent sailing in the midregion void of waters.—O Aśvins, you carried Bhujyu by means of three chariots with a hundred wheels and six horses flying three nights and three days on the desert beyond the ocean full of water.—The cloud follows the sun spreading rays. The cloud full of water becomes the impeller of spotless water.—Tugra, self-dependant, urging to shower upon the sacrificer beseeches that cloud amply watering the plants, realising that it is full of water."[9]

8. TĀ I.9.7
9. TĀ I.10.1-3; RV I.116.3-4. The last verse like many other verses prescribed in the Āruṇaketuka Citi, is obscure.

He piles up two bricks with the verses, "The sun dispelling darkness, drawn by horses makes bellowing cows drink water. Being praised through speech, he surpasses others who are not related to the demons.—The cloud urged (by the sun) comes around again and again. O Aśvins, you are thus (urging the heaven and earth). They—the heaven and earth become impregnated every day."[10]

He piles up four Pavitravatī bricks towards the north with the verses, "(The priests) holding the filter gather around the sacrificial food. Their old father guards the vow. Varuṇa has covered the wide ocean. Only the wise are capable of handling the recesptacles.—O lord of prayer, the filter is spread for thee. Expert, thou movest around the components (of the sacrifice) on all sides. The raw oblation, not baked, does not attain (the status of an oblation). Only baked oblations when employed in offering accomplish (the rite).—Brahman among the gods, leader among the wise, Ṛṣi among the learned, buffalo among the beasts, the eagle among the birds, the large tree among the trees,—(resembling these) the Soma-juice passes through the woollen filter making a noise. The seven Ṛṣis inclouding Atri who fashioned the existent from the non-existent-all of them, Atris and Agastya granting welfare to all resided with the constellations."[11]

He piles up seven bricks in the middle with the verses, "These constellations which are placed high up appear only at night. By day they disperse elsewhere. Varuṇa's laws are inviolable. The shining moon lives with the constellations.—We meditate upon the great lustre of god Savitṛ who instigates our talents.—We choose and meditate quickly upon the lustre of god Savitṛ the lord, which is enjoyable, great and supporting all.—Savitṛ concealed all rays from the sky causing darkness. They appear at night (in the form of constellations), just as we join bone with bone.—The name is indeed my name. I am masculine, feminine and neuter. I am

10. TĀ I.10.4
11. TĀ I.11.1

static and also moving. I offer, I have offered, and I shall offer.—Beings made offerings through me. Animals (bipeds and quadrupeds) are my creation. All-pervading, I am liable to have an adjunct.—Even though females, they are said to be males in my view. If one who has eyes does not understand even though he sees, is to be regarded as blind. A son who is wise knows these (beings). One who knows them is in reality the father of the father."[12]

He piles up five Vaiśvadevī bricks towards the north with the verses. "A blind person obtained a gem; one having no fingers took it up; one having no neck hung it around; those having no tongue praised it.—One who rightly knows the tree with its root in the upper part and branches in the lower part does not believe "the death would kill me". Laughter, weaping, singing, lute-playing, cymbal-playing, death, life and anything else, do thou know these things as sinews (in the body).—Even though not thirsty, he feels thirsty; he feels attached. The emotions resulting from this body are due to the mutual contact - feeling this one gets attachment. The son of Nirṛti feels detached. Even though unconscious, he feels consciousness.[13] —He obtained the gem; even having no fingers he took it up; even having no neck, he hung it around, even not having the tongue, he praised it."[14]

He piles up three bricks with the verses, "O Agni, do thou ascend that chariot with one horse, one harness, one wheel, one yoke and going fast as wind, O all-pervading.—Because Agni yokes white and brown horses to his chariot and ascends it, the chariot does not become ruined, does not stagger, its axle does not stick.—O Vāyu, thou yokest to thy chariot one mare or ten, two or twenty, three or thirty for arriving at our sacrifice. (Having reached) here do thou unyoke them."[15]

12. TĀ I.11.1-4
13. The verse is obscure.
14. TĀ I.11.4-6
15. TĀ I.11.7-8

He piles up four bricks with the verses. "(O Indra), do thou extend thyself on all sides, and excessively. Blow above, on all sides and together. As a male, do thou place the womb of moonlike waters in the sun. —(O Indra), do thou produce juice for the moon out of the essence possessed by the sun which was offered here. Produce first Agni giving boon who is known as Rudra. Rudras are in thousands, indeed numberless. We have heard so, we have not seen him. (O men) do you know this (Rudra-Agni).—O Indra, do thou come with gladdening tawny steeds having hair like a peacock. Let no persons nor those holding bonds obstruct thee like the hunters (the bird). Granting gifts do thou go to them."[16] The sacrificer piles up one brick with the verse, "O Indra, do thou come ..."

The Adhvaryu piles up two bricks with the verses, "O Indra, do thou, yoking a thousand horses, come with measurements of time, subtle and gross, lustrous, not attached to each other and assuming horsehood. —(O Indra), Agni wearing a lustrous garment, Vāyu spreading white sand and Saṁvatsara assuming various forms-these are thy companions."[17] He piles up a brick with the Subrahmaṇyā formula, "*subrahmaṇyom subrahmaṇyom subrahmaṇyom.* Indra, do thou come. Thou with the tawny steeds come, Ram of Medhātithi. Menā of Vṛṣaṇaśva. Buffalo leaping down. Lover of Ahalyā. Brāhmaṇa of Kuśika's clan. Thou that callest thyself Gautama."[17] He piles up four Revatī bricks with the verses, "The eight Agnis enumerated as Agni, Jātavedas etc.,[18] with tawny steeds, Vasus, residing on the earth with quarters as their garments have come here. The Rudras with red horses and red chariots, with red complexion, black, with a staff in hands, and with teeth engaged in eating have gone to the yonder (world) from here. Their abode and its shape are spoken of. O Rudras, do you go to your cities. —May Bṛhaspati and Savitṛ come here with their chariot to which horses of different colours have been yoked along the way of the waters (i.e. midregion). (The character) of the two (is described) as investigators of waters. —When the Maruts shower rains, the thundering lightning manifests itself like the (cow) mother becoming attached to the calf."[19]

16. TĀ I.12.1-2. The latter half of the third verse may be compared with ṚV III.45.1, ṚV II.5.3; TS III.3.3.3.
17. TĀ I.12.3
18. TĀ I.9.1. BaudhŚS XIX.10. *supra*
19. TĀ I.12.4-5; TS III.1.11.5

He piles up four Brahmasadana bricks with the formulas. "Thou art the rising of the sacred word; thou art the discharging of the sacred word; thou art the seat of the sacred word; thou art the base of the sacred word."[20] He piles up eight Diśyā bricks with the formulas, "I have known this earth having eight causes, having eight sons and having eight guardians. I shall not meet with natural death and untimely death. She has removed my sins. —I have known this midregion having eight causes, having eight sons and having eight guardians. I shall not meet ... —I have known this heaven having eight causes, having eight sons and having eight guardians. I shall not meet ... —Let us ascend for safety Aditi the divine boat which is well-protecting, extensive, brilliant, sinless, granting happiness, giving safe guidance, having strong oars, faultless and nondripping. —We invoke for favour Aditi the great mother of persons living by ordinances, guardian of the holy order, of great valour, invulnerable, for reaching, granting happiness and giving safe guidance. Aditi is the heaven, Aditi is the midregion, Aditi is the mother, she is the father, the son; Viśve Devas and the five classes of beings are Aditi. —Aditi is what is born, Aditi is what is to be born. —Out of the eight sons who were born of Aditi, Aditi approached the gods together with seven, and cast away the eighth son Mārtāṇḍa. —In the early age Aditi approached for pairing with the purpose of obtaining progeny, namely, seven sons and cast away Mārtāṇḍa with a view to creating death."[21]

He piles up eight Diśyā bricks with the formulas, "Mitra, (governed by that divinity ...); Varuṇa (governed ...); Dhātā (governed ...); Aryamā (governed ...); Aṁśa (governed ...) Bhaga (governed ...); Indra (governed ...); Vivasvān (governed ...)."[22]

The laying of a lotus-leaf, golden sheet, golden man and a tortoise should take place as in the great piling.[23] Having laid them, he piles up two Dūrohaṇa bricks on both sides of the golden man with the verse, *haṁsaḥ śuciṣad* ... (recited in an ascending and again in a descending order).[22] He piles up two bricks in the middle

20. TĀ I.12.5
21. TĀ I.13.1-3; TS I.5.11.5
22. TĀ I.13.3. In similar instances the formula *tayā devatayā 'ṅgirasvad dhruvā sīda* is to be added in each case.
23. cf. BaudhŚS X.27.

with the verses, "Even a wise person does not know the destination reaching which one comes back to the living world. A triform creature, rotating like a chariot-wheel does not die in reality, but lives. —Do thou bring back (the draught) to one desiring to partake, knowing all things, coming near, departing, not staying behind."[24] He piles up eight bricks with the formulas, "May I shine with my own lustre being in the place of Vasus Ādityas—.... in the place of Rudras Ādityas—.... in the place of Ādityas Ādityas.— ... in the place of truthful and wise Ādityas— ... in the place of Maruts Ādityas who are shaking, smiting and stormy— ... in the place of the Ṛbhus Ādityas.—... in the place of Viśve Devas Ādityas."[25] —.... in the place of the impeller Saṁvatsara Ādityas—...... The sacrificer prays with the formula, "Om *bhūr bhuvaḥ svaḥ*" O Raśmis, your union is with Āditya. Do you not disturb our union."[25]

He piles up eight bricks abve with the formulas, "May I shine with my lustre being in the place of Āroga Sūrya ... in the place of Bhrāja Sūrya ... in the place of Paṭara Sūrya ... in the place of Pataṅga Sūrya. ... in the place of Svarṇara Sūrya. ... in the place of Jyotiṣīmata Sūrya ... in the place of Vibhāsa Sūrya. ... in the place of Kaśyapa Sūrya."[25] The sacrificer prays with the formula, "Om *bhūr bhuvaḥ svaḥ* O waters. Your union is (with Sūrya). Do you not disturb our union."[26]

He piles up in the middle eleven bricks with the formulas, "May I shine with my lustre in the place of Prabhrājamana Rudras— ... in the place of Vyavadāta Rudras.— ... in the place of Vāsukivaidyuta Rudras.— ... in the place of Rajata Rudras.— ... in the place of Paruṣa Rudras—....... in the place of Śyāma Rudras.—... in the place of Kapila Rudras—. ... in the place of Atilohita Rudras—. ... n the place of Ūrdhva Rudras.— ... in the place of Avapatanta Rudras—. ... in the place ofVaidyuta Rudras."[27] Also with the eleven formulas, "—... in the place of Prabhrājamānī Rudrāṇīs—. ... in the place of Vyavadātī Rudraṇīs ... in the place of Vāsukivaidyutī Rudrāṇīs,— ... in the place of Rajata Rudrāṇīs in the place of Paruṣa Rudrāṇīs.— ... in the place of Śyāma Rudrāṇīs.— ... in the place of Kapila Rudrāṇīs.— ... in the place ofAtilohitī Rudrāṇīs. —... in the place of Ūrdhva Rudrāṇīs. in the place of Avapatantī Rudrāṇīs.— ... in the place of Vaidyutī Rudrāṇīs."[28] The sacrificer prays with the formula, "Om *bhūr bhuvaḥ svaḥ*. O Rūpas, your union is with the Rudras. Do not disturb our union."[28]

24. TBr III.7.10.6
25. TĀ I.15.1
26. TĀI.16.1
27. TĀI.17.1
28. TĀ I.17.2

He piles up eight Diśyā bricks with the formulas, "May I shine with the lustre being in the place of Agni belonging to the eastern direction— ... in the place of Jātavedas belonging to the intermediate quarter— ... in the place of Sahojas belonging to the southern direction. in the place of Ajirāprabhava belonging to the intermediate quarter— ... in the place ofVaiśvānara belonging to the west—... in the place of Naryāpas belonging to the intermediate quarter— ... in the place of Paṅktirādhas belonging to the northern direction—... in the place of Visarpin belonging to the intermediate quarter."[29] Thesacrificer prays with the formula, "*Om bhūr bhuvaḥ svaḥ* O quarters, your union is (with Agni). Do you not disturb our union."[29]

He piles up four Narakavatī bricks in the direction as per indicatory mark with the formulas, "The Visarpin hell lies in south-east. Do thou guard us from it. —The Avisarpin hell lies in the southwest direction. Do thou guard us from it. —The Viṣādin hell lies in the north-east direction. Do thou guard us from it. —The Aviṣādin hell lies in the north-west direction. Do thou guard us from it."[30] He piles up two bricks towards the south with the verses, "Āditya with whom seven horses stand at will is wise, wellknown and the visitor of Indra. —O hundred-powered Indra, I choose thy powers whi9ch reside in five people."[30] He piles up six Diśyā bricks with the formulas, "May Indraghoṣas accompanied by the Vasus pile you up towards the east. May Manojavas accompanied by the Pitṛs pile you up towards the south. May Pracetas accompanied by Rudras pile you up towards the west. May Viśvakarman accompanied by Ādityas pile you towards the north. May Tvaṣṭṛ accompanied by his forms pile you up above. May Samjñāna pile you up towards the west."[31]

He piles up five Diśyā bricks with the formulas, "May Āditya representing the whole Agni pile a brick on the earth. —Vāyu in the midregion. Sūrya in the heaven. Candramas in the quarters. The Nakṣatras in their own world."[31] He piles up six Diśyā bricks with the formulas, "O Eva, thou art the ways, —O Agni, thou art the ways. —O Vāyu, thou art the ways. —O Indra, thou art the ways. —O Pūṣan, thou art the ways, O gods, you are the ways."[31] He piles up nine bricks above withthe verses, "*āpam āpam ... vāyvaśvā ... mahānāmnīr ... apāśnuṣṇim ... vajram devīr ...*

29. TĀ I.18.1
30. TĀ I.19.1
31. TĀ I.20.1

bhadram karṇebhiḥ ... svasti na indro ... and the verse, "May the sages Ketus, Aruṇas, Vātaraśanas, pile up in a hundredfold way the brick bearing a thousandfold fruit. May the divine healing waters be auspicious and pleasant to us. O Sarasvatı (brick), do thou be gracious. Let not thy cavity be visible."[32] The sacrificer piles up one brick with the verse, "All worlds emerged in consonance with the essence of waters which is procured from the sun and is therefore bright. O waters, I pick up the best essence of yours which is the essence of the essence of waters."[33]

He piles up the Saṁkalpavatī brick with the verse, "From the germ which became manifest in relation to the mind at the creation of the world, desire (for creation) became apparent first of all. The wise, after having contemplated by means of intuition, discovered the bond of existent into the non-existent."[34] He piles up the Oghavatī brick with the verse, "When the great waters bearing germ for creating the self-manifest developed the embryo, these worlds were created. Therefore all this is self-manifest reality."[35] He piles up the Stambhanavatī brick with the verse, "Prajāpati who created first through the cosmic order, having created the worlds, creatures, all directions and intermediate quarters entered into the manifest world by his consciousness."[36] He piles up one brick with the verse, "May the sages Ketus, Aruṇas. Vātaraśanas pile up in a hundredfold way the brick bearing a thousandfold fruit."[37] He piles up three bricks with the verses, "May we—Indra and Viśve Devas accomplish these worlds. —May Indra together with the Ādityas accomplish our sacrifice, ourselves and our progeny. —May Indra together with the Ādityas and one troops of Maruts be the guardian of our bodies."[38]

He piles up seventeen Kṣapaṇī bricks with the verses, "O sacrificer, do thou not be born, do thou not die, do thou not form part of the universe again again. (Do not) put on thy body commencing with pleasure and ending with grief. —The rays of the self-manifest sun which formulated the various bodies, may they accomplish thy body. Let not thy will (to reach the Ultimate Reality) vanish. —Do you get up, do not sleep. O sons of Bharata, do you aspire (to obtain the good will of) Agni, you who are gratified with king Soma and are dear to Sūrya. —The youth adorned with garment has arrived. Being accomplished, (the post) becomes more and more enlightened. The resolute wise raise him up. —Free-minded and eager to reach the

32. TĀ I.21.1-3; for the last verse cf. TĀ I.1.3
33. TĀ I.22.8
34. TĀ I.23.1
35. TĀ I.23.8
36. TĀ I.23.9
37. TĀ I.24.4; cf. TĀ I.21.3
38. TĀ I.27.1

gods.[39] The invulnerable fortress of gods has eight wheels and nine doors. The golden treasure in it is the heavenly world surrounded with lustre. —One who knows the fortress surrounded by ambrosia and related to Brahman, him Brahman and Prajāpati give long life, glory and progeny. —Prajāpati entered the golden fortress which is lustrous, tawny, surrounded with glory and invulnerable. Void of loss and disease, indestructible, he moves outwards. He the wise reaches both the gods and demons in this and the yonder world. —Agni dispels that in which a maiden or a young woman or a wife attached to her husband (wrongly) rejoices, and whatever evil is perpetrated. —Those who cook (sacrificial food), those who do not, those who offer to gods and those who do not, if they (really) know Indra and Agni, do not need anything more to attain heaven. —(Human beings) urged by their activities come together like sand from this world and the yonder world. (The god) enlightened them through illuminating words.[40] —You who are old and new go away, go variously and disperse from here. —May Yama grant him an abode which is manifest by days, by nights and by waters. —Those of impure birth, those who are born of maidens of wanton girls and women having paramours. —I separate from this place those who have swallowed semen, who have swallowed an egg, and both my sons and grandsons who are destined to go to Yama's world. —O gods, you have assigned a life of a hundred years at which you render the bodies old and at which the sons become the fathers. —(Therefore) let not our life be cut in the middle.[41] That which is the Brahman is the resort of the Pitṛs, Yama, Varuṇa, Aśvins, Agni, and the Maruts residing in the midregion. —May I attain fulfilmentof desires. I am that eternal principle. Therefore, O you divine waters, bestow upon us the griefless abode, supernatural knowledge, wealth, riches and sons."[42]

He piles up two bricks with the verses, "(O Agni), do thou dispel from here Nirṛti which is without head and also the one having the head of a vulture. Dispel also Paribsādha, Śvetakuṣa, Nijaṅgha and Śabalodara : —O Agni, do thou destry those evil spirits together with Vācyāyā, who have enlightened malice, jealousy, hunger, anger and magic treatment. —O Agni, do thou destroy the sights by means of thy chariot made of Kiṁśuka wood."[43] He piles up three bricks with the verses. "Do you sing songs for Parjanya, son of heavens, the showerer. May he grant us food. May this prayer addressed to self-dominant Parjanya reach his heart. Do you (O priests) convey it to him. May the wind and all men be pleasant to us. —May the plants be full of grains and pleasing the gods. —Parjanya who procreates the

39. TBr III.6.1.1;
40. Doubtful meaning.
41. cf. ṚV I.89.9
42. TĀ I.27.1-6
43. TĀ I.28.1

embryo among the plants, cattle, mares and women. ..."[44] He piles up three bricks with the verses, "Let the power come back to me; the life; the fortune; the Brahman-power; the wealth. —I take back for long life and for splendour my semen which spllt on the earth, on the plants and in water. —Do thou make me immortal and having good progeny with that semen which is sprinkled and which procreates."[45]

The subsequent procedure beginning with the piling up of the naturally perforated stones is similar to that for the Sāvitra Citi.[46] The naturally perforated stones and the Lokamprṇā bricks, that is, the water-bricks make five Citis. The Citis are covered with lotus-leaf etc. towards each quarter. The second Citi is to be piled up only with the Lokamprṇā bricks. The other Citis are to be piled up as the first Citi. Lotus-leaf etc. are not to be placed. The completion takes place towards the north by means of the Lokamprṇā. A stage should be prepared by means of long poles and earth should be spread over the Citi with the verse, "Vaiśvanara Agni is related t the heaven ..."[47] The Śatarudrīya offering should be made over the uppermost brick.[48] Carrying forth of the fire takes place at the end of the recitation (by the Hotṛ).[49] While (the Adhvarāhuti) is being offered[50] the Vaiśravaṇayajña is to be performed which is prescribed in the Brāhmaṇa.[51] the Vaiśravaṇayajña should be performed on every Parvan-day for a sacrificer desiring food or entertain-

44. TĀ I.29.1
45. TĀ I.30.1
46. cf. BaudhŚS XIX.4
47. TSI 5.11.1; cf. BaudhŚS X.37
48. cf. BaudhŚS X. 48
49. cf. BaudhŚS X. 51; 52
50. cf. BaudhŚS X. 52
51. TĀ I.31 prescribes as follows :
One should invoke Vaiśravaṇa with the following four verses, "Vaiśravaṇa always covered the activities of waters planned by thee. Do thou dispel our enemies who consume water. —Do thou, Vaiśravaṇa, ascend the chariot having a thousand seats, many wheels and with a thousand horses yoked to it—the mystical power of Tvaṣṭṛ, and come up to receive our Bali. —May we be in the good will of (Vaiśravaṇa) worthy of sacrifice and possessing shining wealth including plenty of food, whom human beings offer Bali consisting of wealth, cattle, elephants, gold and horses. —Thou shouldst avoid the city with a hundred doors, squares and streets, which is situated in the great mountains Sudarśana, Krauñca and Maināga."
If one proposes to offer Bali, he should do so with the formula, "This Bali is offered to Hiraṇyanābhi Vitudi, son of Kubera. Obeisance to the overlord of all beings." Having offered the Bali, one should pray with the verse, "Vaiśravaṇa belongs to the ruling class. We are brāhmaṇas. Obeisance to thee; do thou not injure us. Having entered from here, do thou consume food." One should set up the fire on which the rite is to be performed. the formula for setting the fire is: "O fire, do thou cover Bhū

ing any desire. One should pile up the Āruṇaketuka Citi in sacrifices involving the preparation of Uttaravedi, as prescribed in the Brāhmaṇa-portion. One (who desires to perform the Āruṇaketuka rite) should observe the vows mentioned in the Brāhmaṇa-portion. The group of vows is also measured.[52] One should not censure waters. As mentioned in the Brāhmaṇa-portion one should entertain one desire or all desires. Waters are indeed all this. So says the Brāhmaṇa. It is said, "Brahman indeed are the waters. In that the water bricks are piled up, one thereby holds Brahman within. One who piles up this (Āruṇaketuka) Citi, achieves association with Brahman and reaches the world of Brahman. The Āruṇaketuka rite comes to an end.

CHAPTER XIX ENDS.

---

world; do thou cover the Bhuvaḥ world; do thou cover the Svaḥ world; do thou cover the Bhūr Bhuvaḥ Svaḥ world. Do thou sit down as the overlord of all worlds." One should then enflame that fire on which the rite is to be performed. He should enflame the fire with the formulas, "Do thou cover *Bhūḥ svāhā;* do thou cover *Bhuvaḥ svāhā;* do thou cover *Svaḥ svāhā;* do thou cover *Bhūr bhuvaḥ svah svāhā.* "One should perform the Vaiśravaṇa rite at that time at which the oblations (of the Āruṇaketuka Citi) and also those prescribed in the Brāhmaṇa are offered. Or after men go to sleep. He should offer the Bali with the formula, "I offer this big ball to him who is thy disastrous brother and who resides in my heart. May he not destroy my belongings; let them remain with me, svāhā." He prays to Vaiśravaṇa with the formula, "We pay obeisance to Vaiśravaṇa, the overlord of lords, the severe assaulter. May Vaiśravaṇa, the lord of desires grant the desires to me wishing the fulfilment of desires. Obeisance to kubera Vaiśravaṇa the Mahārāja."

52. TĀ I.32. One should observe this vow; or for two months. The specific vows are : he should bathe thrice a day. He should havew food and drink every fourth time. (That is to say, after having food and drink in the morning, he should further have them next day evening). Or he may ask for food every day and eat. He should worship Agni with fire-sticks of *Ficus glomerata* with the Anuvāka beginning with *punar mām aitu indriyam* (TĀ I.30). He should fulfil the purpose of water with the water drawn (from river etc.) and cleansed. He should not preserve any belongings. He should make Vrata-offerings to Agni, Vāyu, Sūrya, Brahman, Prajāpati, Candramas; Nakṣatras, Ṛtus, Saṁvatsara, Varuṇa and Aruṇa. The rules applicable to the study of Pravargya-mantras are applicable also here. Offerings should also be made to Aruṇa Kāṇḍa-ṛṣis. One should study these mantras in the forest. He should murmur the two verses beginning with *bhadram karṇebhiḥ* (TĀ I.1.1.), and touch water with *Mahānāmnī* mantras. The teacher should initiate him. The latter should touch plants with *śivā naḥ śaṁtamā* ... and the earth with *sumṛḍīkā* ... (TĀ I.1.3). He should do similarly at the conclusion of the study A milch-cow should be given as Dakṣiṇā, also a bronze-vessel and a linen piece of cloth; or any other garment according to one's capacity. In this way one should conduct his study in a forest following the above-mentioned rules for learning. Thus he becomes full of devotion and holy.

CHINTAMANI GANESH KASHIKAR, M.A., D.Litt., is a well-known authority on the Vedic literature, religion and culture whose contributions are internationally acknowledged. A score of books—critical editions, translations and general studies written in Sanskrit, English and Marathi languages are to his credit. A hundred research papers written by him are published in oriental journals of international repute. He attended several sessions of All India Oriental Conference as also International Sanskrit Conference and presented research papers which have been widely appreciated. He is the Chairman of the Regulating Council of the Bhandarkar Oriental Research Institute, Pune. He was closely associated for many years with the Vaidika Samsodhana Mandala, Pune, Centre for Advanced Study in Sanskrit, University of Pune and the Project of encyclopaedic Dictionary of Sanskrit on historical Principles, Deccan College Post-Graduate and Research Institute, Pune."